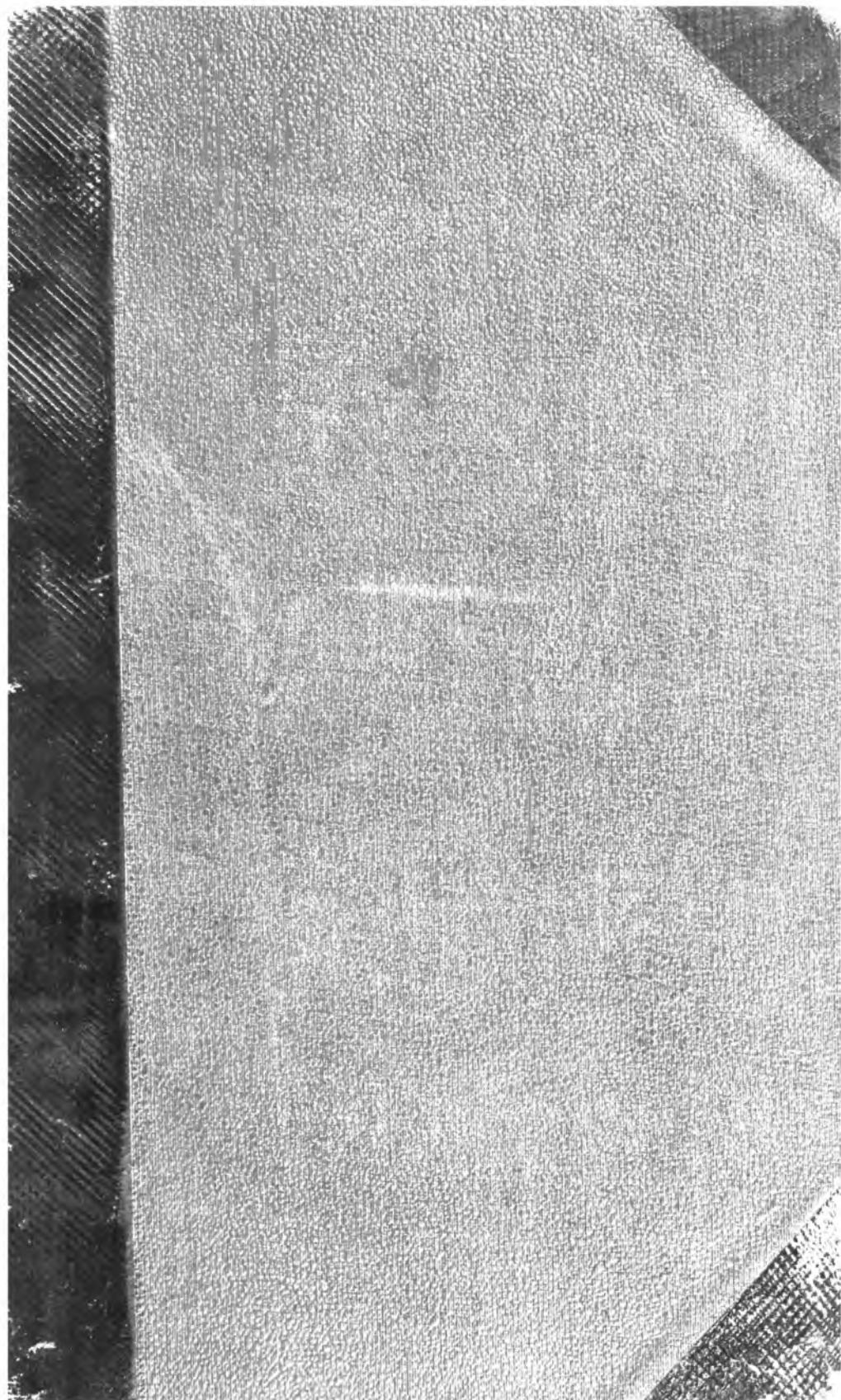




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THE
Reformed Presbyterian
AND
COVENANTER.

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

COMBINED SERIES, VOLUME III.

PITTSBURGH:
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1865

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COMBINED SERIES.

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THE
Reformed Presbyterian
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Covenanter.

JANUARY, 1865.

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Editors' address, "Allegheny, Pa."

RECEIPTS FOR SOUTHERN MISSION.

1864.	
Nov. 2,	Rev. R. Shields, Utica, O..... \$10 00
2,	Wm. Gregg, Savannah, O..... 1 00
2,	5 cts. from each of W. Gregg's three children, Bella, Calvin and George..... 15
2,	M. C. W., per Rev. T. Sproull..... 10 00
8,	W. Wills, Pittsburgh, Pa..... 100 00
7,	S. R. Spence, Kortright, N. Y., per J. H. Boggs..... 5 00
7,	Ladies' Missionary Society, Kortright, N. Y., per Mr. J. H. Boggs..... 6 50
7,	Wm. Wills, per Mrs. Margaret Hutchison, Pittsburgh, Pa. 15 00
8,	Alex. Wallace, per Dr. T. Sproull..... 5 00
12,	Creighton Orr, Middle Wheeling, W. Va..... 10 00
14,	Thos. Nelson, Salt Creek cong., per D. Gregg..... 2 50
14,	Francis R. Smith, Allegheny, Pa., 2.00, Jennie E. Smith, 3.00, Hattie B. Smith, 1.00,..... 6 00
15,	Female Missionary Society, Salt Creek cong., per Rev. H. P. M'Clurkin..... 25 00
	Less Express charges..... 50
17,	Little Beaver cong., per Porter and Atchison,..... 32 00
17,	West Greenville cong., per Rev. J. J. M'Clurkin..... 12 00
17,	Home Missionary Society of Pittsburgh and Allegheny, per S. M. Orr..... 100 00
18,	Bequest of Hiram Mitchell, per P. H. Wylie, Rushsylvania, O..... 15 00
21,	Brookland and North Washington, per Dr. T. Sproull... 23 70
21,	J. Russell, Deep River, per Dr. T. Sproull,..... 2 00
21,	J. Long, Fayston, Vt., per Rev. N. R. Johnston..... 19 00
28,	Freedmen's Missionary Society of New Alexandria, per Thos. O. Brown..... 40 00
28,	Clarinda cong., Iowa, per Rev. J. M. M'Donald..... 33 00
28,	Sharon cong., Iowa, " " "..... 12 00
28,	Dr. A. Greer, Rev. H. H. George's cong., per D. Gregg... 10 00
Dec. 3,	Bloomington cong., Ind., per J. A. Russell..... 32 80
3,	Morgantown Society, Ind. " "..... 11 90

DANIEL EUWER, *Treasurer.*

1864.	
Sept. 30,	Rents on houses in Washington, coll. by Rev. J. O. Baylis \$249 65
30,	Amount paid out for repairs, &c., by " " 137 31
	Net balance..... \$112 34

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR SOUTHERN MISSION OF R. P. CHURCH.

1864.	
Nov. 22,	Dr. A. Greer, of Rev. H. H. George's cong., O..... \$10 00
Dec. 5,	Utica cong., O, being amount of collection on Thanksgiving Day for Freedmen's Mission at Washington, per Wm. Stevenson,..... 35 00
5,	Daniel Kibler, deceased, per Wm. Stevenson,..... 10 00
	Less Express charges..... 1 25
5,	Lisbon cong., N. Y..... 34 00
5,	Miss Eliza B. Spence, of Kortright cong., received on 20th May last, by an oversight omitted..... 2 50
19,	C. B. French, New York City..... 50 00
19,	Abraham Baldwin, Esq., of 321 Broadway, New York, per Mr. French,..... 25 00

The above amounts having been forwarded to me, I have paid them over to Mr. Daniel Euwer, Treasurer. It would save trouble if funds for the Southern and Domestic Missions were sent directly to D. Euwer, Treasurer, Allegheny, Pa.

Messrs. Editors will please publish the following correction: Instead of \$5.00 from W. B. in last No. for Southern Mission, it should have been \$5.00 from St. Louis, a Tenth to the Lord, *equally divided between the Domestic and Southern Missions.*

WILLIAM BROWN.

THE

Reformed Presbyterian and Covenanter.

Vol. III.

JANUARY, 1865.

No. 1.

OUR TESTIMONY.*

THE ways of God, as exhibited in his works, present to the reflecting mind subjects of thought not less interesting than those which are brought to view in the teachings of his word. On all that he does he leaves the impress of his hand, manifesting his perfection and excellence. "The heavens declare the glory of the Lord, and the firmament showeth his handy work." It belongs to the condition of creatures to be dependent. He who made them must preserve them in being, and direct all their movements, in order to accomplish his design in creating them. All are governed by laws adapted to their respective natures; and under the guidance of Him who worketh all things according to the counsel of his own will, are made to accomplish the one grand result—the manifestation of his glory. Man, indeed, can understand but little of the mysteries of divine providence. It is high as heaven—what can he do? deeper than hell—what can he know? "The works of the Lord are great; they are sought of all that take pleasure in them." But when we have made our widest surveys, and accomplished our minutest search, we may say with humble and admiring adoration,—“Lo, these are parts of his ways; but how little a portion is heard of him. But the thunder of his power, who can understand?”

It is of special importance to those who are preparing for the work of the ministry, to attend to the discoveries of God in all the ways in which he is pleased to make himself known. The subject of their study is theology—that noble science that treats of God and of his works. As light comes not only in direct rays from the sun, but is also reflected from surrounding objects, so theology, though an immediate revelation from God, is also illustrated and exemplified in his works. "The invisible things of him from the creation of the world are clearly seen, being understood by things that are made, even his eternal power and Godhead."

To you, students of the Reformed Presbyterian Church, the subject of theology in the aspect just adverted to, has special interest.

* Opening Lecture of the Reformed Presbyterian Seminary, by Prof. T. Sproull, delivered in the R. P. Church, Allegheny, on the evening of November 14, 1864.

While, in common with all who are preparing to be ambassadors of Christ, you need to gather knowledge from every source, in order to be wise to win souls, in view of occupying an official position in the witnessing church, the duty of closely observing the providences of God as they are daily passing before your eyes, rests on you with special weight and obligation. And it is—shall I say it?—your privilege; yes, it is your *privilege* to live in times when God is revealing himself in his works with a clearness that is forcing the confession from even his enemies that his hand is in these doings.

We claim to be the witnessing church. While not ignoring the fact that other ecclesiastical bodies are doing good service to the cause of Christ, by bearing testimony for *many*, for *most* of the precious doctrines taught in the Scriptures, we still say that there are truths of vital importance in the great issue now before the world, for which we alone contend. The two witnesses to whom it is given to prophesy, clothed in sackcloth, a thousand two hundred and threescore days (Rev. 11 : 3), are distinct from the great number of Christians who lived during the long period of anti-christian darkness. By their testimony the world is constantly reminded that it is subject to an usurper, whose yoke it would be its duty and safety to throw off, and submit to the authority of Him whose right it is to reign. And now, as might be expected, when the end of that period is at hand, the efforts of the prince of this world to retain his power are becoming more desperate, and, on the other hand, the tendency of events, under the providence of the Mediator, to cast him out, more manifest. In what is taking place in our day we see the testimony of Jesus working out its legitimate results. The outbreaks which have disturbed the quiet of the world are owing to the progress of knowledge in regard to the rights of God and of man, so long disregarded and outraged. And this increase of knowledge is due to the faithfulness of the witnesses of Christ in maintaining his truth before the world.

In directing your attention to the testimony of the church in this land, I will set before you its *matter*, its *form* and its *results*.

1. *The matter of our testimony.* What is that for which we are to bear witness? The answer to this question is, that it is, in general, the truth. The term truth is used here not in a wide, but in a limited sense. Facts that are supported by merely human testimony, or that rest on the evidence of our senses, or are brought out by demonstration, enter not into the questions at issue between Christ and the world. Important as these are in their own place, they are of little account in determining this great controversy. The truth that belongs to the testimony of the church is revealed truth, accredited by the word of Him who cannot lie. All that God has been pleased to make known to man as the rule of his faith, and of his duty, what he is to believe, and what he is to do, constitutes the divinely appointed means of curing the moral disease that sin has brought on the world. "Ye shall know the truth, and the truth shall make you free."

Our Testimony.

Divine truth is a system; a perfect and complete whole. Its completeness excludes the idea of either increase or diminution. To take from or add to it would alike impair its power, and hinder its effect. Infinite wisdom saw with perfect clearness what appliances were suited to accomplish the design, beneficent and righteous, of restoring this revolted province to its true place in the moral universe. In its nature, truth possesses a perfect adaptation to that end; and its conduciveness as a living, active agency to work out the purpose of its author, evinces that it "cometh from him who is wonderful in counsel, and excellent in knowledge." It is not then for man to add to or take from it, as though it was defective or redundant. Still less is it for him to reject it altogether, and attempt in his pride and folly to devise schemes for conducting human affairs, that leave God and his truth out of view. All such devices, however much they may seem to promise, must end in disappointment and ruin. The hand of God is against them. "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the wicked is carried headlong." And he employs earnest contending for the faith once delivered to the saints, in frustrating human undertakings. The testimony of Jesus is the spirit of prophecy, and by the word of their testimony the witnesses overcome.

It is, moreover, for the *present* truth that the witnesses must contend. That the testimony of the church is progressive, arises from its very design, which is to substantiate certain facts necessary to a right decision of the case on trial. These facts must be taken in a certain order, and the testimony heard in regard to each as it comes up for consideration. This rule is of special importance in regard to the great controversy on which the witnesses are required to testify. Plea after plea is brought forward by the "prince of this world" to sustain, before the successive generations of men, his claim on their fealty and allegiance. It is not his policy to assail every part of the citadel of truth at once. He seeks for the vulnerable and unguarded points, that he may charge on them with success. As in a siege the besieged sedulously watch the movements of the assailants, to meet them in the breach and repel them; so in the defense of truth it is all important to observe closely where error has planted its heaviest artillery, in order to meet it with determined and effectual resistance. Hence the earnest exhortation of Peter to the Christians in every age, to be "established in the present truth."

But the friends of truth are not to remain satisfied with acting merely on the defensive. It must be remembered that it was through error and falsehood that the world was drawn away from its allegiance to God, and brought under the dominion of the devil. And by these same appliances it is still held in bondage. It is the mission of the church to cast out the usurper, and destroy his kingdom. For this end she is equipped with suitable armor. "By the word of truth, by the power of God, by the armor of righteous-

ness on the right hand and on the left." "The weapons of our warfare are mighty, through God, to the pulling down of strongholds." Christ came not to send peace on the earth, but a sword. He came to subdue to himself those who, conspiring with the first traitor, had declared war against his government. Hence the testimony by which the enemies of the church are overcome, must be aggressive. Those truths that strike directly at the power of the usurper, are the truths that must have special prominence in this moral warfare.

It is by means of civil power, based on false principles, and managed by ungodly men, that the arch-traitor has held out so long against the aggressive efforts of the church. In no form has man more boldly proclaimed his independence of his Maker, than in the civil institutions that he has set up. In these, as if in defiance of the Almighty, he claims to be sovereign and absolute. The charge brought against Israel may be applied to every government under the sun: "They have set up kings, but not by me." Practically ignoring God, and claiming to be independent of him, civil governments, as now constituted, stand in the attitude of hostility to him and his cause. Imbued with the spirit of the world, and acting for its interests, they oppose with uncompromising hostility the kingdom of Christ.

Against these the testimony of the witnesses is to be directed. Those truths which the nations of the earth disregard, are the agencies, when properly used, of overturning their strongholds of disloyalty to the King of kings. Their denial that there is any power higher than human, to which nations are accountable, must be met by the declaration that Jesus Christ is the Prince of the kings of the earth, the Governor among the nations. And that this will provoke the rage of these usurpers of Christ's rights, and expose the witnesses to their cruelty, should not deter them from uttering the whole truth, but rather stimulate and animate them to greater faithfulness, evincing, as it does, that their testimony is producing its effect, and that the consummation of their work is not far distant. The two witnesses torment the men who dwell on the earth. In the great revolution which is proclaimed by the sounding of the seventh trumpet, the voice of the four and twenty elders was heard ascribing praise to God in words of deep significance: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11 : 18.

Truth, then,—divine and precious,—the present truth, opposed and hated by the world; aggressive truth, that strikes at the foundation of all such human organizations as dishonor God by rejecting his authority, constitutes the matter of the testimony by which the powers of darkness shall be overcome, and the kingdom of Christ established on the earth.

II. *The form of the testimony* next demands our attention.

Much depends on the manner in which this potent agency is used, in order to accomplish the results. Truth is effective in proportion as it is applied according to the design and appointment of its author. I remark:—

In the first place, that the doctrines taught in the word of God must be exhibited in an embodied form, as in direct antagonism to all systems of error and ungodliness. Truth, as presented in the Bible, is authoritative, and, therefore, detached and fragmentary. Being the word of God, it did not need to be exhibited in logical connection, in order to be received into the heart made teachable by the Holy Spirit. It is addressed to our faith, and is believed implicitly on the attestation of its author. It is the property of God's redeemed people, to be used for their own comfort and edification, and for the overthrow of the powers of darkness with which they are in conflict. To make it effectual to this latter end, it must be reduced to a system, that it may be adapted to the use of the Christian soldier. His loins must be girt about with truth.

This adjustment was made by the Reformed Presbyterian Church in this land, in drawing up the compend of divine truth, called "Reformation Principles Exhibited." Her confession of faith was that prepared by the Westminster Assembly, as adopted by the Church of Scotland. That document, containing a summary of scripture doctrine, was designed to be the bond of visible ecclesiastical union. It was fitted for the church in all places, and at all times. A declaration of belief of it was required in order to membership in the church. It was the test and standard of unity, to depart from which was schism. Hence a confession of faith is necessary in every condition of the church. She must always have, and use the truth as the great attractive force that holds together the different members of the same body.

A Testimony, though its matter is the same, yet in its form is quite different from a confession. It respects a condition of things in which the church has to contend with opposition, whether disguised or avowed. The witnessing church knew this. She saw that the same truth that tended to her consolidation and strength, offered itself as a ready weapon of defense and assault against her enemies. As light drives away darkness, so does truth drive away error. In order to this, it must be held forth as exposing error in all its forms, and condemning it. Its voice must be heard uttering distinct testimony in the great issue between Christ and the world.

It was thus our fathers in this country understood the work devolving on them, and well they performed it. Soon after the church put on a regular organization, she issued her Act, Declaration and Testimony, in which she condemns the various errors by which the truth is opposed, and testifies against all who maintain them. This Testimony was solemnly adopted as one of the subordinate standards of the church, and an approval of it was required as a term of communion. It was published to the world, and has gone through several editions. To the community it declares, in explicit language, the truths which men must believe and exemplify in practice, in order to their individual and social regeneration.

In our Testimony, those truths which are aggressive in their character, and on that account of greatest importance, occupy a conspicuous place. Covenanters, though not politicians, were not unskilled in the science of government. They had learned, in the school of persecution, lessons on the subject of divine and human rights which they remembered, and which they taught to their children. That God is the source, the divine law the rule, and the Mediator the head of all lawfully constituted civil authority, they believed and maintained. Finding a government in this land without any of these qualifications, they refused to acknowledge it as God's ordinance. Those great truths of divine revelation so shamefully ignored by the framers of the Constitution, they emblazoned on their standard, that they might be public witnesses against the infidelity and ungodliness of the nation.

In the second place, the acts and decisions of the courts of the church must also bear witness to the truth. Courts are appointed by Christ for administering the government of the church. Through them, as an organized body, she wields effective power both for the well-ordering of her internal affairs, and for carrying forward her work of subjugating the world to Christ. Whether in deciding appeals, emitting warnings, or noting "the signs of the times," her voice must always be in unison with the utterance of her published Testimony, giving it effect and force.

And such was the case with the witnessing church from her organization in this land. At a very early period she passed acts in which, on what were shown to be valid grounds, she prohibited her members from voting and sitting on juries. In her synodical, and often in her presbyterial meetings, questions arose that respected the conflict of truth with error, and ever in so far as her courts were faithful, truth was sustained and error condemned. In all those important papers emitted by synod, called "Causes of Fasting," the Testimony was lifted up against the ungodliness of the land as seen in the Constitution and laws, as well as in the conduct of the rulers and of the great mass of the people.

In the third place: The press and the pulpit, those efficient appliances in a moral warfare, were employed in maintaining the truth. At an early day, by means of the press our principles were widely circulated. Discourses in condemnation of slavery, in maintenance of the Headship of Messiah over the nations, the supreme obligation of the law of God, and kindred subjects, were published and read with avidity by our own people and many others. Some of those sermons are still to be found, bearing marks of being well read, and making it manifest that God raised up the right kind of men for the work of giving the Testimony of the church that form and effect that was needed in a community ignorant of, or hostile to the truths maintained in it.

And the pulpit, that too little appreciated power both by friends and foes, was far from silent in regard to the truth bearing on the great controversy. Testimony-preaching was a favorite designation of pulpit exhibitions by ministers of the olden time. The sin of

the nation in holding the African in bondage—its infidelity in leaving out of its Constitution all reference to God, his law and his Son—the irreligion and ungodliness of its rulers, were themes which they often selected, and on which they waxed warm and loud and eloquent. On Saturdays before the administration of the Lord's Supper, in explaining the terms of communion, and on Mondays after that solemnity, they were careful to give utterance distinct and faithful in behalf of truth denied and opposed. The minister who on those occasions would omit this, exposed himself justly to suspicion for unfaithfulness to the Testimony he had solemnly at his ordination sworn to maintain. Nor was there any nice mincing of words. When an error was pointed out and refuted, the hearers were not left in uncertainty as to those who held it. Not only did they condemn errors, but they pointedly testified against those who maintained them.

In the fourth place: The testimony of the church was practically maintained. The adage that "actions speak louder than words," is not more common than true. Principles must be exemplified in order to be of practical value. A witness who, by his conduct, evinces that he does not believe the fact to which he testifies, is disqualified. He would be accounted a false witness; his testimony would not be believed. A convicted thief would not be credited, though he should swear a hundred times that he was an honest man.

This rule of evidence has an important bearing in the case of giving testimony for Christ against usurpers of his rights. Such are all national organizations that are constituted without regard to his supremacy as the Most High over all the earth. They say, by their neglect of his claims, "we will not have this man to reign over us." They refuse to "kiss the Son," and place themselves in the attitude of rebels against his government. No other construction can be put on the conduct of a subject that refuses to acknowledge and obey the authority that has jurisdiction over him. The rebellion of the Southern States furnishes a pertinent illustration of this. The withdrawal of those States from the Union, and their forming a confederacy within the limits of the United States Government, was rebellion, though they had not performed one act of open hostility. The rule is, "he that is not for us is against us." Tried by this rule, the Government of the United States is against Christ; for by no national deed has it declared itself to be for him. And just as the government is putting forth its strength to bring the South to subjection, Christ is exercising his power in the terrible judgments which he is inflicting on the nation to subdue it to himself.

Where are the witnesses to be found in order that their testimony may avail in determining the issue between Christ and the nation? Let it be remembered, that the right is wholly on the side of Christ. Testimony is required to prove to the nation the claims of Christ, so that it may accede to them. Are the witnesses to be taken from among those who, as parties in the national compact, have denied

those claims? What would their testimony be worth? They swear allegiance to a nation that disowns Christ, and at the same time testify in word that he is the nation's rightful Sovereign, and that it should own his authority. Such testimony would be self-contradictory and prove nothing in regard to the great point at issue. The nation would accept the declaration in their oath of allegiance and reject their testimony in what ever form they may present it in behalf of the claims of Christ.

Our position from the first with regard to the American Government has been that of dissenters. So soon as the Reformed Presbyterian Church was organized on this continent, it tried the Constitution by the supreme standard, and found it wanting. Its infidelity in rejecting God and Christ and the divine law, and its immorality in sanctioning and protecting slavery, were charged and proved against it; and for these crimes against God and man, our fathers refused to be partakers in the national compact. They would not swear the oath of allegiance—they would not hold offices that required an oath of allegiance—they refused to vote for such officers and to sit on juries. All these acts, it was judicially decided, were acts of complicity with the government, involving in its sins and exposing to its plagues. These acts were declared to be censurable offenses, and those who committed them were dealt with by the courts of the church.

In this way the witnesses gave effect to their testimony. Standing aloof from an identifying connection with those against whom they testify, they were competent to declare the whole truth in the matter in dispute between the contending parties. By their refusal to enjoy the privileges and benefits of citizenship they give convincing evidence of their sincerity in maintaining the truth. By deeds as well as by words they witnessed for Christ as "Prince of the kings of the earth."

They refused also to hold fellowship with churches that allowed their members to enjoy such civil privileges as implied incorporation with the government. They testified against them as unfaithful to Christ, to whom as their Head, they professed submission, because they connived at the sin of the nation in refusing subjection to him as its King. They inscribed on their standard as the culminating point of their testimony: NO POLITICAL FELLOWSHIP WITH THE NATION WHILE IT REFUSES TO OWN CHRIST AS ITS KING, AND NO ECCLESIASTICAL FELLOWSHIP WITH THOSE WHO ARE IN POLITICAL FELLOWSHIP WITH THE NATION IN THIS GREAT WRONG.

(Remainder next number.)

"WE WILL NOT HAVE THIS MAN TO REIGN OVER US."

Luke 19:14.

WE have recorded with gratitude the interest excited in many quarters; by the efforts now making to bring about an amendment of the United States Constitution, so as to render it a Christian

document. Some leading minds have seized the idea with avidity. It appears to have met with the concurrence of ministers and members of Christian churches, irrespective of denominational peculiarities. It has met with a cordial reception on the part of some of the eminent statesmen of the country, and seems to find friends on all hands among earnest, unsophisticated Christians. But even all who profess to be Christ's do not favor this effort. A few oppose it. Some denounce. One of this class unburdens himself in the columns of the *Christian Instructor*, Dec. 10, in a critique upon the late meeting in reference to this subject, in the city of Philadelphia. His article, it strikes us, is not very creditable to the columns of a Christian journal. It is at times sneering, at others, bitter in its tone. One ignorant of the object of the meeting would suppose, from the manner in which this writer speaks of it, and of its advocates, that it was something manifestly injurious to the public weal, social or moral, and its friends, enemies of the country and its liberties. No one would ever imagine that the object was to lead this nation to acknowledge the Lord and his Christ, to become a Christian nation in its fundamental and statute law, both being moulded in accordance with the pure and blessed and beneficent Word of God. This writer regards a national recognition of Christ as "not in accordance with the fundamental principles of our government as a free nation." That is, the acknowledgment of the supremacy of Christ "as King of nations," is inconsistent with liberty. To own, nationally, the authority of Him to whom "all power in heaven and in earth" belongs, is to set up a tyrannical rule. So this writer says: "It is not right, it is tyranny." Is it possible? All Christians, we believe, admit and maintain that liberty, true civil liberty, is linked indissolubly with Christianity. "Where the Spirit of the Lord (Christ) is, there is liberty," and nowhere else. Europe is not free, because she is not truly Christian; nor is Asia, or Africa, nor are many people in America, all for the same reason. But deeply as a nation may be indebted to Christ, this Christian (?) abhors the idea of a nation acknowledging this indebtedness by owning the kingly office of Christ. He would not, perhaps, object to some verbal recognition of Christ's favor, and would, perhaps, be willing to unite in passing some "resolutions" commending Christianity; but to honor the Messiah by inserting his name, and a recognition of his authority and law, in the Constitution of the nation, he would regard as an act of despotism—a high-handed outrage upon the inalienable rights of man! To us there is something ineffably mean in such a spirit as this. We can, of course, appreciate the objections of the infidel, the Jew and the pagan, to the social dominion of Christ, and the recognition of it by any community—we know why they say "we will not have this man to reign over" our nation; but we cannot understand this language in the mouth of a professing Christian, and why he should say of those who are aiming to place the crown of the nation's glory upon the head of Immanuel, that "under color of piety, and regard for the glory of God and the honor of Christ,

they are making an insidious encroachment on the civil rights of our free nation."

It may be, he will say that he is very jealous for the liberties of the infidel, and the Jew, and of others who reject with blasphemy and scorn the very name of Jesus, the Saviour and Lord. But has the public glory of Christ no beauty in his eyes? Has he no reverence for God, who "has committed all judgment to the Son, that all men should honor the Son"? Has he no fear of the wrath of Him who wields an iron sceptre, with which he will dash in pieces the nations, smite their "judges" and their "kings" who refuse to "kiss the Son"? Has he no sense of the nation's need of light from that word which is a "light shining in a dark place" to guide it in its halls of legislation? and would he steal this light and refuse nationally to acknowledge that it comes from Christ? Is the "right" of an enemy of Christ to scorn and spit upon him more precious than the glory of Christ, than the honor of the Father, than the safety of the nation?

Has a nation no *duties*? no responsibilities? If it has, the acknowledgment of God, Most High, appears even by the light of nature to be among the first and most indispensable. To this it will be held. It will be no apology at God's tribunal to affirm that there "were some atheists in the nation, and that to have acknowledged God's authority, would have interfered with their rights." God will not suffer his creatures in this way to bow him out of his own creation. To do this writer justice, he is prepared to acknowledge this. He says, "The only hope of obtaining an amendment of the Constitution recognizing the Almighty God as the author of civil government, and the paramount authority of His law—and this is all, we insist, that the nation should or can do consistently with the rights of conscience and the liberties of its citizens—is for Christians to unite throughout the nation, heart and hand, in promoting a measure so simple, yet so comprehensive and exhaustive, as this is."

Let no one imagine that by the "law" of God here is meant the Scriptures. Not at all. It is simply the law of nature, and that as revealed by the light of nature. But with what consistency can even this much be assented to by one who holds it "tyranny" to speak of Jesus Christ in a national constitution? Would he compel men to acknowledge the "being of a personal God and his authority," as a "condition of enjoying the right of citizenship"? If so, what becomes of what he calls freedom? What will the Pantheists say to this? and there are thousands of Pantheists, millions of Pantheists, hundreds of millions of Pantheists in the world, and not a few in our own country. To be consistent, this writer must advocate national atheism, since national infidelity will not do.

But what does he mean to do with the measure of Christianity which has been diffused from early times throughout the social fabric in the United States? Some of the State Constitutions recognize Christianity. He must see to this, and have them di-

vested of their "tyrannical" element as fast as he can. There are laws in nearly all the States prohibiting the profanation of the Lord's Day. He must see about getting them repealed. Christianity as embodied to some extent in the common law, is recognized every day in the United States. He must see to getting this fearful evil remedied. In a word, if it be inconsistent with the true principles of liberty to own Jesus Christ nationally as the Prince of the kings of the earth, make thorough work of it, let not a letter of his name or a shred of his religion appear anywhere in or about the entire fabric of the national power.

This writer objects not only to the end sought to be attained by the National Association for the amendment of the Constitution, but to the Association having any *fixed* amendment at all. He says:

"The Convention, in our judgment, while professedly courting and inviting a free discussion of the amendments which the Association advocate to be engrafted into the Constitution, most palpably denied freedom of debate. A gentleman—Rev. Mr. Eva, of Philadelphia, as we understood—before addressing the house, inquired of the chairman, Rev. Dr. Edwards, whether it was in order to propose an amendment to the resolution professedly under discussion. He even, at the request of the chairman, stated his amendment, which was objectionable, but the chairman would not entertain any amendment!

"Since writing the above, we have been assured by an esteemed friend who was present, that it was not the *resolution* before the meeting that Mr. Eva proposed to amend, but the terms of the proposed amendments, as embodied in the *Memorial to Congress*. This, it will be evident, does not alter the case. It rather strengthens our position. The religious amendments of this Association are like the laws of the Medes and Persians—they admit of no alteration! The gentleman stated that the change he proposed referred chiefly to the phraseology; still his amendment was not admitted; and, indeed, the chairman expressly declared that he would allow of no amendment that was opposed to the objects of the Convention."

We notice this merely as presenting an illustration of the blind prejudice with which this writer pursues everything about this Association. We do not know whether the charge which he brings is true or not, even in its amended form. But even if it is, we find no fault with the Association for fixing its own phraseology, and holding to it, at least until some more important change be proposed than mere "phraseology." What is said about interfering with "free discussion" is all mere humbug. We would have to be the greatest of fools to suppose that any amendment could be adopted to the Constitution of the United States without the fullest and freest discussion, and neither this writer, nor any number of others like him, can convince anybody that this Association has any wish of the sort; but on the other hand, no man of sense free from prejudice, will think of objecting to the Association settling the terms of any proposition which it means to advocate, leaving, of course, full liberty to all others to advocate what they like.

It is a sad thing to find an article in a Christian journal from

the pen of a professed friend of Christ, that if generally adopted, or consistently applied, would banish from the face of civil and *political* society the first intimation of the being and regal *claims* of the Incarnate Son of God. J. M. W.

OPENING EXERCISES.

THE Reformed Presbyterian congregation of Rochester, N. Y., was organized near about the time of the Division of 1833. The first pastor was Rev. C. B. M'Kee; his successor was Rev. D. Scott. The present pastor, Rev. R. D. Sproull, was ordained and installed, April, 1863.

In the fall of that year, the congregation, though small in respect to numbers, and embarrassed by debt, resolved to sell their old church building, corner of Main and Stillson streets, and build a new one in a more central location. A lot was procured on South St. Paul street, and a church built. The church is a model of its kind; neat, comfortable and commodious, though not unnecessarily expensive. Through the exertions of the pastor and people, the entire debt, with the exception of about two thousand dollars, has been paid.

The congregation worshiped for the first time in the new building, Sabbath, November 27th, 1864. The opening exercises throughout were very impressive. The large attendance, the deep interest manifested in all that was done, by both the members and the strangers that were present, not only augur well for a continuance of the harmony and Christian feeling that now prevail, but also mark a new era of prosperity in the history of the congregation. All day, and at night, the church was well filled by an appreciative audience. The sermons, which were of a high order of excellence, were listened to with marked attention.

On the morning of the Sabbath, the pastor explained the first five verses of the thirty-third Psalm. His text was Jude, verse 3, last clause, "Ye should earnestly contend for the faith which was once delivered to the saints." In the discussion were presented the trust which has been committed to the people of God, and their duty in regard to this trust.

Rev. S. Bowden preached in the afternoon from the text, Ps. 27 : 4, "One thing have I desired of the Lord," &c. The subjects considered were these three :

I. The church, which is the house of the Lord.

II. The Psalmist's desire and purpose to be a permanent dweller in that house.

III. The reasons he assigns for cherishing that desire and purpose.

Under the first head it was shown that the church is the Lord's house, inasmuch as it was founded and erected by him; because

he constantly abides in it; there his children are born, educated and kept safe from all evil; there He as it were unbends himself, and His family have sweet and loving communion with him.

Under the second head these thoughts were illustrated: The Psalmist makes his residence in the house of God a matter of earnest prayer—a matter of his own personal and persistent effort. "I will seek after it." It is a permanent residence, not a transient sojourn in God's house, that he so much prays for and seeks after. And lastly, this permanent residence in God's family is the one object of his prayers, and the one purpose of his life.

Under the third head the following reasons were assigned why the Psalmist so earnestly desired and constantly endeavored to remain in God's house: First, that he might know more of the matchless excellence of Him who is the Master of the house; second, that he might know well and diligently discharge his duty to Christ, who is the Lord of the house; and, third, that he might be kept safe as a child in the house, to the enjoyment of the promised inheritance, v. 5.

In the evening, Rev. J. R. W. Sloane preached from Ps. 110: 2, first clause, "The Lord shall send the rod of thy strength out of Zion." The doctrine deduced was: The gospel of Jesus Christ is destined to universal diffusion and perpetual duration. Several reasons were assigned in support of the proposition. It provides for reconciliation between God and man; it is accompanied by a spiritual and supernatural influence; it is a religion of love; it is adapted to man in every condition of life; Christ has ascended gloriously on high, and all power in heaven and earth is given to him.

On Monday evening, the 21st, Mr. Sloane delivered an address in Corinthian Hall. The subject was "Civil and religious liberty." The hall was well filled, and the lecture was well received. The proceeds were applied to the defraying of the expenses connected with furnishing the church. †

THE DIVINE ORIGIN AND SUPREMACY OF CIVIL GOVERNMENT.

AMONG the premonitory symptoms of that decay that is now preying upon our country's vitals, and which will ultimately paralyze it in death, unless arrested, was and is a constantly increasing disrespect for law, and legal forms, and a chafing under its restraints. Disrespect for law, whether it be physical, mental, moral, or civil, is the sure precursor of decline, in whatever phase it may appear. There is no true patriot, who has not been pained at the eruptions of this deep-seated disease in the body politic, in the form of mobs, that have been a burning stigma upon the land. The disease has not been located in any particular member or members of the body, but has permeated the entire system. In the rebellious States, negro slavery has been the core around which the pus has gathered, which is now suppurating in the form of a terrible rebellion. The remark has often been made, and nowhere

more frequently than at the South (for here its truth is most apparent), that the worst blight of Slavery falls upon the South herself. The wide chasm between the laborer and proprietor, destroys that happy adjustment of power, so essential to the preserving of society from despotism and monarchy on the one hand, and lawlessness, in the name of popular sovereignty, on the other. But when we turn to the other side, the loyal States, we find the disease there again gathering around that irritating core, Slavery, and suppurating, in many instances, in lawless attempts to get rid of it. And so Slavery has been as productive of disease in both parts, as a grain of sand in the eye of unceasing pain and irritation. It matters not whether it be lawless effort to defend Slavery against those assailing it, or whether it be lawlessly attacking it; the demoralization is the same, for it is not right to use unjustifiable means for the attainment even of good.

We may as well open our eyes to the foreboding fact, that the whole body is diseased, that the whole heart is sick, and both are struggling to be relieved of their own corruptions. We discover its outworkings in the loyal States, in the resistance of constituted authority, as in the mob in New York, in dangerous secret combinations, dangerous symptoms of lawlessness, like smoking flax, only waiting a breeze to flame. And its tendency is as much more dangerous than that in the South, as conspiracy is in crime above rebellion.

We will try to enumerate, briefly, what seems to us some of the causes leading to this state of affairs: and one of the most vicious is that infidel, superficial and degrading theory of the origin of civil government, that puts it on no higher ground than a mere convenient adjustment of communities for protection and benefit. A theory essentially atheistic, and whose necessary consequence is anarchy, as is every arrangement that has no God in it.

We have imbibed the notion from our statesmen, that government is a sort of compact among men, instead of an eternal principle, and whatever its form may be, it is a modification of the same principle, and it is the working of this principle that makes it even possible for them to be compacted together. Without it you could no more league men together, for any purpose, than you could confederate a heap of sand. The fable of the eleven oxen confederating themselves together to resist the attacks of a neighboring lion, is the history of the origin and end of civil government on this theory. Nay, we owe the beasts an apology for thus caricaturing them. Their instincts are not so superficial and senseless; even they obey a necessity of their nature, to be gregarious, which they never acquired by their own efforts, but is the impress of their Creator, even as matter, by a necessity of its nature, is attracted inversely as the square of its distances.

The sooner the world cracks the nut, and finds the kernel of civil government, the better it will be for mankind, civilization and religion. As it now is, infidelity gives them the husk, and bids them live, and be in health. What has the idea of civil government, being a compact, done for us? It has hatched in our own bosom the monstrous prodigy of secession and anarchy. Government is a compact, say they, and all the disaffected members have to do, is to withdraw from the body, until a limbless trunk will alone remain to die of sheer exhaustion, reproducing, on a splendid scale, the secession of the limbs from the stomach; and the nation, adopting the suggestion, would be left to write the moral in her own blood, that has oft been written of those systems that ignore God. Any system of government that cannot point to a Divine progenitor is futile. The poet Coleridge, on hearing a friend descant on the probabilities of an infidel system of philanthropy regenerating the world, plucked a thistle-down, and flung it to the winds, saying: "The tendency of this down is to China, but I know, certainly, it will never get there; but af-

ter a few gyrations, it will fall near the place where it started. So government born outside of the Divine Mind, will perish upon the lap that gave it birth."

It must be a source of shame and wonder, that our Constitution, the embodiment of our system, has no mention of God in it. How in this its power is weakened, what bad morals it teaches the young offspring to be born and reared under its protecting ægis! And bitterly are we reaping the effects of its implied atheism, as well as presenting to the world the astounding fact of a Constitution ignoring the only source of its power, without which not a single wheel of its machinery would ever move upon its pinions.

A system ignoring God, and yet so dependent on him, that not a hand can touch this ark of our liberties without a solemn oath by him to insure fidelity in the exercise of its functions. If we would perpetuate civil government we must educate the moral sense of its citizens; we must put the violations of its laws first in the domain of conscience, where this primary minister of justice will punish those infringements before they become overt, which, though they will ultimately lead to, as yet are not within its grasp. The resisting and upturning of it is not only a sin on account of its effects of derangement and ruin, but an absolute sin against God. When the Psalmist came to a review of his great sin in breaking the law, in violating its sanctity in the rights it secured to the citizen; when all this came up before him, we do not hear his confession hinging on the wrong he had inflicted on *Uriah*, his duplicity, his ingratitude to a faithful subject; but rising above these he bemoaned the fact that it, at last, was all against God: against Thee, Thee only, have I sinned, and done this great evil in Thy sight. And while it is always incumbent upon us to correct the abuses of the government by its functionaries in bad legislation, or in the wresting of good laws to bad ends; for mal legislation, or administration, is no more a part of the Divine ordinance of civil government than sin, and it is as much our duty to uproot the one as to conserve the other; but while this is true, its very abuses must be corrected according to appointed order; so that it shall not be paralyzed under the shock. For government, like the human body, is arranged to repair its own injuries and correct its own humors; and, as in the body, all act on the principle in effecting cure, *to assist nature*; so in civil derangement, all that is required is to start and uphold its dormant, or impeded functions, and it will cure itself. Not a jot farther than this can we go without being conspirators against God himself; for he who arrays himself against the laws of God, whether mental, moral, civil, or physical, seeks to destroy almost the only way by which God manifests himself to the world; this is, by His government of it. One part of the mission of the Saviour into the world was to vindicate and give supremacy to law and government. Not only moral government, but civil, too; which is, in some sense, an offspring of God's moral government. The germs of its existence are here; there could be no such thing as criminal law for the defense of property, reputation, or life, without it; for those moral distinctions in which criminal law is grounded, would be wanting. The laws against theft and arson, suppose the fact that these are understood already and blamed as being wrongs against moral obligations. And there is no way of defining these crimes and bringing them to judgment, except by reference to those distinctions that lie in the domain of moral government. Take, for example, murder; we cannot punish it, or define it, until we enter the territories of moral government; we define it as killing with malice aforethought, done with a consciously criminal intent. Civil society is a chimera when divorced from moral government. Without it, we are not above the race of pismires. We have no moral and religious ideas, and cannot legislate. Civil society and govern-

ment is impossible, and all that is genial and benign in the state is lost. If your house is burned, you only conceive of it as a loss, and not a crime. If your children are killed, you are in the condition of the bees, when their hive is rifled; only mad with a sense of loss, but no sense of the crime or wrong.—*Danville Review.*

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, Oct. 31, 1864.

DEAR BRETHREN—I have little to write except my acknowledgment of your favor of the 13th Sept.

We were exceedingly thankful to hear that Dr. Metheny was expected to sail for Syria about this time. We shall hope to see them about the middle of December. The Lord make their way prosperous. We can assure them of a most hearty welcome. On the other hand, it was a great drawback to our joy to understand that the high rates of exchange might make it requisite to defer the return of the Beatties till the spring. We have long been pining for their return; but if it must be delayed, the will of the Lord be done. One thing which makes resignation easier, is that for the last few months, since we received intelligence of the enormous height to which the premium on bills of exchange had risen, we had given up all hopes of seeing either the Doctor's family or the Beatties till spring, or perhaps longer. We are glad to learn by the latest accounts from home that rates have gone down considerably, and the character of the latest war news is such as to encourage us to hope that by the end of winter there will be no hindrance; and that by the beginning of summer we shall have all the members of our mission on the ground.

I think I wrote you before, that the state of our funds did not warrant us in bringing down our boarding scholars from the mountains at the usual time in the fall. Neither yet does it warrant it, and I do not think it is likely that we shall have funds enough to keep the boarding-school going much more than half of the winter. At the same time offers of new recruits are more free—not to say urgent—and numerous than at any previous time.

Moreover, there are other hindrances than want of funds. Hammud has been lying quite low for several weeks, and our man who has on his hands the chief labors of the boarding establishment, has been sick for a week, and if he were well could not well give Hammud the attention which he requires and also attend to the wants of a dozen of stirring boys.

Our hopes of Hammud's recovery have sometimes been very low, and are still fluctuating. He has for many months, as I think I wrote before, been suffering from dyspepsia, and I am inclined to think that for a month past he has been suffering from an irritation of the lungs, and that for two or three weeks there has been a decided inflammation—though not very acute—of that organ. He is under the best medical treatment which the town can afford, and we are wrestling with God in our daily prayers for his recovery. We have in our schools about forty-five scholars. Our audiences are of course insignificant when we have no boarding scholars. I have sometimes felt rather despondent during the autumn, on account of our numerous discouragements; but I have reason to thank God that latterly I have found relief from my anxiety in casting my burden on the Lord, and I think I have a firmer hold now than a month or two ago, on that precious promise, "Lo, I am with you alway, even to the end of the world."

Mrs. D. has had some experience of fever within the last month. It commenced about a month ago, and at the first attack it kept her down for about ten days, when she seemed to recover, and was apparently well for about a week, when she relapsed, and had another week of it. The second attack, however, was very slight, and she is at present quite well. The rest of us are all well.

You are no doubt better acquainted than I am with the history of the recent persecution of converts from Mohammedanism to Christianity, and the repressive policy of the Turkish Government toward Protestant missionaries in Constantinople, and the connivance of the English minister at it, or rather his encouragement of it. You get the information from the same source as we do, that is from English and American periodicals, and you get it more fully and more promptly. I merely call your attention to it, as indicating the present disposition of the Sultan's government toward the work of evangelization in the empire.

I would request you to send me for the coming year, the New York Semi-Weekly Tribune, the Annual of Scientific Discovery, and the National Almanac, and the Presbyterian Almanac for 1865.

With best regards to each of you and your several families, I am as ever,
Yours in the Gospel, R. J. DODDS.

N. B. Correspondents in the United States will please send their letters to us directly to our own address, Latakiah, Syria, and not by way of Beirut, as heretofore.
R. J. D.

WASHINGTON MISSION.

LETTER FROM REV. T. M. ELDER.

WASHINGTON CITY, Dec. 14, 1864

REV. J. M. WILLSON, *Chairman of the Central Board of Missions.*

DEAR SIR—The work of the Reformed Presbyterian Mission here advances. We have not, indeed, decided changes, nor unusual things to record, but our acquaintance and influence wider and our opportunities increase.

Too much, however, must not be expected, and patience must be exercised. This is a very untaught, degraded, abused people, and this generation will be too short to fully lift them up. When we have spent one half as long time in elevating, as in debasing them, it will be time enough to expect of the black race a little of that moral and intellectual perfection, which, hitherto, the whites alone have been supposed capable of attaining. We have the prejudice, oppression, and the moral, social and political devastation of two hundred and fifty years of slavery to undo. And to us Covenanters, indeed to all anti-slavery men, what work should be more grateful?

We have labored, we have prayed for this deliverance, we have predicted that it *would* come, and come in *blood*. The result is now upon us. But shall the innocent victims of this system be abandoned to the wretchedness of neglect? The friends of the slave owe it to themselves to now show the world, by a double zeal, that they were *honest* in their efforts, and by his development, that they were *right* in saying that the negro is at least a *man*.

As an opinion, I should say the great hope is in the young. Perhaps no amount of culture would very materially change the fixed habits of the aged. Yet a most encouraging feature is, that even these are anxious to try. From

Natchez Mission.

80 to 100 of the youth are daily under the care of our teachers; two nights in the week a prosperous night school is open for adults, while on the Sabbath a school for religious instruction is conducted for all who wish to attend. This, with regular preaching in our own house and at any other points where openings can be had, forms our usual routine of instruction.

Another class of duties consists in managing the general interests of the mission, in visiting the sick, and finding out and ministering to the wants of such as are in special need. The response of the church to the published "appeal" in behalf of this mission, although not general, has, in some instances, been even liberal. The correspondence in relation thereto has been extensive and laborious, and while much has been done, more is still expected. It is our intention to have special reference, in the distribution, to those more directly under our care; but we shall not hesitate to seek for and relieve the suffering "freedman" wherever he may be found. Several organizations are working here in the educational field, and nearly every point is occupied by some one trying to gather up scholars or church members, but so far as known, only feeble efforts have been made for personal relief, and I think our labors in this direction will do good.

Many letters come asking if families and laborers could not, with advantage, be sent to the North. Doubtless many of these people would do much better by going North, but the difficulty is to have them think so or undertake to go. The "contrabands," so called, all make for this place, and seem to want to remain here. This city is the freedman's Mecca. Here they expect to see each other, to hear of friends, and many have strange ideas of finding some, perhaps unknown, but looked for good, while the thought of going away looks to them like separation again. Some, however, may be found willing, and efforts are now making to fill a requisition already sent on. Perhaps the better way would be for all in any congregation and neighborhood wishing such help, to combine in one order, stating clearly what is wanted, the inducements to go, the route, &c.; and, if possible, we shall meet their wishes. Some will be able to meet expenses, some will not, and directions on this point will be necessary.

I am happy to state that no ill health has overtaken any member of the mission corps, and that Mr. Baylis and Miss Floyd have been able to continue their labors without interruption. Wishing the sympathy, support and prayers of the church, I remain, in the cause of the freedmen,

Yours in Christ,

T. M. ELDER.

NATCHEZ MISSION.

LETTER FROM REV. J. C. K. FARIS.

NATCHEZ, MISS., Dec. 14, 1864.

To the Central Board of Missions:—I do not propose at this time to give a detailed report of our work. I probably owe an apology for not writing sooner. But I have not been able to report sooner, owing to the perplexed state of things here. We lost most of the week in which thanksgiving-day occurred. A regiment of soldiers were quartered from Saturday evening till Tuesday noon in our school rooms, and the houses were so much abused, that we indeed did not get the schools into full operation that week. Then an order closing the lines detained Miss Holliday two weeks from her school on Armandia Plantation. Miss B. Speer was more fortunate, for the closing of the

lines found her outside, and so she has been in her school all the time. We had commenced another school in the fort among the soldiers about two weeks before the last arrival of teachers. Mr. Isaiah Faris took charge of it, while I taught his school in town, in daily expectation of the arrival of Miss M'Knight and Miss Jamison. There was an opening for a school in Vidalia, but we had not force enough to occupy it. After our teachers arrived, and we had just got ready to enter the field, another, not in the most honorable way, stepped in, and thus cut off our expectations in this direction. The teachers from Pittsburgh were detained so that they did not arrive till the 5th December. This was a little too late, for a day or two previous there was an order not to credit any more teachers to Natchez, as there were already forty drawing rations. We succeeded, however, in getting Miss M'Knight recognized so as to draw rations. I do not know whether we can get Miss Jamison recognized or not, I think we may, as she is now engaged in one of the schools. To-day she took charge of the school in which Mr. Daniel Faris has been teaching. There is room enough for another school in the fort, but a house is wanting. I think this difficulty will not long stand in the way, as it is probable that a house will soon be erected. But at any rate there is missionary work enough to keep one busy. We need one to go around among the scholars, to visit them at their own homes. Many children, and parents too, need to be stirred up, to insure any degree of regularity at school. The teachers have little time for this kind of work after their labors in the school-room. I can find little time myself for it, after attending to the general interests of the schools and making necessary provision for our mission family. Perhaps but few understand the vexations, delays and difficulties which attend our getting the necessities of life here, whether it be those things we are entitled to from Government, or those which we purchase at our own expense.

For instance, the soldiers quartered in our school-rooms used up the fuel which we had furnished, and we are entitled to have it replaced by the Government. I present the matter to Col. Mitchel, Superintendent of Freedmen, in writing. He refers the matter to Gen. Brayman, commander of the Post. After several days delay, I receive a special order to furnish me with the wood. This goes to the quartermaster, and he makes out another paper to the wood master, and another still to the wagon master. Then I apply for the wood, but there is none on hands; a barge is expected by an by, however, and as soon as it comes, if I happen to be there at the right time, I will get it. Thus one may be detained several weeks in getting a few cords of wood. Again, we wish to purchase a bedstead. There are a few places where such an article can be purchased, but the price puts it out of the question. We inquire among our colored friends, for a second-hand bedstead. At length one is reported and bought at six dollars, which is considered very cheap. But it lacks the screws and other repairs. It must be carried to the shop for obviating this difficulty. By the time it comes home it has cost over ten dollars. But that is cheap. If we had got it in the regular way, the cost would have been twenty-five or thirty dollars. A mattress is the next desideratum. Ticking is at hand, but how to get it filled is the question. Nothing in town for sale. Cotton might be obtained, but it would cost forty or fifty dollars. Husks would do, but none can be found except by accident. Moss is what is generally used here, but there is no moss in town. You may accidentally find second-hand moss at private sale, but you may have to wait three months. I got down here in February, and I found moss to fill my own mattress about the 1st of October. The ladies who accompanied me here partially filled their tick with the straw which was about the goods. It was a month or two, or probably three, ere we could get husks to fill it properly. I only mention these things to show that it

takes up a large part of my time to attend to the outward concerns of the mission. Indeed, I have to leave many things undone which ought to be attended to. We need seats in some of the schools, and other furniture, which we are at present doing without as well as we can. We have not had means to lay in a supply of fuel, and that has been the occasion of some loss of time. It takes about as much time to lay in fuel for two or three weeks, as it would to secure a supply for the season.

During the month of November, with all our difficulties we were not without a reasonable degree of encouragement. On account of cold weather and hindrances, the average attendance in Natchez fell considerably short of that of the previous month. I think the average for the nineteen days taught was about thirty-three to each of the five schools. The night school was about sixteen. The school in the fort, eighteen. The schools on the plantations were rather fuller than before. That on White Hall averaged fifty-four: taught seventeen days. That on Arnandlia fifty-seven: number of days taught I have not learned yet, probably about fifteen. The progress of the scholars is much the same as heretofore.

Chaplain Hanley was at Natchez a few weeks since inaugurating Col. Eaton's school order. He appointed a local superintendent, who receives all the school money, and proposes to lay it out in providing for the schools. I don't see much alteration in the state of things, except that all are required to get tickets according to their ability. Those who are not able to pay anything get theirs free. The local superintendent is Mr. Crossman.

I believe I have never informed the Board, that in the summer season an order transpired, compelling all male citizens between the ages of eighteen and forty-five to become enrolled for militia duty in case of emergency. We commenced drilling about two weeks since. The drill is from five to six o'clock, twice a week, on Mondays and Wednesdays. Besides, a number are called out each day, or as often as thought necessary, to patrol the streets and arrest such as have not been enrolled and who neglect to attend the drill. I and my brothers have each done patrol duty. They are required to be on duty all day. I and one of my brothers escaped with half a day, as we were among the first called out, and the guard was not appointed till the afternoon. It does not amount to much.

The financial report, which I send herewith, shows an expenditure greater than has been reported at any previous writing. Hitherto we have been able to make the receipts cover the expenditures, but now our expenses for fuel and the stove have largely added to the outlay. We may yet receive from the school fund the amount expended in repairs and furnishing of school apartments. It is favorable to us that the weather does not continue cold long at a time. The thermometer stood two or three days since at 20°, it is now 70° in the shade at 4 P. M. Of course it is very comfortable without a fire.

There is little news here. Things continue on in the same dull monotony, everything deeply impressed, and mixed up with military authority and operations. But we still appear to have the good will of those in power, for which we have reason to thank God and take courage.

I forgot to say that during the last month we had three days of Sabbath school. The attendance was 160, 143 and 140, respectively. One day the building was occupied by the soldiers. I have preached at least one sermon each Sabbath in Natchez, and sometimes two, since my last report. I also preached on Thanksgiving day. The audience is small. On last Sabbath it was so cold we had the services in our dwelling house.

Hoping to hear from the Board soon, and to receive any suggestions which you thing proper to make,

I remain, yours in the Gospel,

J. C. K. FARIS.

CONVENTION ON THE SUBJECT OF AMENDING THE CONSTITUTION.

THE Convention met in Philadelphia on the evening of November 29th. The meeting was well attended, and much earnestness was manifested in the proceedings of the Convention. Dr. Eadie, the president, was necessarily absent. A letter from him was read, highly approving of the object. Ex-Governor Pollock, vice-president, presided. Speeches were made by Judge Strong, of the Supreme Court of Pennsylvania, Dr. Junkin, Dr. M'Ilwaine, Dr. Goddard, and others. The following series of resolutions were presented by Dr. Edwards:

Resolved, That a national recognition of God, the Lord Jesus Christ, and the Holy Scriptures, as proposed in the memorial of this Association to Congress, is clearly a scriptural duty, which it is national peril to disregard.

Resolved, That, in consideration of the general diffusion of religious intelligence, principles and institutions throughout our country—in view of the many express recognitions of Christianity by the Constitution and the legislative enactments of the several States—and in view, also, of the religious history of the founders of this Government, it is a striking and solemn fact that our present National Constitution is so devoid of any distinctive Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation, in its Constitution, recognized no God; and another, in contracting a treaty with a Mohammedan power, hesitated not to declare that “The Government of the United States is not, in any sense, founded on the Christian religion. It has in itself no character of enmity against the laws and religion of Mussulmen.”

Resolved, That the measures proposed by this Association are not sectional, nor sectarian, nor partisan, but the general voice of Christian patriotism, asking that which is right and wholesome, which is in keeping with our antecedents, and which will not operate oppressively upon the conscience of any citizen.

Resolved, That the state of the times, recent and present, and the state of public sentiment, warrants and encourages the attempt to secure the amendment to the Constitution which is proposed by this Association.

Resolved, That the hour of chastisement is the hour of repentance and reform; and that, while in such a day of national trouble and rebuke as has befallen us, every reformation from sin is valuable and important, it is clear that in acknowledging God, in exalting His Son, and in diffusing the principles of His word through all our Government and Administration, not only is there no mistake committed, but an end of the first dignity is secured.

All these resolutions were adopted but the last, which was laid on the table. This, we are informed, was not from opposition to it, but because it was thought unnecessary. We regret that the important truth contained in the first part of it did not receive the sanction of the Convention. Surely the declaration that “the hour of chastisement is the hour of repentance and reform,” should have been made. It is not only a truth, but it is one most seasonable. By leaving out the words “not only is there no mistake committed,” the resolution would have been made equal to any in the series.

The result of this meeting is greatly to encourage the friends of

the measure proposed. It is not the least hopeful indication, that infidelity is waking up to show its instincts in opposition. An article appeared in the *Philadelphia Press*, during the sessions of the Convention, that, while it pretended to belittle the movement, evinced how much the writer disliked it. And even the indifference of the religious papers is not at all disheartening. We speak of those which we receive in exchange, when we say the same indifference, not to say opposition, was manifested to a change in the Constitution abolishing slavery, until the convention that nominated Mr. Lincoln for the Presidency the second term, took that position. We heard a United Presbyterian minister, not two years ago, say that such an amendment would be inexpedient, as it would require the entire reconstruction of the framework of the Government. Slavery, when in the hey-day of its power in church and state, was feared and patted; now, when it is dead, it is scorned and denounced. We mean no offensive allusion, but we are frequently reminded, by reading editorials and other articles in religious newspapers on this subject, of Æsop's fable of the ass kicking the dead lion.

We would say to our brethren, editors of religious periodicals, that they should be in the van of this great reform. They all, so far as we know, profess themselves favorable to it; and there is no doubt that, when its friends succeed in making it popular, and especially if some dominant political party should take hold of it, they will, as in the case of the anti-slavery amendment, declare themselves its advocates. But we want their aid now; this is the time when it is needed. Of the success of the measure we have no doubt. There will be a sharp conflict, but the result will be the triumph of truth over error and wrong.

Another Convention is to be called at some suitable time, and in some convenient place, by the executive committee. We hope it will be well attended.

AFFAIRS ABROAD.

CHINA.—We find in one of our exchanges some statistics of missions in China. There are forty-two missions, one hundred and eleven missionaries, and about two thousand five hundred converts. There are boarding schools for the training of youth, male or female, in the doctrines of the Christian religion, at Canton, Swatow, Fuhchau, Ningpo, and Shanghai and day schools at most if not all of the ports occupied by missionaries. There are several flourishing out-stations and country churches already formed, connected with the missions at Amoy, Fuhchau, Ningpo and Shanghai, and perhaps at one or two other ports. It would be safe to estimate that there are over one hundred native Christians employed at the different ports as school-teachers, or preachers, exhorters,

colporteurs, &c., and about one hundred chapels, more or less, where the gospel is regularly preached by the foreign missionary or his native helper. Missionaries are at work in Peking, the capital, and have met some success. The great rebellion, from which so much was expected in favor of Christianity and civilization, has been subdued.

AFFAIRS AT HOME.

THE WAR.—Since our last the armies of the United States have met with great successes. In Tennessee, near Nashville, a great battle has been fought, in which the rebels were completely defeated. Gen. Sherman has succeeded in traversing the State of Georgia, with a large army, and in capturing Savannah, its chief city. Kentucky, a semi-loyal State, has, however, been invaded by a small rebel force, which at this date, December 26th, remains there. Elsewhere the movements have been less considerable, but, generally, favorable to the Union arms.

THE SOUTH DESPERATE.—It has been evident for more than a year past that the South has been undergoing a rapid exhaustion in men and in materials of war. As to men, they are now acknowledging it themselves, for they are considering very earnestly the question of *arming colored men, free and slave*. It is even now rumored that their Congress has agreed to the plan in secret session. And has the "chivalry" come to this? Think of the haughty lord of the lash calling upon his slave, with the promise of freedom, to throw his protecting arm about his trembling master! Surely the day of actual emancipation is just at hand! But will the slave fight for his oppressor; fight to recover power for his master to rob and spoil a little longer? Some may, but the many, we feel confident, will turn their arms, if they get them, in another direction. Arming slaves is an act of mere desperation.

THE CROPS, &c.—Statistics show that the crops of 1864 have fallen very little below a full crop. The season has been healthy in the North, and generally even in the South. In some southern cities, however, the yellow fever has been quite fatal.

APPEAL FROM BOARD OF FOREIGN MISSIONS.

THE attention of the Church is earnestly solicited to the present state of the Foreign Mission fund. The heavy outlay incurred by sending out two mission families in the month of November, together with the enormous price of exchange, has reduced the treasury to a low point. About the first of February it will be

necessary to remit a semi-annual instalment of salary for our missionaries (\$1,350), which at present rates of exchange will cost not less than (\$3,000) three thousand dollars. To meet this there are scarcely (\$900) nine hundred dollars on hand. The church must act at once, and with vigorous determination and effort. The salary must be paid when due, for it is the only dependence of the missionaries; and in addition to this, a considerable sum is requisite to meet the general expenses of the Mission. We regret to say that letters lately received inform us that the Mission has been injuriously straitened from want of means. This must be so no longer. The money is in the hands of the people, and let them offer willingly as the Lord hath prospered them. We appeal to pastors to bring this matter before the attention of the people. We appeal also to those who have the ability to do so, and there are many such, to make a special contribution to meet the emergency growing out of the present state of the country. Are there not some who will give (\$500) five hundred dollars, and others proportionate sums down to (\$100) one hundred dollars, or even (\$50) fifty, enough to make up (\$5,000) five thousand dollars? It can be done; but will it be done?

SAMUEL O. WYLIE,

T. P. STEVENSON, *Sec.*

Chairman of Board of Missions.

A PROPOSAL.

I AM authorized to say, that one of the feeblest congregations in the Church, numbering less than sixty communicants, pledges itself to put (\$500) five hundred dollars into the Foreign Mission fund before the 1st of March, provided nine other congregations or individuals will contribute each a like amount. This generous offer is made in view of the necessities of the treasury, and the immensely increased demands that are made upon it. It is not open to doubt that, in case the same spirit prevails in other places, far more than the amount required will be forthcoming. Why cannot we raise twenty, or even thirty \$500 as easily as ten, provided our people offer willingly? A special effort of this kind, it is hoped, will go far toward carrying the Mission through the present crisis, occasioned by the enormous price of exchange. The undersigned earnestly solicits pastors to bring this matter before the attention of their people, and elders, and deacons, and members of congregations to whom God has given liberally, to see that this measure shall not fail. At present rates, it will require the whole amount proposed to be secured in this way, with the usual congregational collections, to meet demands during the ensuing year. Brethren, let us gird ourselves for work, and whatsoever our hand findeth to do, let us do it with all our might; we serve the Lord Christ.

SAMUEL O. WYLIE.

IOWA PRESBYTERY.

THE Iowa Presbytery met in Lind Grove, October 4th, 1864, and was opened with a sermon by the moderator, R. B. Cannon, from Isa. 62 : 6-7. Doctrine : Christ has appointed a ministry in the church, by whose instrumentality he will accomplish her exaltation. The ministry are instrumental in this :

I. By preaching the truth. 1. For the conversion of sinners. 2. For their spiritual illumination. 3. For their sanctification.

II. By maintaining a faithful testimony. 1. Against the immoralities of communities. 2. Against the sins of nations. 3. Against corruption in the church.

III. By earnest prayer. 1. For the outpouring of the Spirit on their own souls, that they may minister well—on the souls of these who hear, that the word may be effectual—and every where, that the truth is proclaimed. 2. For the infliction of divine judgment. 3. For general reformation. Society universally growing in righteousness and holiness.

The commission to organize a congregation in Davenport, reported the fulfillment of appointment, and Davenport was placed on the list of regular organized congregations.

A call from Washington and Amboy, on S. M. Stevenson, was sustained as a regular gospel call, presented to Mr. Stevenson, and by him accepted. A communication from the Secretary of the Central Board of Missions, recommending the ordination of Mr. Stevenson as a missionary, was then read, and arrangements were made for his ordination on the following day. Mr. Stevenson delivered a lecture, Is. 54 : 1-3, and a sermon from Rom. 8 : 6, "To be spiritually minded is life and peace." He was also examined in Hebrew and Greek, Systematic Theology, Church Government, and Ecclesiastical History. The examination and pieces of trial were unanimously and cheerfully sustained, and Mr. S. was ordained and set apart to the work of the ministry by prayer and imposition of hands. Dr. Roberts preached the ordination sermon from Rev. 6 : 7. The charge was given by R. Hutchinson.

R. B. Cannon offered the following which was adopted: *Resolved*, That this Presbytery approves of the object, of the "National Association for the Amendment of the Constitution of the United States," and that we urge it upon our members to do all in their power to form auxiliary societies, and to circulate petitions to be signed and presented to Congress, asking the proposed amendments; and further, that we urge the sending of delegates to attend the meeting of the Association in Philadelphia on the last day of Tuesday October. J. M. McDonald and R. B. Cannon were appointed to wait on the Governor of the State and endeavor to obtain a modification of the militia oath.

Presbytery adjourned to meet in Sharon, on Wednesday preceding the next meeting of Synod.

J. M. McDONALD, Clerk.

NEW YORK PRESBYTERY.

AN adjourned meeting of the New York Presbytery was held in Brooklyn, on Wednesday, December 14, 1864. The chief item of business was the ordination of John H. Boggs, and his installation as pastor of the Brooklyn congregation.

Mr. Boggs delivered a lecture on Acts 2:1-4, and a sermon from 1 Peter 2:7, 1st clause. He was also examined in Theology by Rev. R. Z. Willson—in Greek and Church History by Rev. J. R. W. Sloane—in Hebrew and Church Government by Rev. J. C. K. Milligan. The trial and examination were highly satisfactory.

The ordination services were in the evening at 7½ o'clock, and were attended by a large congregation. Rev. D M'Allister preached the ordination sermon from Tit. 2:15. Rev. R. Z. Willson presided and led in the ordination prayer; he also delivered the charge to the congregation. Rev. J. R. W. Sloane gave the charge to the pastor.

Rev. N. R. Johnston, at his own request and with the concurrence of the congregation, was released from the charge of the Topsham congregation and dismissed to the Presbytery of the Lakes.

Calls from Kortright and Bovina congregation upon Rev. J. Kennedy were sustained as regular, and presented to the candidate. He accepted the call from Bovina, and arrangements were made for his installation on Wednesday, Jan. 11, 1865, at 11 A. M.

On account of the foregoing, a change of the scale of appointments was made necessary. It was accordingly revised and is given below. Presbytery adjourned to meet in the 2d church, Newburgh, on the 3d Tuesday of May, 1865, at 7½ P. M.

J. C. K. MILLIGAN, *Clerk*.

SCALE OF APPOINTMENTS.

KORTRIGHT—*Shields*, Jan.; *Hannay*, Feb.; *Willson*, Mar. and Apr. 1st and 2d Sabbaths; *Kennedy*, Apr. 3d and 4th Sabbaths. TOPSHAM—*Hannay*, Jan.; *Shields*, Feb.; *Armour*, Mar. 2d and 3d Sabbaths. *Beattie*, Apr. 3d and 4th Sabbaths. GALWAY—*Kennedy*, March 1st and 2d Sabbaths. *Thompson*, May, 2d Sabbath. DUNDAFF—*Boggs*, Feb.; 1st and 2d Sabbaths. BAL-LYBAY—*Willson*, April 4th Sabbath and May 1st Sabbaths.

OBITUARIES.

DIED, suddenly, in Hopkinton, Iowa, December 7th, 1864, Rev. WILLIAM L. ROBERTS, D.D., in the 67th year of his age.

Dr. Roberts was born in Pendleton Co., Virginia, in the year 1798. His father, John Roberts, removed about the beginning of this century to Canonsburg, Pa., where the subject of this notice was born, receiving his education partly in Bedford Academy, and partly in Jefferson College. In the year 1820, or thereabouts, he had received an appointment as Cadet in the United States Military Academy, West Point; but, in consequence of remonstrance and advice addressed to him by the late Dr. J. R. Willson, he resigned his appointment, and repaired to Newburgh, N. Y., for the purpose of studying for the ministry in the Reformed Presbyterian Church. This he did, under Dr. W.'s tuition, for some three years—there was no Seminary at the time—when he was licensed; and soon afterward—we do not know the year—was ordained and settled in the pastoral charge of the congregation of Patterson, New Jersey. This was a small congregation, and yet large enough to be rent with feuds; and the result was the removal of Mr. Roberts, after a short and troubled pastorate, to Clyde, N. Y., and, subsequently, to Sterling, in the same State. This field of labor at this time comprised all the region west of

Utica, in which are the congregations of Syracuse, Rochester and York. He preached in the two latter frequently before they became organized congregations. In the year 1834, he received a call to the charge of the congregation of Baltimore, where he remained some two or three years, when he returned to Sterling, confining his pastoral labors to this congregation until 1855, when he took charge of a new congregation in Hopkinton, Iowa. About 1846 he received the degree of D. D. from Jefferson College.

Dr. Roberts was well known throughout the church, and beyond her limits, as an eloquent and earnest preacher of the word of Christ. In learning and rhetorical ability, he had few superiors in the ministry among us. He loved to preach. He held the pen of a ready writer. His principal work, which had a wide circulation, was entitled "Submission to the Powers that be." This appeared a short time before the disruption of the church in 1833, and did good service in strengthening the members of the church in the maintenance of her testimony against the immoralities of the national Constitution. His pen was quite active, during middle life, in preparing articles bearing the same general character, and also on prophecy, which appeared in the pages of the *Covenant*. As a theologian, Dr. R. deserved a high place. He was very familiar with the Scriptures. His library was small, in a manner compelling him to an unusually diligent study of the pure word of God. This circumstance, with a lively and sensitive temperament, gave an *unction* to his preaching not often equaled.

Dr. R. was twice married. His first wife was Miss Margaret Milligan, of Orange Co., N. Y., by whom he had three children, all of whom survive. His second wife, Miss Anna Acheson, to whom he was married about 1830, was the eldest daughter of the late Mr. Acheson, of N. Y., by whom he had a large family, six of whom—all daughters—survive him. Dr. Roberts experienced, during the last year, severe trial in the loss of his son, Lieut. W. A. Roberts, who was mortally wounded as he led his company in an assault upon the fortifications of Vicksburg, in May, 1863; and about six weeks after of his wife, who had lingered with inflammation of the lungs from a few days subsequent to the death of her son.

His death was very sudden. He had been in usual health; preached with his ordinary vigor the Sabbath previous, and had ridden a distance of eight miles and back the day of his death. On his way from the stable to his house, he was seen to stagger and fall. One of his daughters raised him up; a smile and a gasp, and his spirit had fled. The church has lost in the death of Dr. R. one of her oldest ministers, and his friends one who has filled a large place in times past among them.

J. M. W.

DIED, in Cincinnati, August 9th, 1864, SAMUEL A. JOHNSTON, aged 27 years, son of James and Rebecca Johnston, near Ballymena, Ireland. When a boy he came to Toronto, and resided with his uncle, Rev. R. Johnston; with whom he was brought up, and on whose ministry he punctually waited. He entered a store to learn the hardware business, where he acquired more than an ordinary character for integrity and steadfastness. As a proof of this, the proprietor of the business, at his death made him a handsome present, and his wife subsequently made him a legatee in her will. In the year 1859 he came to Cincinnati, and immediately entered into business with J. L. Wayne & Son, upon whose affectionate regard he obtained a deeper hold every year, so that at his death Mr. Wayne mourned for him almost as a son. He joined the Reformed Presbyterian Church in Cincinnati, and lent most heartily his influence and energy to build up the cause of his Redeemer in that city. As in business, so in the church he was noted for punctuality. He endeared him-

self very much to every member of the congregation; he was genial and pleasant; he was manly and generous. He will live in the memories of his brethren as an amiable and Christian young man. His death was sudden and unexpected. His Redeemer came for him at an hour no one thought, but we have good reason to believe He has taken him to that rest that remains for the people of God. He leaves a lonely brother in this city, who loved him only as a brother can, to mourn his loss; also a sorrowing sister and bereaved uncle, Rev. R. Johnston, (Wis.)—also two brothers in Iowa. His parents, who still live beyond the sea, doubtless were sore pained at hearing the sorrowful intelligence; but let them and us hear the apostle's estimate of earthly relationships, (1 Cor. 7 : 29–31.) Young men, ponder well your days, and be ye also ready.

“By what means shall a young man learn
His way to purify?
If he according to thy word
Thereto attentive be.”

H. H. G.

At a meeting of the Sabbath School teachers of the Reformed Presbyterian congregation of Cincinnati, the following action was taken in reference to the recent loss, by death, of some of their membership, and ordered to be published.

Whereas, It has pleased the Great Shepherd, in his adorable sovereignty, to call away, after a short illness, one of our number, SAMUEL A. JOHNSTON, we trust to a higher and better sphere, it is hereby

1. *Resolved*, That while we mourn the loss which we have sustained by the removal of a beloved brother and teacher, we desire to bear testimony to the consistent Christian deportment of the deceased, his devotedness in the discharge of duty, his punctual attendance at ordinances, public and social, his practical wisdom and constant endeavor to keep the unity of the Spirit in the bond of peace; and that these things, while they justly endeared him to us in life, and now hallow his memory, furnish us an example to walk in his steps, in so far as he followed Christ.

2. That we recognize in this decease, and that of another esteemed young brother taken in like manner suddenly a few months ago (Mr. ROBERT EWING, of Bethel, Ill.), for a short time connected with us, the repeated voice of the Lord of the vineyard addressed to us, “Be ye also ready, for in such an hour as ye think not the Son of man cometh.”

3. That we tender to bereaved relatives on this and the other side of the Atlantic, our deep fraternal sympathy on this occasion, praying that the same grace may be given them as was given the suffering patriarch of Uz, when he said: “The Lord gave, the Lord hath taken away; blessed be the name of the Lord.”

JAMES H. FINLEY, *Chairman and Sup't.*

DIED, at her residence, near Bloomington, Indiana, Mrs. MARGARET ERVIN, in the 32d year of her age. Mrs. Ervin was born in Preble Co., Ohio, and her father (Mr. James Faris,) was ruling elder in Mr. M'Millan's congregation, but after the division in the church her father and family, of which she was the youngest, moved into the Bloomington congregation.

The deceased was exceedingly quiet and inoffensive in her manner. She was no retailer of neighborhood reports, and as a consequence she was esteemed by all who knew her. She was remarkable for her punctuality in attending to ordinances; her seat was rarely vacant in the house of God, so that by her meek, quiet and orderly deportment she was an ornament to the cause she professed. Her death was sudden, and so severely was she pressed down under

the weight of disease, that she was neither able to inform her physician of her condition, or enter into any conversation with her friends who waited anxiously around her bed. And now, while they weep for the absent one, they weep not as those who have no hope, for they confidently believe, that as she loved and served her Redeemer in life, he would not forsake her in death. She leaves behind her a husband and little son to mourn their loss. COM.

DROWNED, in the Allegheny river, above Pittsburgh, on March 17, 1864, ROBERT PATTON, Jr., aged 27 years and 11 days.

Robert passed his youth in the Cherry Street congregation, Philadelphia, and was admitted to full privileges in the 1st Miami congregation, Ohio, in the fall of 1861. Here he continued in regular standing until death suddenly ushered him into a higher presence, and, as we humbly trust, opened to him the upper sanctuary, the assembly and church of the first-born. Of a quiet and retiring disposition, he spent much time with his parents, to whom he was an affectionate and dutiful son. To them the bereavement is peculiarly painful, on account of uncertainty that covers the manner and circumstances of his death; but they have consolation in the fact, that his mother, warned by a strange and thrice repeated presentiment, had freely conversed with him in reference to his hopes and trust, if the feared event should come. Alas, the presentiment was only too quickly and sadly realized. Let youth be admonished and profit by this record. May they now remember God and prepare to meet him, for in such an hour as they think not, the Son of man cometh. COM.

The late appearance of this notice is owing to the loss, in some way, of one prepared at an earlier date.

DIED, in camp, near Baltimore, Md., August 9th, 1864, W. J. MONTGOMERY, of 193d Regiment P. V. The deceased was a pious young man. His prepossessing manners—neither timid nor bold, his kindness, his childlike confidence in those he loved, made him a universal favorite. But that which endeared him to Christians was his piety. At the age of twenty he became a member of the church of Christ. He was regular and punctual in attending all the weekly services, and enjoyed the hours of prayer and the study of God's word. He was a member of Sabbath school, and a good singer, and his sweet voice is missed in the sanctuary. Thus, according to the talents God gave him, he endeavored to do good; and thus for several years he lived a Christian's life. But in his twenty-fourth year the Master called for him. He was attacked with dysentery. Gradually he went down into the Jordan of death. Higher and higher rose the waves, until, just as they were closing over him, he whispered (as it were), "Jesus, heaven; take me, for Christ's sake. I want to go to thee. Love me, precious Saviour." M.

DIED, August 29th, 1864, MARGARET JANE BOVARD, daughter of Robert Bovard, of Deer Creek, in the 29th year of her age. In the seventeenth year of her age, she made a public profession of faith in connection with the Reformed Presbyterian congregation of Union and Pine Creek, and continued to enjoy the fellowship of the church till her death. The middle-aged as well as the old-aged need to be made ready for the marriage supper of the Lamb. Happy are they who are satisfied with length of days at whatever period of life the Redeemer may call them from the world to sit with him upon his throne.

DIED, in Philadelphia, November 28th, 1864, in the 52d year of his age, EZEKIEL STERRETT, a member of the 2d congregation. His death was a

fitting close to a life of singular probity and Christian excellence. It was calm and peaceful throughout, and in the closing hours triumphant in the assured and joyful hope of the fruition of God.

DIED, on Sabbath, December 4th, 1864, Rev. WILLIAM JOHN STAVELY, of the Reformed Presbyterian Church, Ireland.

BOOK NOTICES.

SOUTHERN SLAVERY NOT FOUNDED ON SCRIPTURE WARRANT. By the Rev. William Sommerville, A. M., Reformed Presbyterian Minister, Cornwallis, N. S. Price 12 cents. Orders to be addressed to the author, or Rev. A. M. Stavelly, St. Johns, N. B.

We thank brother Stavelly, who forwarded to us the pamphlet containing this interesting lecture. We have perused it with interest. Like all the productions of its author, it is clear, logical and sound. We give an extract, taken almost at random, to show how he deals with the conventional usages of our day:

"But did not the slaves form a separate company?—as they do, when they are permitted to share in the feast, the song, the dance, in the South. Had they not a separate table?—as many *Christian* churches, both in the South and North, have for slaves, on sacramental occasions, or those who, like some slaves, are guilty of having a black skin. The divine instructions give no indications of such social distinctions, and lead to the conclusion that they were not recognized. Sometimes, however, an incidental expression supplies an answer to a difficult question, to which a definite reply is sought in vain, and that expression having no direct connection with the subject which it elucidates. The Israelites were ignorant of any reasons why, in their feasts, slaves should not mix with masters, sons, daughters, and Levites. They knew nothing of the proprieties of Southern life, or the refined elevation of modern society. *They knew only the law of Jehovah.* Once on a time, Samuel, the prophet of the Lord, not a Southern gentleman, or a Southern clergyman, yet an honorable and an upright man, and a judge or governor in the land, held a feast, to which the guests, about thirty persons, had a special invitation. Saul and his slave had been wandering in search of the asses of Kish, Saul's father, which had gone astray, and met Samuel as he was going up to the high place to meet his guests; Samuel, by divine suggestion, recognized the future king of Israel, and, having brought him into the parlor, set him the *chiefest place* among them that were bidden. Where did he set the *slave* of Saul? He set him *beside his master*, in the place of highest honor. I do not read that any of the guests rose and left the table, or even offered any remonstrance against the indignity offered them. But Samuel's parlor was not the saloon of an Atlantic steamer, nor a Halifax or American hotel, nor the dining room of a modern slaveholder. We forget that God has made of one blood all nations in all the earth."

We regret that the author uses the term "slavery," and its cognate term "slave," when speaking of servitude among the Jews. He uses them, it is true, in a good sense, but they have no good meaning. In the North, now, there would be as much propriety in using "murder," or "murderer," in a good sense. The Scrip-

ture terms "servant" and "service," are the right terms. The author seems to have felt a necessity for his phraseology, which he says he would have preferred avoiding. In our view, the necessity was wholly on the side of using the Scripture designations. This, which we consider a blemish in the work, does not at all affect the argument. T. S.

From Robert Carter & Brothers, No. 530 Broadway, N. Y.

THE DAWN OF HEAVEN; or, the principles of the heavenly life applied to the earthly. By the late Rev. Joseph A. Collier, of Kingston, N. Y. 12mo. pp. 305.

The themes discussed in this volume are, the Universal law of happiness; Holiness an element of heaven; Self-renunciation an element of heaven; Love an element of heaven; the Presence of God an element of heaven; Praise an element of heaven. There are many fine thoughts clearly and forcibly expressed.

TALES AND SKETCHES of Christian Life, in different lands and ages. By the author of "The Chronicles of the Schonberg-Cotta Family." 16mo.

We have here a tale of the Egyptian Church in the third century; sketches from the history of the Reformation in Italy; sketches of the United Brethren of Bohemia and Moravia, &c. The facts of history are presented in the charms with which the writer knows so well how to invest them. It is a highly readable book, and will amply repay perusal.

GOD'S WAY OF HOLINESS. By Horatius Bonar, D. D. 16mo. pp. 261.

Like the numerous other works of Dr. Bonar, this one is replete with sound views of divine truth admirably expressed.

MELBOURNE HOUSE. By the author of "The Wide, Wide World." In two volumes, 12mo. pp. 300, 306.

As we have not found time to examine these volumes, we leave our readers to decide as to their merits. The authoress will not be equal to herself if she has not succeeded in creating a deep interest on behalf of little Daisy, the heroine of the story.

From William S. and Alfred Martien, No. 606 Chestnut street, Philadelphia.

JOSEPH THE JEW; a tale founded on facts. By the author of "May Mathieson." 1865. 12mo. pp. 303.

This well told story, sustained by real facts, illustrates the power of the gospel in the case even of the Jew. The history of Joseph and his family gathers around it an absorbing interest.

MARGARET'S SECRET AND ITS SUCCESS. By Mrs. Casey Brock, author of "Working and Waiting." 1865. 12mo. pp. 240.

The moral of this tale is good. It inculcates profitable lessons, though we confess to a preference for juvenile books containing more solid and substantial material.

HOW CHARLIE HELPED HIS MOTHER. By Ruth Buck. 18mo. pp. 195.

THE TWO COUNCILS. By Catharine M. Trowbridge. 18mo. pp. 201.

JENNIE'S BIBLE VERSES. By same author. 18mo. pp. 153.

THE POOR WEAVER'S FAMILY, a tale of Silesia. From the German; by Mrs. Sarah A. Myers. 18mo. pp. 121.

MAY AND FRANK; or a Mother's influence. By the author of "Blind Nelly." 18mo. pp. 108.

All the above tastefully bound volumes are worthy the attention of the young. For the holidays they are just in place.

Two additional packages of Album Cards—twelve in each—have been published by the Messrs. Martien. They are well executed, and will adorn the album in which they find a place.

CORRECTIONS.

MESSRS. EDITORS—I observe on cover of *Reformed Presbyterian and Covenanter* for this month, a note from the Treasurer of Salt Creek congregation, requesting the publication of certain sums sent to me which he thinks have not been acknowledged. If he will turn to *Reformed Presbyterian and Covenanter*, vol. 11, No. 9, page 264, 6th line from bottom, he will find the \$18.50 acknowledged. Mr. M'Cartney sent me in Dec. 1863, \$51.85, to be used for the temporal relief of the freedmen, according to the best of my judgment. I retained it a few weeks. As the Board of Missions had no way of using it at that time, I handed it over to the Freedmen's Fund of the Western Sanitary Commission, and informed Mr. M'C. of the disposition made of it. I have already explained to the brethren in Salt Creek, that it could not be acknowledged by the Treasurer of Western Board of Missions, because he had never seen it.

Perhaps I should acknowledge here a box of clothing sent by Bloomington congregation to Natchez, valued at \$200; a large package from Elkhorn congregation, value unknown; sundry packages from a sewing society in St. Louis, value over \$100; besides about \$500 of clothing from congregations in Southern Ill., that did not pass through my hands, but went direct to the freedmen.

Allow me also to notice a sentence in Mr. S. M. Stevenson's last letter in Oct. No. page 301. He says: "I wrote a letter for publication about the middle of May, and sent it to Mr. M'Cracken at Synod in Philadelphia, expecting him to hand it to you. I have not seen or heard anything of that letter since." The letter to which Mr. S. refers, I handed to Mr. Sproull at Synod as soon as I received it, and it was published at the earliest possible moment in the Magazine, Sept. No. page 254. Yours respectfully, J. M'CRACKEN.

ST. LOUIS, Dec. 13th, 1864.

IN the Book of Discipline, page 119, line 7 from top of page, "form" should be "from." The comma after "institutions" should be a semicolon, and the semicolon after "church" in the next line should be a comma. The same mistake as it regards the word is in the old book, from which it was copied. The line in its connection should read thus:

"Were entered into agreeably to this permanent institution; and from the unity of the Church, that these engagements, &c."

It would be well for those who have the book, to make the correction with a pen or pencil on the margin, to guard against it finding its way into future editions.

T. S.

ACKNOWLEDGMENTS.

COMBINED SERIES.—Ayer's Point, Mrs. Matson, 2; Boston, Jane M'Dowell, $\frac{1}{2}$ 2, $\frac{1}{2}$ 3; Bloomville, N. Rice, Conneautville, J. Steele, 2; Delhi, E. M'Lean, $\frac{1}{2}$ 2, $\frac{1}{2}$ 3; Elkhorn, W. Kennedy, 4; J. M'Clurkin, 2; J. Auld, 3; Fayetteville, J. A. Renfrew, 3; Kortright, Mrs. S. M. Willson, 2; Konigsberg, J. Steele, 3; Lisbon Centre, J. Coleman, 3; Merrettville, D. M'Caw, 3; Millford, A. Cairns, $\frac{1}{2}$ 1, $\frac{1}{2}$ 2; Mercer, J. Montgomery, $\frac{1}{2}$ 1, $\frac{1}{2}$ 2; New York, E. N. Shields, $\frac{1}{2}$ 1, $\frac{1}{2}$ 2; New Galilee, Rev. N. M. Johnston, 3; New Alexandria, Rev. A. M. Milligan, Philadelphia, Mrs. Bradford, $\frac{1}{2}$ 1, $\frac{1}{2}$ 2; Mrs. Eccles, $\frac{1}{2}$ 2, $\frac{1}{2}$ 3; Thompsonstown, J. M'Minn, 3; Waltham, Susan Coggsell, White Cottage, W. Gladstone, $\frac{1}{2}$ 2, $\frac{1}{2}$ 3,* each 1.00; Boston, E. Hamilton, $\frac{1}{2}$ 2, 3, 1.50; New Castle, R. Speer, 1, $\frac{1}{2}$ 2, 1.67; Ayer's Point, D. M'Clay, 2, 3, Balm, J. Parks, 1, 2, Elkhorn, W. Miller, $\frac{1}{2}$ 2, 3, $\frac{1}{2}$ 4, R. Boyd, 2, 3, R. Shields, Sparta, Mrs. Jas. Holliday, Indiana, A. Dunnet, 2, 3, each 2.00; High Hill, M. Hardesty, $\frac{1}{2}$ 1, 2, 3, $\frac{1}{2}$ 4, Jamestown, W. Cochran, 1, 2, $\frac{1}{2}$ 3, Kossuth, W. A. Montgomery, 1, 2, $\frac{1}{2}$ 3, each 2.67.

Allegheny, D. Wills, Mrs. Armstrong, G. Alexander, D. Euwer, Belknap, Martha W. Marshall, Black Hawk, T. Donaghue, each 3, 1.00; Boston, J. M'Vicker, 2, 1.00; Braddock's Field, M. Henning, 2, 3, 2.00; Cincinnati, A. Bovard, Clarksburg, R. Henry, A. M'Comb, each 3, 1.00; Creighton, J. Law, 4, 1.00; Dresden, A. Morgan, 3, 1.00; East Brook, J. Martin, 2, 3, 2.00; Easton, J. Downie, 2, 1.00; Elizabeth, R. C. M'Kee, Frazeyburg, Miss I. Parks, each 3, 1.00; Harshaville, Mrs. Short, 2, 3, 2.00; Hillview, H. M. Murphy, 2, 1.00; Jamestown, A. M'Ilhany, 1, 1.00; Livermore, J. M'Creery, 3, 1.00; Lynedock, G. Gray, $\frac{1}{2}$ 1-3, 2.50; Lucesco, D. M'Ilroy, 1-3, 3.00; M'Keesport, J. W. Stewart, 1, 2, 2.00; J. Blair, Mrs. Douglas, each 3, 1.00; Morgantown, J. M'Ilrevey, 2, 3, 2.00; New York, S. Bowden, 2, 1.00; New Concord, D. Stormont, (by mistake D. Stewart in Nov. No.) 2, 1.00; New Castle, G. Boggs, 2, 3, 2.00; Olathe, J. Wallace, J. Cook, Portersville, Mrs. Scott, each 1, 2, 2.00; Princeton, Mrs. Horner, 1, 2, $\frac{1}{2}$ 3, 2.50; Scrubgrass, S. Robinson, St. Louis, Mrs. E. Watkins, Rev. J. M'Cracken, Tallycavey, T. Macaw, each 3, 1.00; Tidioute, A. Wallace, 1-3, 3.00; Turtle Creek, Miss E. M'Cullough, 2, 3, 2.00; Tuthill, Mrs. H. Wilkin, Union, J. D. Sproull, Venice, W. G. Thompson, Vanceburg, T. M'Culloch, West Lebanon, J. Gilmore, each 3, 1.00; Waynesboro, Miss S. Burns, 1-5, 5.00; Wilkinsburg, S. Henning, Mrs. Sinnard, each 2, 3, 2.00, S. Henry, Youngsville, W. M'Kinley, Zanesville, J. Stitt, J. M'Cammon, each, 3, 1.00.

COVENANTER, Vol. XVIII.—Balm, J. Parks, Indiana, A. Dunnet, Jamestown, W. Cochran, New Castle, R. Speer, each 33 cts.; Double Sale, C. Wilson, 16, 17, 2.00; Kossuth, W. A. Montgomery, 15-17, $\frac{1}{2}$ 18, 3.33.

REFORMED PRESBYTERIAN.—Dresden, J. M'Glade, (omitted in Feb. No.) 8, 1.00; Fort Des Moines, S. C. Henderson, 8-8, 8.00; Jamestown, A. M'Ilhany, Lucesco, D. M'Ilroy, Monticello, Mrs. N. Hagan, each 7, 8, 2.00; M'Keesport, J. W. Stewart, 6-8, 3.00; Olathe, J. Wallace, 8-8, 6.00, James Cook, 5-8, 4.00; Pittsburgh, Miss M. Donaghue, Rix Mills, J. Forsythe, each 8, 1.00; Tidioute, A. Wallace, 7, 8, 2.00.

ACKNOWLEDGMENT.

Received, Nov. 24, 1864, of Baltimore cong., per Rev. W. P. Johnston, \$22.85, being a "Thanksgiving collection for special distribution in relieving the Freedmen of the City of Washington."

T. M. ELDER, *Supt. of Mission.*

Will you please insert in the *Reformed Presbyterian and Covenanter* the following acknowledgments that were overlooked and neglected at the proper time, owing to the dissolution of the Western Board of Missions, received for the Freedmen's Mission subsequent to the report to Synod.

J. M'CRACKEN.

May 31,	Wm. Brown, on behalf of the heirs of Rev. Wm. Sloane,	\$39 00
July 8,	Mrs. Jas. Guthrie,	25 00
8,	Wm. M'Cracken,	5 00
8,	M. M'Cracken,	5 00
Aug. 1,	Treasurer of Old Bethel cong.,	45 00
Oct. 5,	" " " "	113 00
15,	" " " "	55 25

* Lost by mail.

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1864.		
Nov. 23,	John Long, Sr., of Fayston, Va.....	\$1 00
30,	Rev. Joshua Kennedy.....	10 00
30,	Collection of 1st cong., Newburgh, for sending Physician to Syria.....	29 15
Dec. 3,	Sharon cong., Iowa.....	20 00
3,	Clarinda cong., Iowa.....	19 00
8,	Walton cong.....	29 55
9,	Jonathan's Creek cong., O.....	14 00
9,	John Robinson, of Tomika, O.....	2 00
9,	Rochester cong, N. Y.....	34 50
13,	Sabbath School of 3d cong, New York, per H. Carlisle..	100 00
13,	Miss Eliza B. Spence, of Kortright cong., received on 20th May last, by oversight omitted.....	2 50
24,	Sandusky cong., O., being a Sabbath's collection.....	17 80
24,	St. Louis, by mail, signed a Tenth to the Lord.....	5 00
26,	Princeton cong., Ind.....	32 00

WILLIAM BROWN,

Treasurer of Foreign Mission, 1635 Locust St. Phila.

Rev. C. D. Trumbull mailed a letter to my address on the 7th of October last, containing fifteen dollars from Lind Grove congregation, which has been lost or stolen.

W. B.

RECEIPTS FOR DOMESTIC MISSIONS.

1864.		
Nov. 5,	D. Gregg, Pittsburgh, Pa.....	\$100 00
5,	Vernon cong., Wis., per W. L. Wright.....	12 00
7,	Ladies' Missionary Society, Kortright, N. Y., per Mr. J. H. Boggs.....	6 50
8,	Alex. Wallace, per Dr. T. Sproull.....	5 00
8,	Interest on Acheson bequest, per Wm. Brown.....	6 25

DANIEL EWEER, *Treasurer.*

RECEIPTS FOR THEOLOGICAL SEMINARY.

ENDOWMENT FUND.

1864. Nov. 28,	David M'Kee, Brookland, 20.00, John M'Peters, 6.25;
Dec. 14,	Wm. Donaldson, Philadelphia, 10.00, H. Donney, Philadelphia, 10.00.

CURRENT EXPENSES.

Nov. 28, David M'Kee, interest, 2.10; Acheson Bequest, 62.50; Nov. 30, S. Allen, 60 cts.; J. Montgomery, 75 cts.; J. Wier, 75 cts.; W. Cochran, 60 cts.; T. M'Peters, 38 cts.; J. M'Peters, 37 cts.; A. M'Ilhany, 50 cts; Dec. 7, Interest on U. S. Bonds, 120.00, Premium on same, 150.00; Dec. 14, Wm. Donaldson, 60 cts.; A. Mackey, 6.00; Wm. Keys, 18.00; H. Donney, 1.80; A. Bowden, New York, 25.00.

Nov. 9, Mrs. Parker, in last report, should be Mrs. Long, New York, endowment, 50.00.

Dec. 27, Hugh Graham, supplement to Prof. Willson, 50.00.

D. GREGG, *Treasurer.*

Rev. John Crozier is appointed by the Board of Domestic Missions to preach January and February in Indianapolis.

The Third Congregation of Philadelphia have made a call for J. W. Sproull.

COMBINED SERIES.

VOL. III.—No. 2.

THE

Reformed Presbyterian Covenanter.

FEBRUARY, 1865.

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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.*

PITTSBURGH:

PRINTED BY W. S. HAVEN,

CORNER OF WOOD AND THIRD STREETS.

Editors' address, "Allegheny, Pa."

GENEVA COLLEGIATE INSTITUTE,

NORTHWOOD, LOGAN COUNTY, OHIO.

The next session will open on WEDNESDAY, APRIL 4th, and continue *eleven weeks*.

In this Institution, now under new arrangements, it is intended to give young men a thorough academic education, and to prepare students for entering the advanced classes of the best colleges in the country. In the Female Seminary the course of study will be as full as that of the best institutions, and young ladies will be graduated. The two departments are united in recitations as far as the academic course extends.

In the Ladies' Seminary there are two courses of study. One includes the Natural, Mental and Moral Sciences, Mathematics, Belles Lettres, &c. The other, in addition to these, will include Ancient and Modern Languages.

Parents at a distance are assured that no effort will be spared to make the Institution not only a school, but also a home for the young; and special care will be taken that the pupils observe the laws of Hygiene. Due attention will also be given to their moral and religious culture.

EXPENSES.

TUITION.—Primary Branches, including Geography, Arithmetic, English Grammar, and Elocution, - - - \$7 00
Higher Branches, - - - - - 8 00
Higher Branches, with Languages, - - - - 9 00
Lessons in Piano Music, *extra*.

BOARD, (for ladies in the Seminary), including furnished rooms and fuel, - - - - - \$4 00 per week.

Boarders are required to furnish their own light, towels, and toilet soap; and (for the present) a pair of sheets and pillow slips.

All bills are to be paid one-half in advance, and the other half before the close of the Term.

From the tuition of the children of Clergymen, 25 per cent. may be deducted.

Text books and stationery furnished in the Seminary, at the lowest prices.

For further information inquiry may be made of the Principal, through the post office, Belle Centre, Logan Co., Ohio.

N. R. JOHNSTON, PRINCIPAL.

NORTHWOOD, OHIO, Feb. 1st., 1865.

P. S. Before the beginning of the Collegiate year, or Fall Session, there will be a fuller announcement of the Sessions, the Course of Study, the Faculty, and other completed arrangements.

T H E

Reformed Presbyterian and Covenanter.

VOL. III.

FEBRUARY, 1865.

No. 2.

OUR TESTIMONY.

Continued from page 8.

III. *The results of our Testimony in this land for Christ and his truth*, is the third topic.

First. It aroused earnest opposition. This was to be expected. The prince of this world is too shrewd not to know that the diffusion of light is damaging to his kingdom of darkness. To prevent this he adopted the policy of exciting odium against the witnesses for the truth, to silence them by intimidation or by force. This is one of his old arts. Through his influence our Lord was charged with "perverting the nation;" the apostles were branded as "the men that turned the world upside down," and Paul was called "a pestilent fellow, and a mover of sedition." There is some pretext for this. Truth is a disturbing element in social organizations that are founded on false principles. It is aggressive and revolutionary, tending to purge out of them what is wrong and to conform them to its own standard. It is quite natural that those who are identified with such organizations as are indifferent to the claims of Christ, should resist a faithful testimony for them. For this end they find detraction and slander ready appliances, and they do not scruple to use them.

So soon as the Covenanting Church assumed in this land the position of the witnessing church, testifying against the nation for the dishonor done to God by omitting in the Constitution to acknowledge him and his law, and by fastening more firmly the fetters on the slave, efforts were made to neutralize her testimony. This was done not only by the openly infidel and wicked, but also by professed followers of Christ. Reproach and intimidation were freely employed. It was not to be endured that she should declare that the government that did not acknowledge the authority of God and of Christ was immoral, and require her members to refrain from incorporating with it. The epithet, "Anti government men," was freely applied to them; they were frequently told that the government should give them no protection, and

in some instances they were threatened with civil prosecution. They were a "spectacle to the world."

Second. The number of the witnesses was small. This followed necessarily from their position and their work. Popularity has charms too powerful for the men of the world to resist; it is the idol at whose shrine they worship. It requires a knowledge of the truth, and a strong attachment to it, to induce any for its sake to forego the advantages of citizenship, and endure the trials to which they will be subjected on that account. Other churches in most points orthodox, yet refusing to take this high position on behalf of the rights of God and of his Son, were comparatively easy of access. In the way of entering their communion, a renunciation of civil privileges did not lie, which was the obstacle that hindered many from uniting with the Covenanting Church.

In 1833 a schism was made from the church on this very ground. Like Gideon's army, we had become too numerous. Owing to laxity of discipline in some quarters, persons were received into the church and allowed to remain in her communion who neither believed the principles of her Testimony, nor conformed to the practice that a faithful exemplification of the Testimony required. The design was manifested on the part of some to compromise the church's position by abandoning the distinctive practice of the church, at the same time holding professedly her distinctive principles. They proposed still to maintain the truths of Christ's headship over nations and the supreme obligation of his law, but they declined to disfranchise themselves, in order to give practical efficacy to these truths. The church was not, however, to be moved from her position. She determined to continue in witnessing for Christ, both in profession and practice, until the end of her Testimony be attained. The result was a withdrawal from her fellowship, leaving her with numbers sufficient to continue her the witnessing church.

Third. To some extent, an interest in the truth contended for was felt and manifested. It is a singular fact, that at the time of the schism just mentioned, the anti-slavery agitation began in the country. It first made its appearance in New England. The minds of the descendants of the Puritans were prepared to receive the truth regarding human rights for which we contended. The testimony of the church against slavery was earnestly borne at an early day in at least one of the New England States. Strong-minded men and women took hold of the great principle that "all men are created free and equal, and are endowed by their Creator with the inalienable rights of life, liberty and the pursuit of happiness," and their zeal in its advocacy was not a little quickened by the fact that some of their neighbors, whom they knew to be intelligent and conscientious, would have no sworn connection with the government, because of the protection and sanction which it gave to slavery. The result was that a large part of those who were called the New England abolitionists refused to vote and hold offices under the Constitution because of its pro-slavery character.

The testimony of the church against the infidelity of the government made slower progress. The studied ignoring of Christianity and its Author in the Constitution, was considered an excellence not merely by the irreligious, but by the great mass of professed Christians. To no declaration uttered by the witnesses was the public ear more thoroughly closed than that which respected national homage to God and to his Son. It was not until within a few years, when God by his judgments has been calling on the nation to inquire into the causes of his controversy, that any disposition has been manifested in the religious community to yield to the force of truth, and acknowledge the guilt of the nation on the points charged against it in our Testimony. We have now, however, the satisfaction of knowing that every article of our Testimony is endorsed by our brethren of other evangelical denominations, except that which respects the duty of refusing to incorporate with the government under its present constitution. And this must follow; for it cannot be that conscientious men will not carry out, in a consistent practice, principles which they believe and earnestly advocate.

Fourth. The truth entered as an element into the politics of the nation. "I come," says Christ, "not to send peace on earth, but a sword." Truth and error are antagonisms, that cannot meet without producing a struggle. This is what we now see in this land. The voice of the witnesses bearing testimony for the equal rights of men, repeated from the ballot box, is re-echoed in the thunders of artillery in many a battle-field. Pseudo-philanthropists hoped by compromise to prevent this terrible collision. The hope was based on the atheistic assumption that there is no God, or if there be, that he stands aloof from the affairs of nations, leaving them to work out their own destiny independent of his own moral government. The light shining in this dark place, in few and feeble rays it is true, has upset the calculations of proud and boastful men. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak to them in wrath, and vex them in his sore displeasure." He saw prepared by himself an agency secretly working that should dispel these illusive dreams. The truth declared by a competent number of witnesses, is this resistless power. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

And what is the spectacle now before us? The country that boasted of its strength and unity is broken and divided. The North and the South are engaged in a desperate struggle for the mastery. Slavery as the immediate cause, and in connection with forgetfulness of God, the moral and procuring cause, has brought on the nation this terrible calamity. The resistless force of events ordered by divine Providence has, in spite of human wisdom and foresight plied to their utmost, verified the oft-repeated warning by the witnesses that the hand of God would be laid on the nation in righteous judgments, unless it repent and give him glory. Their testimony

was intended and suited to convince the nation that its only safety was in repentance and reformation. Failing in this, the alternate effect was to hasten on the day of vengeance. Wherever the truth was received, it produced stern and unyielding opposition to the wrongs in the Constitution and acts of the nation, which it brought to light and exposed. Exhibitions of slavery as an outrage to man and a crime against God, aroused earnest opposition against the great wrong. This opposition was not slow to manifest itself on the field of political controversy. An anti-slavery party in this way came into existence and increased until under another name it became the ruling party in the nation. The despots of the South seeing their power to control the affairs of the nation hopelessly gone, had recourse to the desperate expedient of casting off the authority of the nation and forming an independent Confederacy. "This their way is their folly." "The wicked is snared in the work of his own hands." "This is the Lord's doing, and it is marvelous in our eyes."

Fifth. The deliverance of the churches from the trammels of political influence. For a long time the churches around us were silent in regard to the sins of the nation. From their fellowship slaveholders were not excluded. Voting and holding office under the Constitution were reckoned privileges and duties. Political preaching, which meant preaching against the sins of the nation, was accounted an outrage on the sanctity of the pulpit. To contend that Christ and his religion should be acknowledged in the Constitution was pronounced to be an attempt to interfere with the liberty of conscience, which would lead to persecution. This abnormal position of the churches was due to the false principle generally embraced, that submission in all things to the Government was a religious duty. And this error is chargeable to the oath of allegiance to the Constitution. In this way the Constitution, in political matters, and not the law of God, was taken as the rule of duty.

But a most favorable change has taken place. The churches nearest us began first to feel the effects of our Testimony on the subject of slavery. The Associate Church, a number of years before the union which constituted the United Presbyterian Church, excluded slaveholders from her communion. The Associate Reformed Church was approaching the same position. By the terms of the union, slavery is forbidden in the U. P. Church. That body placed itself in its organization on the very ground with regard to slavery that we had occupied from the beginning. And it promises well for the future of this church that this point was reached by union.

It was not so with other churches. They were divided by the same cause that rent the nation asunder. Slavery was the wedge, and an enlightened public opinion the driving force. Under such pressure personal attachments and the pride of being a national church were made to yield, and division followed. The Northern churches felt a separation to be a relief, because it freed

them from the reproach of being slaveholding churches. The cause of truth and righteousness received fresh accessions of strength. Those who felt themselves trammelled by ecclesiastical connection with oppressors, began to speak and to act on behalf of the cause of human freedom with zeal and earnestness. And prominent ministers and members of these churches are employing their influence to have the very amendments introduced into the Constitution for which we have all along contended. And in their highest assemblies during the past year many have given this work of national reformation their judicial sanction. In all this we see the church in general responding to the call of her Head, addressed to her in his word and by his witnesses: "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

Finally. The recognition by the nation of Messiah as its King and Lord. This is a future result, but not in the least degree uncertain. The connection between the means and the end is most manifest. The witnesses of Christ in every way in which their testimony could be rendered effective, urged on the attention of the nation the great truth that he is Head of civil communities by a divine constitution. They declared and demonstrated that the nation's only safety is in bowing to Immanuel as its King, and taking his law as its rule. Faithful to him to whom they made an entire surrender of themselves, they refused to incorporate with the nation because it refused to submit to their King. Slowly, it is true, but certainly, conviction is finding its way to the hearts of the people. Already slavery is almost everywhere denounced as a crime. The religious community are yielding to the force of truth on the great subject of the nation's duty to God and to Christ. Throughout the orthodox churches, with but few exceptions, the doctrine of Messiah's Headship over the nations is believed and taught. And this truth once embraced, and its importance duly estimated, acts with wondrous power on the public mind. Every one converted to it becomes himself a witness to demonstrate and prove it to others. "The Lord gave the word; great was the company of them that published it."

In the 11th chapter of Revelation this effect of the testimony of the witnesses is clearly presented. For a long time they prophesied in sackcloth, obscure and despised. Their faithfulness, as it began to tell on the stability of immoral civil power, excited the rage of ungodly rulers. "They tormented those who dwelt on the earth." A power so formidable to the quiet and permanence of Satan's kingdom must at all hazards be crushed. "The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." Then follows a short season of rejoicing over the unburied bodies of these world's tormentors. But lo! there are signs of vitality. The spirit of

life from God has entered into them, and they stand upon their feet. And in response to a great voice from heaven, saying to them, "Come up hither," they ascend up to heaven in a cloud, in the sight of their enemies.

And mark what follows: "The same hour there was a great earthquake, and the tenth part of the city fell." An earthquake as a prophetic symbol means a revolution. Simultaneously with the resurrection and elevation to ecclesiastical position and power of the witnesses, the kingdom of Satan on earth shall be overturned. The tenth part of the city falls. Seven thousand *names* of men* perish in the earthquake. Those titles of social distinction which demagogues assume to themselves, and which they ply so successfully in deceiving and leading the masses, will then be blotted out; and the nine-tenths of the human family will be no longer the dupes and victims of the rest. When the turpitude of party leaders shall be unveiled to public view, in the light of dishonor to God, and outrage on man, under the weight of a right public opinion, they will sink into immeasurable depths of dishonor and forgetfulness. Then the remnant shall be affrighted, and give glory to the God of heaven. And then, preceded by the sounding of the seventh trumpet, shall be heard the joyful acclaim, "The kingdoms of this world are become our Lord's and his Christ's; and he shall reign for ever and for ever." And then, too, shall follow the thanksgiving song of the church of the redeemed throughout the world, "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

With a few practical remarks, I will now bring the lecture to a close.

I. The position of witnesses for Christ is one of honor and responsibility. Before our Lord ascended from Olivet he addressed his apostles in these significant words: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." What an honor was conferred on those who were called out to this service! Appointed Christ's chosen representatives to see that his truth shall be maintained, and his claims asserted, they were highly distinguished. This honor is to all his faithful servants, in every age. "Them that honor me, I will honor."

But it is a position of great responsibility. An important trust is committed to the witnesses, and results the most momentous depend on them. The destinies of the world, under Christ, are in their hands. They exert a mysterious influence on the condition of men. "These have power to shut heaven, that it rain

* This is the literal rendering of the original of Rev. 11 : 13.

not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Realizing the magnitude of the work in which they are engaged, and their accountability for the trust committed to them, how strong the motives to be faithful!

II. The witnesses should guard against becoming faint and discouraged. True, the disproportion between the means and the end is great. But this is what God has ordained. The truth exemplified in the progress and results of this mighty conflict is that declared by the prophet Zechariah: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." On this point the utterances of the word of God are clear and distinct. "Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, and the Holy One of Israel. Behold I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and shalt beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shall glory in the Holy One of Israel." "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, and things which are not, to bring to naught the things that are: that no flesh should glory in his presence." "They overcame him by the blood of the Lamb, and by the word of their testimony."

III. Special diligence and faithfulness are required as the period of finishing the testimony draws toward its end. This is no time to falter. The closing scenes of the long conflict are at hand. Indeed, the final struggle seems to have already begun. The truth of the supremacy of Immanuel is still scouted by the nations of the world. Strong inducements are held out for the witnesses to abandon their vantage position, on which they have so long and so successfully contended. We are forewarned that "some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end." The heart sickens as the eye is turned to the land of our covenant fathers, the land of Knox, and Henderson, of Cargil, Cameron and Renwick, and sees those on whom the mantle of these worthies has fallen, throw it aside and spurn it as the worn out livery of an unfashionable age. But the sight should stir us up to more earnest and determined resolution and effort. Conscious that a prize of priceless worth is at stake, let us with a more burning zeal, in profession and practice, maintain the testimony of Christ to the end. We are encompassed by a great cloud of witnesses. The eye of our exalted Head is on us, and he is cheering us with the animating words, "Be thou faithful unto death, and I will give thee a crown of life."

IV. Even now there are indications of the success of our Testimony. What else mean those conventions all over the country to have the Constitution amended! What else the utterances of

so many ecclesiastical bodies during the last year, in favor of the great truths for which we have so long witnessed! Are not these the first rays of the morning twilight, giving assurance that soon the sun shall irradiate our hemisphere with his glorious beams. In these voices, uttered, indeed, as yet in whispers, have we not the promise and the assurance of the near approach of the day when the watchmen shall lift up the voice, and with the voice together sing? Are not these distant sounds the prelude of that shout of unnumbered multitudes that saluted the ear of the Patmos prisoner in his visions of the future, and which shall yet, in all its rapturous reality, salute the ears of emancipated millions of our race: "Alleluia. Salvation, and glory, and honor, and power, to the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Alleluia: Amen. Alleluia: Praise our God, all ye his servants, and ye that fear him, both small and great. Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

HOW DO MINISTERS LIVE?

MESSRS. EDITORS—It seems to me that your periodical has been entirely too modest on a subject that needs to be agitated among all denominations of Christians, and especially amongst us. I refer to the absolute necessity of raising ministers' salaries to suit the times. Ministers' salaries in our church are notoriously small; often so small as not to supply necessities for a family of ordinary size even in good times. There is a good deal of suffering in the families of many, if not all our ministers, now. This is not according to the mind of Paul, or the will of God. 1 Cor. 9: 14. "Even so hath the Lord ordained that they who preach the gospel shall *live* of the gospel." I suppose when the apostle said "*live*" he did not mean *starve*. And yet, now is a time that peculiarly demands the undivided labors of all our ministers in the broad fields white to the harvest.

In your December No. you inserted a dialogue on this subject, between Parson Smith and Deacon Jones. Here is one between Parson Jones and Deacon Smith. My parson argues his case with more vehemence than yours, perhaps because his deacon was, like most Covenanters, hard to convince on this subject. We are much like the rest of the world now a-days, so intent on making money that it is not easy for us to see that when our receipts are doubled and trebled our contributions should be in the same proportion.

What the parson says of ministers' salaries, is equally applicable to all our church salaries. The salaries of missionaries and theological professors must be raised.

EQUITY.

Deacon Smith.—The subject of ministers' salaries has been a good deal talked of among us lately. Some of us think five hundred dollars an ample support, others think it not enough in these times of high prices. Allow me to ask your opinion.

Parson Jones.—With the experience of the past year it would be difficult for me to think my salary "sufficient." When my salary was paid in gold, or its equivalent, it was barely enough, even with economy, to square my accounts at the end of the year. How can it be sufficient now, when I receive what is *really* little more than two hundred dollars.

S.—I am sure we pay you all we promised when you became our pastor.

J.—When you called me to be your pastor, you promised me "all support in the Lord." That is not to be measured by a certain number of dollars and cents. Besides, when you pay me in currency the five hundred dollars you promised, the promise may be *legally* fulfilled, but not *really*. We profess to be "higher law men." Now, if Congress makes a law allowing you to pay my salary in money that is 55 or 70 per cent. discount, and you take advantage of that law in disregard of the higher law of equity, I submit to yourself if that is a *practical* exemplification of higher law doctrine.

S.—But we pay you in par money. I would scorn to pay my pastor in bad money.

J.—A dollar in our currency indeed *passes* for a dollar, not because it is really so, but because the law makes it a "legal tender." The value of the paper money does not lie in the paper itself, but in the amount of gold it *represents*, or the amount of real value it will *buy*. In buying gold, or the necessities of life, our currency is in every respect, except the name, like depreciated money. Suppose this depreciation should go on till it would take one hundred dollars to buy one dollar in gold, and other things in the same proportion, would you think you had honestly discharged your obligations when you had paid me five hundred dollars at that rate?

S.—We have been thinking that the times require us to do something more than usual for you. We do not intend to be unjust or ungenerous. I have no doubt we will be able to raise a donation of one hundred dollars, which will be a considerable supplement to your salary. I am sure we would all like to see our pastor live as comfortably as ourselves.

J.—I like to see generosity in my people, but since this subject has been broached, I do not desire to undervalue your good intentions. I firmly believe my brethren *mean to be honest*. But this subject is new and needs to be better understood.

There is another side to that picture of the *donation*. We are all more or less selfish creatures. Now, let me present this subject so that this selfish principle shall bear on the other side. Your proposed donation will add one-fifth to my salary. Suppose now I come to you for a few pounds of butter. I say to you, "The usual price of butter is fifteen cents, but these are hard times, I will do-

nate you one-fifth of that and we will call it eighteen cents. I want also a little pork. I have usually paid you about five cents per pound, but money has depreciated some, and I want to be *generous*, to say nothing of *honesty*. I will *donate* you one cent per pound, and give you six cents." Would I be likely to secure your everlasting gratitude? The donation you speak of may ease your conscience, but is it all that even-handed justice requires?

S.—Then you really think we should pay you the enormous sum of one thousand dollars, or more, do you?

J.—That would indeed *seem* a large sum for a country parson. But would it be out of proportion to other things? Would it be more "enormous" than fifty cents per pound for butter and sixteen cents per pound for pork, &c.?

S.—But it would be utterly impossible for us to raise that amount. We, too, have to pay high prices for everything we buy, and we are nearly all doing already as much as we feel able to do.

J.—Perhaps that "impossibility" depends on the *will*. The product of your labor brings you this year about three times as much as it did a few years ago. Then money was scarce with you, and you often had to borrow and go in debt to get along, now you have money to lend. You can afford to pay high prices. And if you have to pay high for everything else, why should preaching be an only exception? You have been paying all along fifteen dollars a year. You can pay forty-five dollars just as easily now. Why should your labor and its product be worth so much and mine so little? And which is hardest, for each member of the congregation to pay me a *small* additional sum out of your *earnings*, in order to pay me equitably for preaching to you, or for me to pay you a *large* sum out of my *capital* for the *privilege* of preaching to you? I have talked plainly, Mr. Smith. Perhaps I have too much feeling on this subject. But the money expended, the debt incurred and the perplexing questions of economy that I have had to settle the past year, must be my excuse.

S.—What you say, I confess, looks reasonable in *theory*, but it will not do in *practice*. I hope times will be better soon. Good morning, Mr. Jones.

THE REFORMED PRESBYTERIAN MAGAZINE ON CHURCH DISCIPLINE AND OTHER MATTERS.

"LET them, once for all, resolve to cast no one out of the church except for offenses against which the Church's Head has denounced that penalty."

We find this sentence in the last paragraph in an article in the December number of the *Reformed Presbyterian Magazine*, Scotland. The article is a notice of the action of our Synod with regard to the war questions. The sentence quoted above, italicised evidently to call attention to it, is the advice of the writer to us how to manage our ecclesiastical affairs.

We mention, by the way, that the Magazine has ceased to come to us in exchange. Had it not been for the kindness of a friend who is a subscriber, from whom we obtained the reading of the number referred to above, we would have been ignorant of the counsel so kindly tendered. Whether the omission to send the Magazine is from accident or design, we do not know. On the extract given we offer some remarks.

1st. It is a new idea of the end of discipline, that it is to cast offenders out of the church. We have been taught that "the power which the Lord hath given is for edification, and not for destruction." 2 Cor. 10: 8, and 13: 10. And even when excommunication has to be resorted to, it is "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 5. But according to the sentiment of the extract before us, to cast offenders out of the church is the end for which discipline is to be exercised. This, indeed, may be the result of discipline, but the end of discipline, as we have been taught, is to bring offenders to repentance and reformation of their lives.

2d. It is a new idea that political identification with a nation whose Constitution is unscriptural is not an offense against the Church's Head. We obtained our views on this subject from such texts as these: Is. 8: 12, "Say ye not a confederacy to all them to whom this people say a confederacy." 1 Cor. 6: 17, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Eph. 5: 11, "Have no fellowship with the unfruitful works of darkness." Rev. 18: 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But we are told, in the article from which we have quoted, that "the only course consistent with an enlightened attachment to the sole Headship of the Lord Jesus Christ over the church, is to do as the Scottish Synod has done," that is, to allow the members of the church to identify as closely as they please with the civil institutions of the land, however immoral they may be.

3d. It is a new idea that church censure is penal. There are some offenses, we are left to infer, against which the Head of the church has denounced the *penalty* of being cast out of the church. This has to us an Erastian odor. To inflict penalties belongs to the civil magistrate. The censures of the church are for the removal of scandal, and to reclaim the offender. Gal. 6: 1, "If a man be overtaken with a fault, ye who are spiritual restore such an one in the spirit of meekness."

We must decline the counsel proffered to us, and go on in our old way of employing the discipline of the church to restrain her members from acting in any way inconsistent with their allegiance to Christ, and to reclaim any who may have broken their engagements to him.

The following is from the same article:

"The relations between the Irish Synod, represented by the *Covenanter*,

and the sister Synod in America, (owing to circumstances which we need not explain,) are such, that the latter cannot walk contrary to the mind of the Belfast Magazine without finding itself in angry collision with many of its own members."

There are few, if any, of our brethren, however much our Irish cotemporary may be esteemed among us, that will give it the credit awarded to it in the above extract, of influencing, in the slightest degree, the action of Synod. We think for ourselves, and endeavor to know and to do our duty without heeding dictation from any quarter.

The following, taken from the "Notes on Public Affairs," in the same number of the Magazine, gives pretty clear intimation where our cotemporary is found on the American question :

"The balance of advantage has of late been on the side of the South. Grant, at Petersburg, while hoping, by some new movement, to surprise the enemy, found them prepared at every point, and was driven back with the loss of 3,500 men. Sheridan, who was pursuing Early, has been checked and driven back. In a sudden attack made by the Southern general, with a small force, he lost 7,000 men, although the victory finally remained with him, while the loss of the enemy was small. Sherman seems in a position of danger in Atlanta, from having his communications threatened, while Hood, whom he was sent to drive out, is ranging at his pleasure, with a force that is estimated at 30,000."

Is the wish in all this the father to the thought? To us it is inconceivable that any one who desires the slaveholding confederacy to be broken up, could make such a record without expressing a single regret that the armies of freedom were so unsuccessful. And where did the writer get his facts, or rather his misstatements? We would like to account for the readiness with which our trans-Atlantic friends credit exaggerated accounts of Confederate victories, and their slowness to believe the truth in regard to Federal successes, in consistency with their claims to be Covenanters. But it is hard to do it. We have some curiosity to see what will be said in regard to the victories of Thomas over Hood, and what of Sherman's triumphant march through Georgia, and his capture of Savannah.

T. S.

"WHY DO COVENANTERS DO NOTHING?"

THE testimony of the witnesses is not confined, in its influence for good, to those who hold it, but is and always has been, of universal interest; hence those principles which underlie its operations should be well understood by all. "*Why do you do nothing?*" and "*Why not help to make things better?*" are questions that we often hear propounded, and we must admit that in themselves these queries may be pertinent, and we should be ready to give them an intelligent and candid answer. But in order to do so we should look at the matter in the light of nature, of history, and of the word of God. When we are charged with doing nothing, it

usually means no more than that we do not vote at elections. Now, while we fully appreciate the importance of the elective franchise in its own place, and the duty of every one to engage in its exercise, when the way is open consistent with the moral law, we would inquire whether or not voting be an element in reformation at all.

And, 1st. If the election be merely an expression of the will of the people, how can it promote reformation until the will of which it is the expression be reformed? Hence it is evident that the reformation must precede the vote. For as no stream can rise higher than its fountain, so the expression of the minds of the people at the ballot-box can rise no higher than its fountain.

2d. But if the ballot box be so prominent an element in reformation as it is represented to be, may we not expect to find the reformers of past ages using and advocating it as such? And here let us look at the means that have been successful in times past. And, First. How did the great Hebrew abolitionist, Moses, carry on his work? Did he enter into the political arena in the land of Egypt, or did he retire from it and leave himself liable to the charge of *doing nothing*? Doubtless, if politics be everything, he did nothing, yet he was successful as an instrument in setting free the oppressed. Second. How was the great reformation carried on under Christ and his apostles? Did they vote at elections, or did they leave themselves liable to the same charge that is now brought against dissenters, of "*doing nothing*?" Yet they, too, were successful. But, coming down to a later period, let us inquire, in the third place, how Luther carried on reformation in his day. We admit that for a time he professed strong attachment to the head of the system against which he was battling. But we find that in proportion as he advanced in reformation, he cast off his professions of loyalty to the Pope, till finally he publicly committed to the flames, with his own hands, the canons of the Romish Church, together with the Pope's bull against himself. This was such a dissent as put an end to his influence in the Romish Church, yet did not put an end to his success as a reformer, but after all this, by a faithful testimony and dissent, he overcame the powerful opposition that was brought against him; and this, too, while engaged in what we are now told is "*doing nothing*," while his enemies were engaged in those political means that are now considered so powerful. Yet none will say that his work was a failure. But we may also see the same principle illustrated in our own land during the past few years. One political party, formed years ago, expressed its willingness to allow slavery to exist where it then existed, but would not allow it to spread any farther. Another party was willing to allow it to extend into the territories yet free. Still another very small party in the land declared as its principles, that slavery should neither exist where it was, nor extend elsewhere, holding, at the same time, that the Constitution was wrong in recognizing the system at all. The former two parties both carried their respective theories to the

ballot-box, while the latter refused to vote at all. We may now ask, which of these parties is most likely to be successful in obtaining its desired end? And so sure as coming events cast their shadows before them, we may rely with confidence on the fact that the Ruler among the nations acts in our own day and land, in carrying on his work, in strict accordance with past precedents. Third. But we are directed, in the infallible word, to come out and be separate. We are also taught that the witnesses overcame by the blood of the Lamb and the word of their testimony.

And finally, we remark, that if the reformers whom we have mentioned, and others whom we might name, used any other means of reformation than Covenanters are now using (imperfectly, we admit), may we not hope that some friend will point out to us what those means were, that we too may adopt them. But if such cannot be shown, let us be encouraged to stand fast under that banner which has been made mighty through God in times past, relying on it in time to come, as others have done before us, who have not been disappointed.

T. M. H.

THE CHURCH IN THE MISSISSIPPI VALLEY, NORTH.

THERE is here opened up to the church a wide field for missionary enterprise, claiming her prompt and energetic attention. While the church is wide awake in regard to her duty in sending the gospel to the heathen abroad, there is a good deal of apathy in respect to the heathen at home. Her domestic missionary enterprises are scarcely deserving of the name, if we leave out of the count what she is doing among "the freedmen" of the South. But some one may say, this of itself is enough, all she *can* do. Surely not! Attention to duty in one place will be no excuse for neglecting it in another. And certainly the church has not exhausted her resources, while many of her members are increasing their wealth by thousands every year.

It is true, these are not heathen in the sense that pagans are; nor have they been neglected, and systematically degraded as the enslaved race have been. They are civilized, enjoying all the benefits of a free educational system, and in certain localities possessing a considerable degree of refinement. In addition to this, large numbers are professors of religion, being members of some church. Almost every one will go to church somewhere on the Sabbath. But this does not amount to much after all. The time of the Sabbath not spent in church is spent in visiting and other amusements.

The religion is of every type. Almost every kind of ism ever heard of has its followers here. There is no scarcity of religious teachers. They are so numerous that preachers are largely at a discount. The great majority of this class are uneducated, having neither intelligence, refinement, nor good sound common sense. In

fact, oftentimes they are not celebrated for piety, even according to their own loose forms. Their leading trait is an intolerable amount of impudence, and not sense enough to be ashamed of their ignorance. And yet they have plenty of hearers and followers. Evangelical preaching is much needed, and in many places loudly called for. The class of emigrants who are settling up "the Great West" to-day, are entirely of a different order from those who made the first settlements. In those days when the hardy pioneer crept into the wilderness by many long weeks of slow travel, he found himself away from churches, schools, and even the society of civilized men, and soon sunk into a semi-savage state. Few indeed, but those who were of a fierce and sullen disposition, ventured to place themselves on the outskirts of civilization. These were satisfied with any form of religion and any kind of preaching, that afforded an opportunity for assembling together that they might hear the gossip of the neighborhood. The preaching was a mere incident. And hence, any man who had impudence enough to put himself forward became a preacher. And these, imperceptibly, brought the religion of the district to their own mould. They were all of the Arminian school. But the condition of things is materially changed in these days when, in "the Far West" the snortings of the "iron horse" can be heard as he dashes through miles of unbroken forests, or over the virgin soil of the wild prairie. Parts once remote are now brought into close proximity, distance is no longer measured by miles for practical purposes, but by the time taken to travel to a given point. The long trains that daily traverse the iron track carry with them men of enterprise and education, who are seeking for themselves and families new homes in the West. These will not be satisfied with the forms of religion and kind of preaching that formerly obtained here. They require something of a higher order.

Besides, there are many of our people who have located at various points in the West, forming the nucleus of societies in desirable locations. Sometimes several families are to be found in one locality. Their poverty drove them westward. Their scanty means were not enough to enable them to own any real estate in their former homes. And although here they have very materially bettered their condition, they are unable to do much to obtain preaching among them.

If the church would take under her care a few well selected points, and place in these, active, zealous and acceptable preachers, quite a number of new congregations would be built up in a few years. This should be done in some of the larger towns where our people are found. First, because these have a commanding influence over the surrounding community, both as regards sentiment and morality. Second, in these the lines are more distinctly drawn between evangelical professors and the irreligious than they are in country places. Third, because these are true missionary grounds. The morality of the masses is of the lowest order, irreligion is the rule, and infidelity often rampant. (In Davenport alone there were said

to be *seventeen hundred* infidels two years ago.) But in these places nothing can be done without a permanent place of worship, and then constant preaching. But this will require the united efforts of the whole church. If left to the presbyteries, very little will be accomplished, for the simple reason, that when the field is most promising, presenting the most openings, they have not the means of its cultivation. As the case now stands, presbytery sends two or three days preaching in six months to each of its so-called missionary stations, and then its treasury is in danger of being overdrawn. This amounts to about nothing in the end. Our people become tired of doing without preaching and move away; the young people in the mean time having found some other denomination, who, in this matter, are wiser in their generation than we are. And thus the society is broken up and the post vacated, some other church coming in and enjoying the fruits of our labors. Some years ago an opening presented itself in that little western village known by the name of "Chicago," but the presbytery having it in charge could neither command the means, nor find a suitable man to cultivate it, and the opportune moment passed away. And now in that stirring city of more than *one hundred and fifty thousand* inhabitants, we have not a single family. A number of other like instances could be pointed out, if necessary.

If the church intends doing anything in this field, it must be done soon. It will not do as well a few years hence. We will be losing ground, and others will occupy the field. One word more. It will not do to send to these places inexperienced men, or men who are unpopular as preachers in our old established congregations. When our principles are now gaining ground on every hand our people should exert themselves in the work of church extension. These are just the times that will demonstrate whether there has been any just ground for the charge of bigotry, that has so often been brought against us, because of our holding on so tenaciously to our peculiar principles. If we are not willing to labor and make sacrifices, if our people are not ready to contribute and spend their surplus means in lengthening Zion's cords, then their righteousness does not much exceed the righteousness of the Scribes and Pharisees of old. "Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass." *

PRESENTATION.

A VERY interesting meeting took place on Friday evening, December 30th, in the Second Reformed Presbyterian church, 11th street, New York. The occasion was the presentation to the pastor of the congregation, the Rev. Andrew Stevenson, of a testimonial of the respect and esteem of the people among whom he has labored uninterruptedly for a period of *twenty-five years*.

The Rev. R. Z. Willson was called to preside. The meeting was opened by prayer by the Rev. John Brash, and singing a portion of the 136th psalm. The chairman briefly stated the object of the meeting, and introduced Mr. James Wiggins, one of the elders of the congregation, who made the presentation. He referred appropriately to the long and faithful services of the pastor, and stated that the testimonial he was about to present was to be regarded as coming from the young persons in connection with the congregation. He then presented a purse containing seven hundred dollars. The pastor responded in a feeling and appropriate manner, accepting the present as an evidence of the love of his people, and of their appreciation of his services among them; and touching briefly upon some of the leading incidents in the history of the congregation since he assumed the pastoral relation.

Addresses were also delivered by the Rev. James Thompson, Rev. John Brash, and Rev. John H. Boggs, after which the 100th psalm was sung, and the pastor closed the meeting by pronouncing the benediction.

To say that the meeting was a very pleasant one, is as little as could well be said. Pastor and people seemed equally pleased and delighted, and we are satisfied that such an expression of esteem on the part of a congregation to their pastor, does much to strengthen and perpetuate that cordiality of feeling and unity in action which is necessary, as well for his comfort and encouragement, as for their edification and growth in grace.

We should not neglect to mention that a resolution was passed, desiring the pastor to furnish a committee with copies—for publication—of the sermon preached by him on the twenty-fifth anniversary of his installation, and of the address prepared by him for the present occasion.

EXTRACTS FROM MY DIARY.

MESSRS. EDITORS—I promised you a brief account of my labors in Ireland in behalf of the Freedmen's Mission. I now give it in the form of "*Extracts from my Diary.*" The chief incidents of my experience and observation, which are of any public interest, are embodied in these "extracts."

To economize time and space, I have been compelled to compress much into very small bounds; hence the style is elliptical, explosive, and, doubtless, sometimes hard to be understood.

Though I received your letters soon after the middle of September, and took steps immediately for engaging in the work—visiting, in the meantime, Glasgow and Edinburgh for that purpose—it was not till the 25th of October that I got fairly at work.

For reasons which I need not state, I thought best to begin my mission in Ireland, and afterward go to England and Scotland. That my purpose was not fully carried into execution, the "ex-

are the very people to come here after money. They have always stood up for the slave. They have been anti-slavery in America, *when to be anti-slavery was to be put down.*" (Tremendous cheers.)

The Rev. G. Shane, a thorough Northerner, and a most devoted friend to the poor, moved, "*That considering the great importance of the object, and gratefully remembering the generous response accorded by our American brethren to the appeals that have been made to them on behalf of the destitute of our own land, we hereby tender them our support in the present undertaking, and cordially commend it to the liberality of the Christian public.*" Here came sentiments which had the true ring. "He had been greatly grieved at the tendency of public sentiment running so strongly in favor of the South. He must be candid—could not be so cautious as the chairman," &c. &c. I had breakfasted with him, and was prepared to expect this. He is one of the few men who thoroughly understand what is at stake in this war.

Other speeches were made, and in spirit, the meeting was all that could be desired.

26th. In company with Rev. G. S., hard at work to-day. The meeting had been fully reported in four dailies, and everybody knew our business when we called, but nearly every body had no sympathy for the work. They were afraid it would, in some way, be helping the North. Where I hoped to receive £10 and £20, I got £1 and £2, and sometimes nothing.

27th. I have Dr. Glasgow for my guide to-day. He has been missionary in India for 21 years. I took breakfast with him and his family, when he exhibited a vast amount of curiosities gathered in that country during his residence there. He is in thorough sympathy with us. Success very moderate.

31st. Made a brief statement in the noonday prayer meeting to-day. At the close of the meeting a lady put ten pounds into my hand for the mission. Public meeting in New Town to-night, in a church where the pulpit stands *twenty* feet high.

All the ministers have expressed profound sympathy for the slave. "In so far as the North was God's hammer to break slavery to pieces, they were all Northerners."

Nov. 2d. Meeting in Cookstown to-night. Rev. J. P. Wilson had invited half a dozen ministers to meet us at his house to take tea. Let it be said to the credit of the ministers in this part of Ireland, that they are generally *total abstainers*. Their speeches at the meeting were of the right kind.

3d. We breakfasted with the Rev. Mr. Ledlie this morning, who, at heart, is a Covenanter. Rev. G. Crawford is our companion to-day. He is "an Israel in whom there is no guile." He would willingly devote a month of his time to this work, could he be of any use to me.

7th. I arrived here (Newtown-Limavady,) at 6 P. M., and was met at the station by Rev. George Stein, whose guest I am. I had been preaching on Saturday and Sabbath. Sabbath night (in Strabane, in Rev. Gibson's church,) and Monday (to-day) in brother

Chancellor's, assisting him at his communion, and though wearied with so much speaking and traveling, I spoke with considerable freedom to-night. Rev. J. Kennedy, whom I had formerly visited and learned to esteem, was at the meeting to-night, and spoke. My reception here was most cordial and hearty.

13th. Preached this evening in the 1st Presbyterian Church, Londonderry, to an aristocratic audience. The house is very large and comfortable. It stands inside the walls. The congregation is two hundred years old, and I believe has always had two pastors on equal footing. My statement here was fuller than usual. This evening in Dr. Deuham's church. Brother Nevin, whom every body in Derry loves and esteems, dismissed his congregation that they and he might be present and hear my statement. The Dr. strongly recommended my mission—said he had seldom heard a more pressing call. Brother N. and I took tea with him after the services were over, where we met Dr. Robson and lady, missionaries to Damascus, who expressed great delight at hearing from Mr. and Mrs. Beattie, our missionaries, who they said they had learned to love in Damascus. After spending a delightful Sabbath evening, we returned to Mr. Nevin's, whose guest I was, but not till they had each placed in my hand a pound for the mission. Derry is a High Tory town, and I met with very little substantial sympathy.

16th. In Coleraine to-night, just in time for the meeting in the Town Hall. Met Dr. M'Auley, of New York, who helped me at the meeting. Though I had little success here, I shall not soon forget some friends I made, and who became most warmly interested in behalf of the poor negroes. "*O, to be rich!*" exclaimed a good lady to me, after I had made a statement concerning this most inviting missionary field.

18th. Very cordial meeting to-night in brother Russell's church, Ballyclare. Mr. R. is greatly esteemed in the vicinity, and deserves it all.

20th. After a two weeks' tour I am again in Belfast. This evening I was in the Townsend street church, Rev. Mr. Johnson's, of the General Assembly. In introducing me Mr. Johnson said, "Brethren, Mr. Mc. is here to-night to make a statement before you in reference to the emancipated negroes in America, and what his people are doing for them. In the providence of God he comes here with *clean hands*. His church in America is the only one that has always had clean hands. They have always refused communion with the slaveholder," &c. &c. Mr. Johnson has been in America, and, like every one else who has been there, he understands the great interests at stake in this war. He has received from the Lord a good wife, who is one of the most active missionary ladies in Belfast. She said to me at dinner, "You were very cautious in your statement, but I know you are a Northerner. I am too."

24th. Dined to-day with Dr. Young, the American Consul in Belfast. He has ceased to display the "*stars and stripes*," because

they were so offensive to the masses in the city. He is thoroughly disgusted with the British sentiment on the war. Donated fifteen pairs of ladies' cuffs and collars for the benefit of the mission.

27th. Made three addresses to-day in Bailie's Mill church, (R. P.) and in the 1st and 2d Boone Mills, (P.) Rev. S. Shanks, who is the most active minister in the anti-slavery cause that I met in Ireland—instant in season and out of season—made me his guest. In introducing me he passed a very handsome compliment upon our church. "Brethren, I am happy to have an opportunity to introduce to you the Rev. Mr. Mc. *from America, FROM THE NORTHERN STATES OF AMERICA, FROM THE COVENANTING CHURCH IN AMERICA*, a church that never bowed the knee to slavery!" He and the Rev. Mr. Dobbin, both Presbyterian ministers, put my collecting cards into the hands of young ladies, that they might canvass the entire community.

28th. News from home to-day that the Board has no supply for my pulpit. My decision is made at once. Though the work is just begun, and there is every encouragement to prosecute it, I do not see that it is my duty to remain longer, at great sacrifice both to myself and my congregation. Bade adieu to-day to my friends. Called upon Dr. M'Cosh. He received me most cordially. Expressed the profoundest sympathy for the country in its efforts to put down that gigantic slaveholders' rebellion. He is truly a great man. How often have I sat at his feet, in my own study, as the "*Divine Government, Physical and Moral*," or "*Typical Forms and Special Ends in Creation*," was the theme of earnest investigation.

29th. Called this morning with Miss H. upon Mrs. Ferguson. Was glad to see me. Strange to say, had just been inquiring whether I had left the city yet. Desired to give something to the mission, probably £20. I intimated that £40 would support a teacher among the negroes for a year—that if she thought proper to give that amount I should see that the Board would send out a teacher to be recognized as supported by her, &c. &c. She said she would give it if she had it. On examination found she had it, and gave it. It is blessed to *receive* under such circumstances, but the Master says, "*It is more blessed to give.*" Hoping that she would receive the blessing, I bade her good bye. Bidding farewell to a lady who left two sovereigns in my hand, I took a cab for the Fleetwood steamer, and arrived at 7 P. M.

30th. Had a tremendous gale all last night. Twenty feet of the bulwarks of the "Tynwald" carried away this morning; mate and carpenter disabled—deck house stove in—cattle killed, and things smashed up generally. I was thrown out of my berth three times. Every body sick. Some as bad as the boy who said the first hour he was sick he was afraid he would die, and the second hour he was afraid he wouldn't.

We put into Douglas, Isle of Man, at 11 A. M., for repairs. In twenty minutes the wife and daughter of the wounded mate were on board and weeping over him in great distress. This is a lovely

harbor. Here, in the season, beauty, wealth and fashion congregate. Here are many splendid hotels and fine churches.

Dec 7th. The storm on the Channel prevented us from going on the "Cuba," on the 3d, and now again we cannot go on the "Kangaroo" to-day. Had my traveling bag stolen, and some money, last night, just when I was ready to leave Manchester. Ran to the detectives' office; gave description of bag and contents to be sent to every police station in the city. Gave my address, and left. After going a hundred yards I returned to give in another item, forgotten, viz. three gold dollars, and my pocket book. The central office in which I was is in telegraphic communication with all the offices in the city. Just now there is a call from Main street station. Detective, with hands at his ears, reads the message. (All messages are read by sound.) Asks his assistant to read my description. "It is found." "Read on." "All right." "Go with this gentleman to ——— street station." Fifteen minutes after the bag was stolen it was taken from the thieves, a mile from the place they got it. It was taken directly to the ——— street station, opened, and a description of contents telegraphed to the central office while I was standing there. In half an hour from the time it was taken, I was again in a cab on my way to the railway station. I must here commend the British police. Their system is vastly superior to our own. Let travelers remember that in these old towns in Britain there are many thousands of practiced thieves. Nothing is safe out of your hands.

The package of Freedmen's goods did not come with me last night, and hence we did not sail to-day.

8th. Here in Liverpool are four sects of Covenanters: the Peoples' party, the Graham party, the *Cunningham party*! and the Irish Synod party. Here, as originating with one of these parties, I heard some unpleasant rumors concerning myself, in consequence of my preaching in the Presbyterian pulpits in Ireland. I commend to some of these brethren the 9th commandment for their serious study. I desire here to plant the heel of most unbounded contempt upon the man, whether in Liverpool or Glasgow, who started the cry "*New Light*," upon myself and my traveling companions.

10th. On board the "Africa" at 8 A. M., and off for Boston.

24th. Arrived in Boston harbor this morning. *Dies iræ* shall be written of every one of the fourteen days spent upon old ocean. "Dark, heaving, boundless, endless and sublime"—I met no harm upon thy "foaming, bursting tide." Heavy norther all the way. Tremendous gale of fifteen hours duration. I have seen the works of the Lord, and his wonders in the deep. How true, "man's control stops with the shore." "Our thoughts were heard in heaven," and he who rides upon the whirlwind, and directs the winds and the waves, embarks with his own people.

Companions in the voyage generally genial and agreeable. Shut up for that length of time together, we become much as one family. Only one thing unpleasant. "Thou invisible spirit of

wine, if thou hast no name to be known by, let us call thee devil." Drinking men become fools, then mad. How hast thou divided friends, and covered the face of God's people with shame!

25th. Delivered an address this evening in brother Sloane's church, New York, in reference to the Freedmen's mission. Collection, \$120.

31st. Home again. "The proper means of increasing the love we bear our native country, is to reside some time in a foreign land." Shenstone, thy words are true.

Jan. 1st, 1865. In my own pulpit once more. Some familiar faces are gone. They have fallen asleep. "Thou turnest man to destruction." "Blessed are the dead who die in the Lord."

I trust these notes may be a means of exciting a little more interest in behalf of our Freedmen's mission. Even yet we are scarcely half in earnest. I delivered an address to my own people upon that subject since my return, when they raised at once \$115 for clothing. Let us all be more earnest and liberal. "He that hath pity on the poor, lendeth unto the Lord."

In addition to those already named, I desire to express my thanks to Dr. Houston and W. W. Houston, for encouragement in my mission, and important services rendered, gratuitously. Wm. W. Houston kindly agreed to take charge of all funds that would come in after I left.

J. L. M.

REJOINDER TO NOTICE OF H. H. HELPER'S LETTER.

MESSRS. EDITORS—The "notice" of Mr. H. H. Helper's letter in the December number of your Magazine, over the signature of J. R. W. Sloane, might have been passed over in silence, had it not, unwittingly we trust, misrepresented parties to whom it referred.

It is wholly mistaken, when it represents Mr. Helper's letter as "indicating a course for our missionaries to pursue." The letter was private and personal. And it is equally at fault in reference to the publication of the letter. It was placed in the hands of a member of the "Domestic Board of Missions" for the benefit of the Board, to show that the field of labor at Fernandina was then unoccupied. Mr. Helper was correct in his judgment in reference to the male instructor for the school at that place, and that he knew well the condition of the colored people over whom he had been superintendent. When the "notice" calls this judgment of Mr. Helper a "contemptible sneer," it assumes not only the place of the "overseer," but the unenviable position of a cruel and merciless slaveholder with "whip" in hand, "coercing" over one thousand men, women and children into silence, denying to them the freedom of choice. A communication is in the hands of the

same "Board," written by a colored man of Fernandina, who has exercised the office of ruling elder for sixteen years in the Presbyterian Church, and signed by twenty officers and members of the Methodist and Baptist churches at that place, on behalf of all the colored men, women and children on Amelia Island, asking the "Board" to send them a male teacher to conduct the school in Fernandina. This is the free choice of over fourteen hundred persons who not long since were considered "chattels," incapable of willing or *choosing*, and who corroborate the judgment of Mr. Helper. I raise my protest against a "notice" that assumes the position that those colored persons who have been under the instruction of Reformed Presbyterian teachers for two years, are incapable of choice. Mr. Helper is a strong man, and uses strong language about teachers with whom he is personally acquainted. He differs from the "notice," for it "affirms" that *all* the women sent by the Freedmen's Association were *well* qualified." Now what is the matter of fact? The Freedmen's Association relieved Rev. Mr. French from the duties of General Superintendent of Education in the Southern Department, and appointed Dr. Bellowes as his successor. The learned Dr. proceeded to Beaufort, S. C., and on examination relieved Miss K— from her position of teacher of contrabands, on the ground of *incompetency*. The same young lady afterward taught a class of white children, and received a handsome salary from her friends in Beaufort. The "notice" is most felicitous in one point. It introduces its writer as a member of the *examining* committee. This is information for the public, at whose impartial bar we leave both the "letter" and the "notice."

J. KENNEDY.

BRUSHLAND, DEL. Co., N. Y., January 3, 1865.

It seems from the above that we were mistaken as it regards Mr. K's. design in sending Mr. Helper's letter. We would not have published it had we known it was not sent for publication. We regret that it has given rise to any controversy. As both sides are now heard, let the matter end.—Eds.

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIEH, December 1, 1864.

DEAR BRETHREN—Your welcome favor of the 27th September, enclosing a letter from Prof. Sproull, which was also very welcome, came duly to hand. Right glad you may be sure we were, and very thankful to learn that it was appointed for Dr. Metheney and Mr. Beattie and their families to sail in October. From this time

forward we shall look for them by every steamer that arrives from Alexandria. God guard them and guide them, and bring them to us soon in the fullness of the blessing of the gospel of Christ. For a year and a half we have had a dreary, lonely time of it, and we are now overjoyed with the prospect of the morning of joy so near and so bright. Yet it seems that we needed to be admonished not to expect any morning too bright in this world. Our meeting with Mr. and Mrs. Beattie will be saddened with grief for their new bereavement; and God is afflicting us in the sufferings which he has been pleased to lay on our dear young brother Hammud, who seems to be in the last stages of consumption. I have but a feeble hope that he will live to see Mr. Beattie and the Doctor. He suffers much, and requires much attention; but he seems to be well sustained by that faith and that hope which the gospel brings to the suffering Christian. He has a room in the school house. His mother is with him all the time. He has the best medical attendance that the town can afford. I see him several times in the day, and frequently sit up at night with him. The time that I find it necessary for his comfort to spend with him, and the concern which I feel for him when absent from him, greatly hamper me in the discharge of the ordinary duties of my calling. I think I wrote to you before that when the usual time arrived for the re-opening of the boarding school, after the summer vacation, I was hindered by the want of money from gathering in the boys. When my bills came, Hammud's illness stood in the way of any profitable resumption of this branch of the work, so that it still stands in abeyance. When Bro. Beattie and the Doctor come, there will no longer be any obstacle in the way; but it is doubtful whether we will begin by bringing the boys to town, or by repairing the buildings in the mountains, with the view of transferring the boarding school thither. The latter is the more probable; and in that case, as building cannot be commenced till the month of March, and will call for a husbanding the resources of the mission for that purpose in the mean time, it is not likely that we shall open the school till spring. You know that for more than a year there has been subject to our order the sum of £52 sterling, for the express purpose of repairing the mission buildings. You will be gratified also to hear that I received the other day from our good friend Mr. Lyde, a remittance to the amount of £25 sterling, for the Nusairiyeh education fund, over and above his usual half-yearly contribution of £30. He has also promised an additional £25, to be remitted in the spring. These £50 are equivalent to \$300 or \$400, as exchange goes now in the United States.

We are all well, except that Mrs. Dodds has slight attacks of fever, from time to time.

We were glad to hear of the improved health of your esteemed chairman, and we hope that the Lord will speedily complete his restoration to his wonted strength. Mrs. D. desires to be remembered to you all, and to all your families.

Yours in the gospel,

R. J. DODDS.

FREEDMEN'S MISSION AT WASHINGTON.

WASHINGTON, D. C., January 12, 1865.

Eds. Reformed Presbyterian and Covenanters—I wish through your pages to make the following acknowledgment of moneys and stores sent, in answer to my "Appeal," for the relief of Freedmen in Washington.

1864.		Cash.	
Nov. 24,	Thanksgiving collection from Baltimore congregation,	\$22	35
Dec. 1,	From Reformed Presbyterians in West Va., per J. Orr,	15	00
"	Congregation of Miller's Run, per Dr. Sproull,	113	50
" 6,	Cong. Pittsburgh and Allegheny, per D. Gregg,	357	55
"	Brookland cong., per D. Gregg,	51	00
" 10,	Rushsylvania cong., per W. Wright,	9	70
" 11,	W. J. Wiggins, New York City,	20	00
" 12,	Slippery Rock, &c., per Geo. Boggs,	17	05
" 20,	Bal. of funds given Wm. Brown to purchase goods,	3	55
"	Detroit and Novi cong., per Rev. B. M'Cullough,	28	00
"	Maquoketa cong., per J. H. Campbell,	26	00
" 22,	Female Miss. Soc. of Salt Creek cong., per Mrs. Law,	22	00
" 24,	Hill Grove cong., per W. Brown, Philadelphia,	15	00
" 31,	Little Beaver cong., per Porter & Acheson,	10	00
1865.			
Jan. 3,	From Mr. James Rafferty, Pittsburgh, Pa., "A New Year's Gift,"	50	00
"	From Mr. D. Gregg, as follows:		
	Oil Creek cong., per Rev. D. Reed,	\$16	00
	Mrs. Carson, of Perry Soc.,	5	00
	Bal. from Pittsburgh and Allegheny cong.,	2	00
		23	00
" 9,	Per Rev. A. J. M'Farland, as follows:		
	Sandy Society,	\$10	50
	Bear's Run,	13	00
	Robert Osborne,	1	00
		24	50
11,	Jonathan's Creek, per Rev. A. M'Farland,	4	00
16,	From A. Wallace, Tidioute,	10	00
		\$822	00

Stores, consisting of Clothing, &c.

1864.		
Dec. 1,	1 box from Pittsburgh and Allegheny congregation	
" 6,	" " Ref. Presbyterians in West Va.	
" 10,	" " Cedarville, Ohio, valued at	\$1 65
" 20,	" " cong. of Slippery Rock, &c.	
"	From Wm. Brown, Philadelphia, 2 boxes clothing, purchased with cash raised as follows: 2d cong., Philadelphia, \$43.01; 3d congregation, Philadelphia, \$10.71; cong. of York, N. Y., \$18.00.	
" 22,	1 box and 1 barrel from Female Missionary Society of Salt Creek, valued at	102 50
" 29,	1 box from Little Beaver.	

Acknowledgement.—Lakes Presbytery.

Dec. 31, 1 box from Brookland cong., valued at - - - \$128 85
1865.

Jan. 3, 1 package fancy stockings, from John Armstrong,
Brookland congregation, per Dr. T. Sproull.

So far as the distribution of the above donations has been effected, it has been made entirely amongst those connected with our own mission, or immediately around it, except two boxes and six dollars, given for the relief of destitute Freedmen at other points.

T. M. ELDER,

Superintendent of R. P. Mission at Washington.

ACKNOWLEDGMENT.

RECEIVED, on the 8th August, 1864, from Mr. John Cunningham, Treasurer of the late Fourth Reformed Presbyterian Church, Philadelphia, twenty-eight hundred dollars; and also on this 29th December, two hundred and fifty-six dollars and twenty-two cents, which is amount in full of all the proceeds from the sale of said church, being the donation of the aforesaid Fourth congregation for the use and benefit of the Foreign Mission. Total amount, \$3,056.22.

WILLIAM BROWN,

Treasurer of Foreign Mission.

PHILADELPHIA, 29th December, 1864.

The Treasurer takes great pleasure in acknowledging the receipt of the above donation, and expresses the most grateful acknowledgments of the Board to the treasurer and members of said congregation for thus so efficiently and opportunely augmenting the treasury, as without it we would have been unable to send out our Medical Missionary to Syria.

WILLIAM BROWN,

On behalf of the Board of Foreign Missions.

LAKES PRESBYTERY.

THE Presbytery of the Lakes met Nov. 1st, according to adjournment, in the city of Cincinnati. Owing to various causes, but few of the constituent members were present, and but little of public interest was transacted. Revs. Wm. Milroy, P. H. Wylie, and Mr. Moses Glasgow, were appointed an interim Committee of Supplies. The following report was presented by the Treasurer:

1864.	Nov. 2.	Balance on hand, as per last report,	-	-	\$149 37
	"	Received from Cincinnati, per J. Gray,	-	-	11 00

Total,	-	-	-	-	-	\$ 160 37

J. DODDS, *Treasurer.*

After attending to a number of other routine matters, Presbytery adjourned, to meet in Cedarville, Ohio, at 9 A. M., on the fourth Tuesday of May, 1865.

AFFAIRS AT HOME.

CONGRESS.—At this writing (Jan. 23) the question has not been taken in the House on the resolution passed last session by the Senate, proposing to amend the Constitution so as to make it free. There is some hope that it will secure the requisite two-thirds. Little has been done.

THE WAR.—Since our last, military events have greatly favored our country. Fort Fisher, the strongest fortification south of Fortress Monroe, and the chief protection of the harbor of Wilmington, was captured, after desperate fighting, on the 15th of last month. Other forts have either fallen into the hands of our troops or been blown up since. The last port available for the rebels and their British friends is now closed. The rebel army in Northern Mississippi is seeking a safe resting place, while the Union is waiting for the opening of the season to make another advance upon the Southern territory.

EMANCIPATION.—Missouri is a free State! The convention now in session, by an almost unanimous vote, enacted the law, and on January 18 Gov. Fletcher issued his proclamation. Tennessee has held an informal convention also, resolving on freedom by a nearly unanimous vote. It will be almost certainly ratified. Kentucky is waking up; but is yet divided into intensely conflicting parties. She will be free in less than a year—probably. Thus the work goes on.

Census of the Freedmen on the Mississippi.—"Col. Eaton, General Superintendent of Freedmen for the Department of the Tennessee and the State of Arkansas, makes the following interesting report: This supervision, embracing the territory within the lines of our army, from Cairo down the Mississippi to the Red river, together with the State of Arkansas, numbered in its care during the past year 113,650 freedmen. These are now disposed as follows: In military service, as soldiers, laundresses, cooks, officers' servants, and laborers in the various staff departments, 41,150; in cities, on plantations, and in freedmen's villages and cared for, 72,500.

Of these, 92,300 are entirely self-supporting—the same as any industrial class anywhere—as planters, mechanics, barbers, hackmen, draymen, &c., conducting enterprises on their own responsibility, or as hired laborers. The remaining 10,200 receive subsistence from the government. 3,000 of them are members of families, whose heads are carrying on plantations, and have under cultivation 4,000 acres of cotton; and are to pay the government for their subsistence from the first income of the crop.

The other 7,200 includes the paupers (those over and under the self-supporting age, the crippled and sick in hospital,) of the 113,950, and those engaged in their care; and instead of being unproductive, have now under cultivation 500 acres of corn, 760 acres of vegetables, and 1,500 acres of cotton—besides the work done at wood-chopping, &c.

There are reported in the aggregate something over 100,000 acres of cotton under cultivation. Of these, about 7,000 acres are leased and cultivated by the blacks. Some of these are managing as high as 300 or 400 acres. It is impossible to give, at the present date, any definite statement of many of the forms of industry; 59,000 cords of wood are reported to me by Col. Thomas, Superintendent and Provost Marshal of Freedmen, as cut within the line of 110 miles on the river banks, above and below Vicksburg.

It would only be a guess to state the entire amount cut by the people under this supervision; it must be enormous. The people have been paid from fifty cents to two dollars and fifty cents per cord for cutting. This wood has been essential to the commercial and military operations on the river.

Of the 113,950 blacks above mentioned, 13,320 have been under instruction in letters; about 4,000 have learned to read quite fairly, and about 2,000 to write."

OBITUARIES.

DIED, at his home in New York, on the 16th day of October, 1864, JACOB A. LONG, aged 26 years.

He was born, baptized and educated in the Second Reformed Presbyterian Congregation, New York City. From childhood he was trained to read the Bible daily, in order, and while very young he committed to memory, with singular accuracy, both the Larger and Shorter Catechisms; and as part of the exercises of the Sabbath evening, he read with his father, again and again, the subordinate standards of the church. On the death of his highly respected and greatly lamented father, the care and responsibility of conducting a large business devolved upon him, and while only a youth he was enabled so to perform his duty, that everything prospered under his management. Until the time of his death he with his mother kept family worship alternately. At the age of 21 years he made a public profession of his faith in Jesus, and so fully had he gained the confidence of the people of God, who had known him from childhood, that he was soon called and ordained to the office of deacon, and appointed treasurer of the congregation. His business education and tact highly qualified him for this work; he held the office and performed its duties till his death. His life was short, but every minute was filled up. As a son and brother, a member and officer of the church, he was enabled wisely and well to perform his duty. His last sickness and death was in harmony with his life, resigned, peaceful and triumphant. Truly our Covenant God blesses the religious training of children, and he is still faithful to his promise, "I love them, that love me, and they that seek me early shall find me." COM.

DIED, of inflammatory rheumatism, April 12th, 1864, MARGERY GRAZIEL, daughter of Aaron and Susannah Grael, aged 12 years.* Her health had been delicate during the winter, but her sufferings with severe sickness were short. She seemed to have a presentiment of her death for some time; talking much about death, and asking questions frequently about eternity. During the last sickness, being asked by her mother what saving faith was? she answered, "To believe that Jesus is able and willing to save, and to ask him to save me." About a day before her death, in the presence of her mother and some friends, she presented a prayer that was very remarkable for one of her age—thanking God for Christian parents, for the Bible, and that she had been baptized; then praying for parents, friends and enemies, and for the pardon of sin, and complete sanctification. While all this does not render it certain that she is saved, yet it is calculated to leave a pleasing recollection in the minds of friends. "They sorrow not as those who have no hope." And it may also be a lesson to all, that the pains of parents and ministers to instruct those that are young are not lost, when they come to a dying bed. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus." H.

BOOK NOTICES.

ADDRESSES at the Inauguration of Rev. A. A. Hodge, D. D., as Professor of Didactic, Polemic and Historical Theology, in the Western Theological Seminary. 8vo. pp. 50. Published by the Board of Directors. Pittsburgh, 1864.

The contents of this pamphlet are, 1st, the charge delivered to the Professor by Rev. James M. Platt; and, 2d, the inaugural address of Dr. Hodge. Each is excellent. Dr. Hodge's exhibits a measure of familiarity with the science of theology, and of judgment as to the methods of communicating it to students, not often paralleled. His Address is a concentrated and perspicuous presentation of the grand historic conflict of Christian principle. Mr. Platt's charge is comprehensive and faithful.

THE MODERN THEORY of a Limited Deluge shown to be contrary to Scripture, and without support from Science. By Rev. Thomas Martin. 8vo. pp. 74. Perth, Scotland. 1864.

We had looked over the contents of this able pamphlet as it appeared in successive numbers of the Original Secession Magazine, and were much gratified with the clearness, and judiciousness, and force with which the subject was treated. The republication of these articles in pamphlet form, is highly seasonable. The doctrine of a limited deluge is now held, not alone by the enemies of the Bible, but by many who rank themselves honestly among its friends—such, for example, as the late Hugh Miller, against whose argument, in particular, Mr. Martin directs his effort.

* Misled until this late date. J. M. W.

ESSAYS, Historical and Biographical, Political, Social, Literary and Scientific. By Hugh Miller, author of the "Old Red Sandstones," &c. Edited with a preface by Peter Bayne, author of "The Christian Life," &c. Boston: Gould & Lincoln, 59 Washington St. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1865. 12mo. pp. 501. For sale by Smith & English, 23 N. 6th St. Philadelphia.

Whatever comes from the pen of Hugh Miller will find readers. The essays contained in this volume are culled from the "Edinburgh Witness," of which for many years he was editor, and some of them are equal in merit to anything found in the English language.

REFORMED PRESBYTERIANS.

IN answer to the question often proposed, Who are these Reformed Presbyterians or Covenanters, as they are generally called? They are the descendants of the old Scottish Reformers, who, by thousands, suffered to the death, resisting British tyranny and oppression in both Church and State. When they came to this country, they brought the principles of civil and religious liberty with them. These principles were soon developed in the American Revolution and the establishment of a partially free government. But because the government was not made entirely free and did not guarantee the "inalienable rights" of all—as oath-bound Covenanters in sworn opposition to all forms of oppression and wrong—they entered their solemn protest against slavery and every other moral evil tolerated in the civil system. Their principles admit of no compromise between liberty and slavery, between Christ and Belial. In 1800, they made the sin of slaveholding a censurable offense, and ever since have excluded slaveholders and advocates of slavery from church privileges in their organization. They well knew that the sin of slavery, and especially the sin of not avowedly and nationally recognizing and kissing the Son of God, and submitting to his authority, as is divinely enjoined Ps. 2: 10-12, and elsewhere in his Holy Word, would sooner or later bring the judgments of God upon the nation; but they did not know that these judgments would be in the form of a most wicked and satanic slaveholders' rebellion, with which, and with the advocates of which they have and can have no sympathy whatever; but would in every lawful way, man, woman and child, resist to the death.

Their principles are not sectional or sectarian. but of universal application, and were, in the purest times of the "Second Reformation," agreed to, in the Westminster Assembly, by the evangelical denominations in the British Isles. These are the people who have purchased a lot, and are now proposing to build a church in the south-east part of the city of Indianapolis.

Rev. John Crozier, an eminent Biblical scholar, who now preaches in the court house, is to be their pastor.—*Indianapolis Gazette.* J. T. B.

ACKNOWLEDGMENTS.

COMBINED SERIES.—Ainsworth, D. Love; Allegheny, W. Magee, J. B. McKee, Jas. Boggs, each, 3, 1.00; R. Aikin, 1-3, 300, Miss A. A. Boyd, 2, 1.00, Mrs. Blythe, 2, 3, 2.00; Barner, M. Gilfillan, 1-4, 4.00; Balm, Jane M'Iroy, 2, 3, 2.00; Baltimore, Rev. W. P. Johnston; Bovina, Mrs. Russell, Mrs. M'Farland; Brookville, Rev. A. J. M'Farland, C. R. Corbet, John S. Thompson, Patterson Leech, Wm. M'Adoo, each, 3, 1.00; Jos. M'Giffin, 5 copies, 3, 4 00; Brownsville, Wm. Parkhill, 1-4, 4.00; Burlington, Mrs. Cowie, 2, 1.00; California P. Olland, H. Duguid; Canonsburg, Jane N. Howe, each, 3, 1 00; Clarksburg, Thos. Galley, 2, 3, 2.00; Crestline, Miss M. J. Walker; Darlington, W. B. Davis; Delhi, D. B. Russell, each, 3, 1 00; Mrs. Ailkin, 2, 1.00; Dodgeville, Jno. Logan, 1, 2, 2.00, Robert Brown, 3, 1.00; East Craftsbury, Wm. Anderson, 7, 8, 2 60, Mary Kingsley, A. Shields, Jr., each, 2, 1.00, S. Mason, S. R. Corly, each, 3, 1.00; East Meredith, R. Henderson, 1-3, 3.00; Elizabeth, John Easton, 2, 1.00, John M'Connell, William Easton, each, 3, 1.00. Freedom, George Bassett, 1, 2, 2.00; Glengary, Robert Dunlap, $\frac{1}{2}$ 2, $\frac{2}{3}$ 3, 1.00; Gratiot, Rev. James White, 2, 1.00; Gaumbles, S. Reynolds; Grove Hill, Wm. Coleman; Greencastle, Jno. Kennedy; Harmony, Jno. Magee, J. M. Douthett; Harmarsville, A. Bovard; Ireland, Jos. Marshall; Jackson Hall, Jas. Kennedy; Kilgore, Wm. Cochrane; Lucesco, Jos. Ford, H. M'Iroy, each, 3, 1.00; Linton, D. Kirkpatrick, Jr., $\frac{1}{2}$ 2, 3, 1.50; Morning Sun, D. Edgar, 2, 3, 2.00; New Alexandria, Jno. Patchell, 1, 2, 2.00; Oil City, Jos. G. Garrett, 3, 4, 2.60, J. H. Magee, John Culbertson, John M'Fate, Geo. Porter, Jno. Love; Olathe, Rev. W. W. M'Millan, J. M. Marvin, S. B. Marvin, And. Thompson, James Thompson; Perry, G. Dunlap, each, 3, 1.00; Pittsburgh, Mrs. Hutcheson, $\frac{2}{3}$ 1-3, 2.75; Robert Adams, 2 copies, 3, 2.00; Plumer, S. M'Fate, R. Wylie, each, 3, 1.00; Remove, Mrs. M. Kline, 2, 1.00; Rochester, W. D. Johnson, Mrs. H. Boggs; Russellville, Jas. M'Connell; Sarbersville, Wm. Walker; Saxonsburg, O. Love; Shady Grove, Mrs. C. K. Suively, each, 3, 1.00; Sago, Rev. Wm. Ballentine, 1, 2, 2.00; Shelby, W. A. Bailey, 1, 2, 2.00; St. Clair, Geo. Hamilton; St. Johns, Rev. A. M. Stavely, each, 3, 1.00; St. Johnsbury, Mrs. Norton, 2, 1.00; Talleycavey, Wm. Williams; Triadelphia, A. Orr, C. Orr; Washington, Ia., Mrs. Mary Johnson, 3, 1.00; Washington, D. C., J. G. M'Connell, 2, 1.00; Waukesha, M. Adams, John Gault, each, 2, 1.00, W. L. Wright, Jas. Wright; West Elizabeth, Miss R. Wylie; West Lebanon, J. Caldwell, Sr., each, 3, 1.00.

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COVENANTER, Vol. XVIII.—Newburgh, N. Y., J. M' Mackin; Double Sale Chas. Wilson 33 cts.; Morgantown, N. Y., M'Elraney 17, and $\frac{1}{2}$ 18, 1.33.

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

Jan. 3,	Geo. G. Barnum, of Buffalo, N. Y.,	\$ 20 00
"	" Macedon cong., Ohio,	\$5 00
"	Less Express charges,	1 00 5 00
"	" Rushsylvania cong., Ohio,	19 90
"	" Thos. Day, of Grove Hill cong., Iowa,	5 00
"	" D. M'Caw, of Merrittsville, C. W.,	\$2 00
"	Premium on do.,	2 00 4 00
"	" A. Dumot, of C. W.,	83½
"	Premium on do.,	83½ 1 67
"	" 9, Wm. Young, of Southfield cong., Mich.,	10 00
"	" Ladies' Missionary Society of Utica cong., O.,	31 00
"	" 10, New Alexandria Branch of Rev. A. M. Milligan's cong.,	40 25
"	" 16, Robert Boyd, of Lind Grove, Iowa,	100 00
"	" 18, A. Wallace, of Tidioute,	5 00
"	" Robert Shields, licentiate,	10 00
"	" Muskingum and Tomika cong.,	9 00
"	" 25, Craftsbury cong.,	9 50
"	" Collection of Sabbath School of 2d cong., New York,	50 00

WILLIAM BROWN,

Treasurer of Foreign Mission, 1635 Locust St. Phila.

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1864.

Dec. 6,	Geo. M. Carroll, of Detroit and Novi cong., per Rev. T. M. Elder,	\$ 6 00
Dec. 7,	1st cong., N. Y., through Rev. J. C. K. Milligan, per Rev. A. M.,	35 00
"	" 12, Jackson cong., O., per Rev. S. Sterrett,	30 00
"	" 15, Female Miss. Society, Monongahela cong., per John M'Connell,	25 00
"	" " John Robinson, Muskingum,	3 00
"	" " Mary M'Clelland, Pittsburgh, Pa.,	3 00
"	" 20, Salt Creek cong., per J. M'Cartney,	58 45
"	" " Bequest of Jas. Morgan, dec'd., a youth of Miller's Run cong., per J. M'Connell,	2 00
"	" 22, John Irvin, Bloomington cong.,	25 00
"	" " David Irvin, " per J. A. Russel,	15 00
"	" 24, Rushsylvania cong., per Wm. H. George,	34 85
"	" " White Lake cong., per Rev. J. B. Williams,	11 30
"	" 27, Sundry persons, per Wm. Brown, Philadelphia, items acknowledged,	155 00
"	" " Rev. Robert Shields,	8 00
"	" 30, Clarksburg, per Dr. Sproull,	30 00
"	" " Ireland, per Rev. J. L. M'Cartney,	1,074 00
"	" " Jas. and Hugh Woodburn, per P. H. Wylie,	\$10 50
"	Less Expn charges,	70 9 80
"	" " Rev. J. Middleton, Stanton, Ill., per Rev. T. Sproull,	10 00
"	" " Muskingum and Tomika cong., per Jas. Beattie,	6 00

1865.

Jan. 6,	3d cong., N. Y., per H. Glasford,	129 00
"	" 9, Wm. Young, Southfield, Michigan, per Rev. J. S. T. Milligan,	\$30 00
"	" " Robert Hanna, Royal Oak, per do.,	5 00 35 00

APPOINTMENTS BY OHIO PRESBYTERY.

J. SPROULL, 1st Sab; March, *Middle Wheeling*; 2d Sab., *Londonderry*; 3d and 4th Subs., *Muskingum and Tomika*; R. Z. WILLSON, *Muskingum and Tomika*, whatever Sabbaths in May he will be in our bounds.

COMBINED SERIES.

94 1/2
VOL. III.—No. 3.

THE
Reformed Presbyterian
AND
Covenanter.

MARCH, 1865.

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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.*

PITTSBURGH:
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Editors' address, "Allegheny, Pa."

1865.

WILLIAM BROWN,

Treasurer of Foreign Mission, 1635 Locust St. Phila.

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1865.

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12,	Natchez Miss. tuition bills, &c. col. per J. C. K. Faris,...	30 95
16,	North-western Female Miss. Society of Rehoboth cong., per Mrs. Mary T. Graham, ...	20 00
"	Sandusky cong., Ohio, and friends of humanity in that vicinity, per John A. Reynolds, ...	58 30
21,	Union cong., Pa, per Rev. T. Sproull, ...	43 25
"	A. W., " "	5 00
23,	Miss E. G. Kennedy, Portersville, Pa.	2 00
"	Slippery Rock cong., per Robert Speer, ...	40 00
28,	Pittsburgh and Allegheny cong., Ladies' Missionary So- ciety, per Rev. Sproull, ...	100 00
30,	Springfield cong., Springfield branch, ...	11 10
	Sandy branch, ...	5 30
	Per Deacon Allen, of Balm, Mercer county, Pa., ...	16 40
"	Boston cong., Boston, Mass., Rev. Graham, ...	30 15
		349 05

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

Jan. 1,	Union cong., per Dr. T. Sproull, ...	\$ 26 50
27,	Wm. Brown, of Philadelphia, interest col. by him, ...	313 40
		\$339 90

DANIEL EUWER, *Treasurer,*
per J. Hays Euwer.

January 30, 1865.

THE

Reformed Presbyterian and Covenanter.

VOL. III.

MARCH, 1865.

No. 3.

THE TIMES AND OUR DUTIES.

It is a great age, this in which we live. That we live in it, furnishes matter of constant gratitude to God, the disposer of all things, in whose hands are "our times and seasons." It is an age of diffused and diffusing light—both to an extent unparalleled; an age of awakened and extending liberty of action, equally without parallel; an age of beneficent working, such as the world has never before seen, whether we contemplate the number of workers, or the object and end of their philanthropic efforts; an age of wide-spreading influence—that is, the man who has anything good to give to the world, of speech, or contribution, or act, has means and avenues provided for him that will convey his benefaction farther and to more objects, than in any preceding age; hence, as the result of all these, it is an age of intense activity, not merely in the pursuit of wealth, and pleasure, and power, but in the regions of noble effort—in science, in social improvement, in religious missions, domestic and foreign.

In one direction, the activity of which we speak has wrought, and is still working, with mighty power and magnificent results—in the direction of human rights. That this great movement of the mind of the civilized world is always, or even generally, prompted by the best motives, and guided by the wisest counsels, we do not affirm; but notwithstanding, we have faith that it is impelled by the divine hand, and is destined to level many mountains and exalt many valleys—to bring down many proud oppressors, and to open new prospects to many wretched and oppressed: all this tending to prepare the way of the Lord.

This movement has been deeply felt in the United States; more deeply than in most other civilized nations; for in this land were found, on the one hand, myriads of the most miserable and helpless of the victims of irresponsible power, and, on the other, some of the most enlightened and earnest of the friends of human rights. The movement has, however, been intensified by the strong

passions which have prompted our domestic tyrants to usurp their wicked dominion, by the incendiary influence of political partisanship, and by the vehement workings of groundless fears as to the danger of doing right. For a generation—shame on the preceding generations!—the country was moved, and we rejoiced to see it, prayed that it might be moved more deeply, and contributed—with some exceptions even among us—our mite to the advancement of the cause. At length came the acme of the movement. It ceased to be propelled by words; the tyrants, it seemed, about to be reduced to their proper level in the social and national organization, and as we hoped and they feared, to be compelled to surrender their victims, took up arms. They assailed—not the infidelity of the country, or of the Constitution, nor the pro-slavery element of either, not *anything* in either offensive to God, and to godly and far-seeing men—but the free element and free spirit and *purpose* of the nation. They made no objections to the constitutional law of the land, except that *it was not bad enough on the subject of human rights for them*. So the parties were arrayed; one struck for liberty to erect, on that portion of our common country which they claimed as specially theirs, the accursed fabric of *perpetual* slavery; the other, not yet very clear in vision, struck back to prevent the rending of the nation, especially for any such infamous purpose as this. We have said “not yet very clear in vision.” Some saw the entire contents of the quarrel, others saw but a portion of them; and again, others saw in it no more than a mere political strife. All eyes are now opened. The work of enlightenment regarding the rights of man, which had gone on as at a snail’s pace during the early years of the verbal controversy, has advanced with rail road speed. It has been, providentially, interlaced with the question of the integrity of the country, and other questions of the deepest interest, and thus its progress has been largely accelerated. So our Lord has ever ordered it in promoting great movements toward moral ends; he has addressed, not our feelings or convictions only, but, as in the British Isles, in the sixteenth and seventeenth centuries, he has intertwined things that appeal to personal welfare with things that relate directly to his own glory and the good of others; he has made it *necessary* for this nation, as he did then, to look beyond any special and favored class, or narrow limit. He has compelled it to take in the colored man—the slave, by formal act; *virtually*, he was in, however, in the very outset of the war.

In this state of facts, the question has arisen, Is the Reformed Presbyterian out of this contest? Is it lawful for him to put to his hand in aiding the country to defeat this scheme of slaveholding tyrants? May he join the army and draw his musket against the lives of the Southern traitors? There are some who not only take the negative on such questions as these, but do so with bitter earnestness; not only affirming it to be, in itself, wrong for a Reformed Presbyterian to fight in the ranks of the army of the country, but wrong to such an extent, and so manifestly, that it

amounts to an absolute forfeiture of church privileges, inasmuch as it is a practical repudiation of the whole distinctive position heretofore occupied by the Reformed Presbyterian Church. There are others who, while maintaining, in reference to the Constitution, the same position as ever, can see no inconsistency between this and aiding their country in its good purpose to prevent, if it can, the establishment of *perpetual* slavery within the territory which the nation has claimed and held.

We have made up our mind that the latter is the only view that accords with our duty, both to God and man. And we shall now, first, present some considerations sustaining this view, and shall then consider in detail the arguments urged in behalf of the former; chiefly as they have been lately presented by those who have most decidedly favored that view of the case. And,

First. We have, as a Church, distinctly sanctioned joining the armies of our country. In this paragraph we shall not touch any question incidental to that which we thus specially set forth. We shall not now inquire as to any circumstance, or concurrence of circumstances, in which the act of fighting under the banner of the United States, under its officers, and in company with its soldiers, is lawful for us, but take the single fact that the church has given her judgment, many years ago, that all these acts may be done by members of the Reformed Presbyterian Church, not only without blame, but with honor. The reader is aware that we allude to the fact that not a few of the members of this church took their place in the ranks of the United States army during the war of 1812-15, with Great Britain; and that the Synod of 1834 expressly sanctioned their course. Turn to the Testimony, ed. 1849, pp. 130, 131, where, referring to this period, it is said,

"Reformed Presbyterians generally thought it their duty to aid in the defense of their country, as they believed there was just cause for the declaration of war."

"A spirit of patriotism was manifested among Reformed Presbyterians, in all their congregations. 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."

Observe here carefully six things. 1. This was written by one who has some name as an intelligent and faithful Covenanter, Rev. Dr. James R. Willson. 2. It was passed immediately after the schism of 1833, when the mind of the church was keenly alive to our civil relations. None will question the intelligence and integrity of the fathers of 1833 and '4. 3. It was received without disapprobation by the entire church—not a whisper was ever heard against it until a generation had passed away. 4. During this entire generation it was sent forth by the Synod as illustrating our position as a body. Were we all this time deceiving each other and our neighbors? It *this day* holds the place it has held since 1834. We have put it out among our people, and are doing so in every copy of the Testimony we sell, as our statement of the church's position on this point, and are we trying to deceive our

countrymen, and other churches, by professing to approve of fighting beside our neighbors in a just war, while we really denounce every act of the kind as a "wicked association with malignants?" 5. The only criterion alluded to in the paragraphs by which to try the lawfulness of the acts we have mentioned, is that the war be a "*just*" one.

If these quotations do not prove that our members, according to the "old light" view, may shoulder a musket in a "*just*" war in which the country is engaged, human language could not do it. This is our first step in argument.

Second. We all do, or assent to the doing of, or have done, acts the same identically in moral character. We now refer to the payment of taxes, the buying of bonds, the sale of goods destined for the armies of the nation, and the taking out of a U. S. license, and the affixing of a stamp to a manufactured article. All may not now do these acts, but some one or all of them are done by the great majority of our members who are in a position to do them, and the rest give at least their tacit assent to them—at any rate, no outcry is raised against them. But who does not know that "money is the sinews of war," that, as things are now in the United States, there is no more effective mode of helping the country in this conflict than by paying taxes and buying bonds? And yet, no proposition has been made to denounce this. Synod has not been called upon to do it—nor, we believe, any Presbytery even. When a "cess" was laid during the period of the persecution of our forefathers in Scotland, they refused to pay this "cess," inasmuch as it was raised for the very purpose of hunting down the faithful, *i. e.* for a sinful purpose. Among the taxes of the country are not a few laid on expressly as *war* taxes, and the whole customs revenue of the land, paid in gold, is pledged for the payment of the interest on the *war* loans. In making these statements, we do not even hint that to do these acts is morally wrong; but we do mean to affirm that if it be wrong to engage in war with the rebels, it is equally wrong to aid in furnishing the means by which the war is carried on by others.

It may be said, however, that we do these acts under compulsion. This is certainly not so with regard to the purchase of bonds, and the taking out of licenses, or the affixing of a stamp to manufactured articles, or the payments of customs; and yet Synod itself has *unanimously* given its approval, more than once, to the making of investments in government bonds. But were it true that these acts, as well as paying our income taxes, were done under compulsion, "for wrath's sake," in what a light would this present us? In no other but as choosing sinning rather than suffering! If we regarded these funds as levied for an expressly sinful object, we hope we would have grace enough to take joyfully the spoiling of our goods rather than do our part in collecting them; and until we find those who appear to make conscience of not aiding in this war, equally conscientious in refusing to contribute *anything* for carrying it on, we shall not attach much weight to their objections.

To return: the question is not regarding the payment of ordinary taxes—although this is, in this country, really the same thing—but the payment of specific taxes for a fixed and well-defined purpose. Here lay the point of difficulty with our suffering, covenanted forefathers. They did not refuse to pay the common taxes which were expended for the ordinary operations of the community of which they were a constituent element; but to the payment of those which were lifted for a wicked object. James Renwick was indicted partly on the ground that he taught it to be “unlawful to pay cess.” To this he replied, “How can it be lawful, either to oppress your brethren for not bowing to the idols the king sets up, or for their brethren to contribute what may help forward their oppression?”

We have a right to demand consistency in those who reproach as apostates those who take posts of peril in the battle-field, and yet either directly or tacitly allow other acts of precisely the same moral character.

3. *The war in which the country is now engaged is a just one.* We might pass this by merely reminding our readers that this has been repeatedly declared, and very solemnly by the Synod of the Reformed Presbyterian Church in this country; and each time by a *unanimous* vote. We might, also, append to this the following, quoted from our “Declaration and Testimony” (p. 130, ed. 1849), “Reformed Presbyterians thought it their *duty* to aid in the defense of *their* country, as they believed there was *just cause* for the declaration of war;” language that must be interpreted to mean that the justness of the war is the only question to be first answered in deciding, in the first instance, as to the morality of any inhabitant of a country, and especially any citizen, taking part in it. We are aware that the *means* employed are also subject to inquiry for the same purpose; but this is subsequent, and, besides, does not come into question here.

This is a *just* war. 1. As it is waged for the maintenance of the integrity of the country; of that “country” of which we have, as a people, spoken in those quotations already given from our Testimony as “their (our) country.” (See Test. pp. 130–1.) 2. The war began in the wicked determination of the slaveholding power of the South to establish and extend their nefarious system and policy indefinitely. So long as the North were willing to see slavery go anywhere, if it could, this “den of thieves” was contented to remain united with it; but the moment the North showed by an unmistakable vote that it had made up its mind to arrest the extension of the system, the slave power made a bold strike, and defied the Northern States by firing upon Fort Sumter. Their chosen leaders have declared their purpose; one of them proudly boasting that human slavery was to be “the corner-stone of the new fabric.” 3. Among their first steps were the robbing of Northern men by repudiating their debts due in the Free States, and ere long, by the prohibition by law of the payment of debts to Northern creditors; then came the hanging and shooting

of Northern men, and of such among themselves—for instance in East Tennessee—as repudiated their infamous acts of treason and rebellion.

On any one of these grounds, the existing war is incomparably more justifiable than the war of 1812–15, in which our members took part with the approval of Synod then, and ever since to this day. Nor can it be said, that either the Constitution, or the administration of it, was any better then than now. The former was the same, and the latter is far better now, on the subject of slavery especially, than it was then. Nor is it anything more worthy of notice to say that that was a war with a foreign power—this with a domestic faction. This latter claims to be a foreign power, and the war of 1812 was in part to defend the “integrity of the country,” or, in other words, to retain every part of the land under the Constitution. Nor will it avail to say that the authorities of the nation have declared, more than once, that the war had no other design than the restoration of the Union: the re-acknowledgment of the Constitution by the “rebels.” For, 1. Neither the President nor Congress had or have now, the right to say what is the object of the war. *They did not make the war;* and they have never yet seen the day when they could set metes and bounds to it. God Most High brought on the war. He had his ends to accomplish, and he is bringing them about in spite of all that the President, and Congress and the generals did, or tried to do, for the first two years of the war particularly. From the first gun of Sumter, the abolition of slavery was in this war; but the authorities did not know it, and endeavored not to know until they could not help it. The Lord, and a few of the wisest of the land, knew it; now all know it, North and South. 2. Does any one believe that all this fearful expenditure of blood and treasure is for a piece of paper? That in speaking of the Constitution, it is the document so called, with its particular provisions, that is meant? The people of the United States are not absolute fools. They mean by the Constitution, the integrity of the country. They mean, for instance, that New York and the New England States shall not be cut off from the Great West, or any allowed to reach it by a narrow strip of land separating the “Pan Handle” of Virginia from the great lakes; that the Great West shall not navigate the “Father of Waters” but at the pleasure of a slaveholding oligarchy; that there shall not be established on their Southern border a great, and ambitious, and unscrupulous slaveholding monarchy, or commonwealth of any kind, with wars and invasions, lines of forts, and standing armies in the prospect. They mean that the grand experiment of republican liberty shall not, if they can help it, prove a disastrous and shameful failure, by the erection of such a system of aristocratic and heartless power on soil so long united, in some way, to the name and interest of freedom. 3. That the nation does not mean the paper document as it is, is demonstrated beyond cavil or question by the efforts now making to amend it by inserting a provision which, if inserted, will take away entirely from it

the reproach of the past in reference to the rights of man, will take from it the only element in it for which the South had much favor, and adding to it the very provision, and the only one, the South feared. And yet does the North relax its military efforts? Not in the least. Why? Because it fights, as it has already fought, not for a piece of paper, but for the national life, and the peace and security of other generations.

4. *Covenanters have as deep an interest in the successful issue of this war as any other inhabitant of the land.* This is their country as really to all interests and purposes as it is the country of their neighbors. No men, or class of men, have a deeper stake in the country, its present condition, or its prospects for the future; and this, whether born in the land or not. This, we have already recognized as a church, when, as we have seen, we speak of the United States in this very language. Referring to the members of our church, we say—see Testimony as above quoted—“*their country.*” This is true. We, like others, desire peace, a stable order of things, protection of life, and limb, and property; and who desires more of these things than we do? or is more concerned in the existence of such a state of things as secures them? If the severing of the country would be a real misfortune to the nation, the evil would fall upon us just as heavily as upon any other part of the community. If it would be a blow to liberty in the world abroad, should the rebels succeed, we would share, in common with others, whatever evil would arise from this source. If the success of its arms would be to the advantage of the nation in any respect whatever, some of the profit would accrue to us. In a word, there is no conceivable loss or benefit to the nation involved in this war, in which *we* have not just as large a share as others. The war is for a *common cause*—common, we mean, to us and the rest of the nation. If we fight for them, they also, and equally, fight for us.

We are aware that what we now state is not in entire coincidence with the notions entertained by some among us; who seem to think that because Covenanters cannot swear to the Constitution, or do any act that implies this, and, of course, if foreigners, cannot be naturalized, therefore they are to look upon themselves as merely a kind of travelers, not as a part of the community; and, then, this notion is transferred to those born in the country. We can thus account for the rise of this mistaken idea, and do not wonder much at its rise; but none the less is it an entire mistake, and may prove, as we think it frequently has done, a very hurtful one. There was nothing of this sort among our forefathers in Scotland, either before or after 1688. No expression of such an idea or feeling can be found in their writings. Instead of that, they always speak of themselves as a “remnant of the Church of Scotland”—not only of the Church of Christ, but of “*Scotland.*” Their country was ever before them. The notion has arisen, we have no doubt, chiefly from the fact that the Reformed Presbyterian Church was early made up in this country of aliens exclusively, and is so yet in part. It is, certainly, no part of our right feeling as Covenanters.

Some go farther, and regard themselves, and all other Covenanters here and in other countries, as sustaining a position in their respective countries like that of the Jews among the Gentiles—as a “peculiar people,” and that not only as relates to civil society, but to other Christian churches. A very singular idea this. For,

1. No such people can possibly exist in New Testament times. God has no more, *in this sense*, a “peculiar” people. The “wall of partition” between Jew and Gentile has been taken away; and, most surely, is not to be re-erected between Gentile and Gentile.
2. This idea has no countenance in any of the principles of our covenanted forefathers. If allusions occur to some event of Jewish history, they are nothing more than illustrative or confirmative of principle; none as claiming for themselves in reference to other churches, or the nation, such position or relation.
3. The truth is, Covenanters are but one of the evangelical churches; differing from the orthodox Christian community around them in having, in the goodness of God, obtained clearer views of certain great doctrines, and in following out these principles to their legitimate results. For these they are, in a special sense, “witnesses;” and hence, find themselves obliged in conscience to occupy a position of dissent from the constitutions of the countries, respectively, of which they may be citizens or denizens. Yet are they hereby no New Testament Jews, nor are they cut off from the great body of the true people of Christ on earth, and set apart as a “peculiar people;” nor do they cease to be members of human society. In the true meaning of the word, they are “citizens,” bound to perform all the duties, and at liberty to avail themselves of *all* the privileges belonging to members of the community, *so far as they can with a good conscience*. Paul claimed to be a Roman citizen, although a “Hebrew of the Hebrews.” “They have beaten us openly, uncondemned, being *Romans*.” (Acts 16: 39.) “Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free born*.” (Acts 22: 27, 28.) So says the writer: I am an American by birth-right.

The notion we now denounce is most unfounded in every aspect. Other evangelical churches are “witnesses” for many great truths. We embrace a wider scope; but this gives us no title to denominate ourselves a sort of peculiarly chosen people, interested in the divine regard to such a degree above all others as to imagine that what others may do, we may not, &c., &c. We dwell upon these things not only on account of their bearing upon the “war question,” but for other and even higher reasons; for the notion that we sustain somehow a relation to God and to the community about us, different from that of other Christians, has wrought, we fear, injuriously to our religious interests and activity. That we hold a higher ground of doctrine than they, on all the points of our Testimony, we do not hesitate to say; but instead of making us proud and pharisaical, we should improve this fact to promote greater zeal for the welfare of the land and of souls, and our own

greater personal sanctification. Surely, we ought not allow it to deaden our sympathies toward our nation and countrymen, or to prompt us to refuse them help in a great and critical emergency. We cannot swear the oath of naturalization, or any oath that pledges us to support the Constitution, but we may aid our country in its deadly conflict with a malignant, aristocratic, cruel foe.

5. *All these considerations are just now of greater weight, when the nation is, in a measure, learning righteousness.* Four years ago, when this war began, the nation had learned no more in reference to slavery but that it was a social and political evil; it had learned almost nothing regarding the divine claims, and cared as little. Yet even then the Synod of the Reformed Presbyterian Church, by an almost unanimous voice, encouraged, or, at least, did not discourage the bearing of arms by its members in this war. In fact, there was very limited opposition to the war, until about the time when the Emancipation Proclamation appeared—the fall of 1862. Some, we are aware, were not satisfied in this matter, and so declared; but anything like a fixed and settled hostility to our members entering the ranks, was reserved for the second year of the war, when the policy of the government became decidedly anti-slavery—when every blow against the South was a blow dealt *for the liberation of the slave*. And—tell it not among your neighbors, publish it not among the evangelical denominations—the resolution to push this hostility to the utmost, even should it involve division, appears to have been reserved to the *fourth* year of the war, when several slave States have become free States—when the Congress of the nation has called the people of the land to introduce such a change into their Constitution as will forever prohibit the holding of a slave on the national territory—when there has been a more frequent manifestation in high places than in all the previous history of the country, of some fear of God Most High—and when the great duty of making a national acknowledgment of God, and of His Christ, and His law, has begun to be felt by not a few, who formerly ignored it entirely, has been recognized by large Christian assemblies; and—considering the shortness of the time—has awakened an unhopd for measure of public attention. Is not this a strange concurrence of circumstances? Surely, if a Covenanter cannot bear arms in this war, it is a most singular fact that a synod of ministers and elders could not see it, but were nearly *unanimous* on the other side when nearly two months had elapsed from the firing of the first gun. Nor did they see it twelve months afterward, when this body reiterated its former action. We may surely say, that if such an act is so *manifestly* wrong, and so great a wrong, as to justify the *most extreme* measures against it, it would not have required *so long* to find this out! And stranger than all, that it should constrain the conscience only when the land and its Constitution are becoming better. And this reminds us that in whatever degree the nation may have failed four years ago on the great matter of human freedom, and the rights of the slaves, they have come well up on this point. The principle of policy

now proclaimed is as far as possible from "The Union as it was, and the Constitution as it is." Instead, it is, "The Constitution free, and no Union, except a free one."

So far we have said little bearing upon the objections to our view. In our next, we propose to take up the subject on that side, and consider it as fully as our limited space will allow.

J. M. W.

To be continued.

AN OBJECTION TO THE PROPOSED AMENDMENT OF THE CONSTITUTION ANSWERED.

THE amendment which is most strongly opposed is the recognition of the Lord Jesus Christ in his kingly character. On this point, it is evident there will be an earnest contest. By some it is considered to be of vital importance; while others, including irreligious men of all classes, and some professed Christians, resist it with determined opposition. The objection to it is plausible, and we propose to answer it.

To require a recognition of Jesus Christ as King of nations in the Constitution, it is urged, would infringe on the rights of conscience. There are multitudes in the country, Jews, Infidels, &c., who reject the doctrine of the divinity of the person and mission of Jesus Christ, and there are others who reject the doctrine that as Mediator he rules over nations. This amendment would require them to profess as members of the nation a doctrine that they do not believe.

Those for whom we intend this argument, do not present the objection on their own account, for they profess to believe the doctrine of the proposed amendment, and they admit that if the people were all Christians it should be in the Constitution. But while there are some who do not believe this doctrine, and many who reject Christ altogether, their views should be respected, and the amendment should be left out. We propose to meet the objection as presented by this class, and not on the general ground of the truth of the doctrine in question.

First. The objection decides the question by a wrong standard. The Holy Spirit speaking in the Scriptures, is by Protestants maintained to be the Judge in all moral and religious controversies. The one point to be ascertained is, does this Judge decide that nations should declare their subjection to Christ? The objectors with whom we now argue admit this—they declare they believe it. Surely this ought to be final. Here the controversy should end.

But, it is urged that there are rights of conscience around which the Scripture has placed a safeguard which would be violated by this amendment. Now this means that Christ has given to conscience a power to release men, in their national capacity, from the obligation to obey and honor him. And this

power, be it observed, is given to a conscience not enlightened and purified, but darkened and defiled. This is no overstrained statement of the case.

Wherein consists freedom of conscience? We answer this question in the words of the Westminster Confession of Faith, chap. xx, sec. 2: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship." We do not adduce the proofs from Scripture for this proposition, for we assume that the objectors admit it. Freedom of conscience consists in an exemption from any human obligation in faith and worship which is either contrary to or without warrant in the Word of God. It is clear from this definition that to believe error or to practice sin, does not belong to freedom of conscience. And this is more manifest from the next sentence. "To believe such doctrine or to obey such commandments, is to betray true liberty of conscience." Nor does what follows teach any thing different. "The requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also." It is evident that it is against the impious assumptions of Rome that this is aimed. It has no bearing on the point before us. Neither an implicit faith, nor a blind obedience, would be required by the amendment. The ground of faith, and the reason of obedience, are found in the Bible. The evil conscience of the subjects of a nation, though they are by far the majority, could not release it from its obligation to Christ as taught in his word. They may and they do hinder the nation from doing its duty to Christ, but this is their sin, and they will be punished for it.

Second. The amendment would infringe on no man's civil rights. We admit that there are civil rights that are not founded on religion. This distinction is found in the precept, "Do good to all men, especially to those who are of the household of faith." What we now assert is, that the amendment would not deprive any man of the rights that are common to all. Were there an additional amendment proposed, requiring all under penalty to swear to the Constitution, the case would be different. But such an amendment would be wrong. Civil government is a voluntary association. Every man should be left at liberty either to incorporate with the nation or not, as he pleases. Under the Jewish Theocracy there were the strangers who were only sojourners.

But, it may be said, you introduce a clause into the Constitution to which some cannot conscientiously submit, and by this they are deprived of the rights of citizenship. To this we answer, that we very much question if in a single instance this would be the effect. Nor would the fact that Jews, Infidels, and others who deny Christ, would swear allegiance to the government as constituted, involve them in the sin of perjury. They are not required to swear that they believe the doctrine of the amendment; but that they will bear true allegiance to the government as constituted. They might

do this and yet not believe every doctrine contained in the Constitution. How many foreigners have sworn allegiance to this republican government, who nevertheless prefer a monarchy? More I judge than we are aware of; and yet we would never think of saying that they had done violence to their conscience. And we add, that of the multitudes who swear the oath of allegiance but a very small part take the trouble to read the Constitution. This we condemn as wrong. We merely mention it to show that conscience with the class to which the objection refers, has little to do in the matter of becoming citizens. If conscience does not restrain them, no difficulty remains in the way of taking the oath.

The government does not admit all its citizens to all its privileges, and yet no one complains of being restrained in his civil rights. No man can be President who is not "a natural born citizen," or is under thirty-five years of age. Foreigners may think that this is an unjust discrimination—they may consider it unwise. But nobody would call it persecution. Infidels might think that the proposed amendment was hard on them; they might reckon it to be inexpedient and wrong. But as it imposes no penalty on them for their infidel views, they could not complain that their civil rights were invaded.

Third. The same difficulty substantially is in the Constitution as it is now. The only difference is that it bears on a different class.

A constitution so far as religion is concerned is either Christian or infidel. It cannot be neutral. It must be the one or the other. Christianity is positive; infidelity is negative. We do not mean by this that infidelity does not give itself form and an active organization; what we mean is, that it exists in its essence and principle where Christianity is not. Now it is not claimed for this government that its constitution is Christian. Such a claim in the face of the facts of the case, would be preposterous. It is then infidel, and Christians have been, and are now incorporating with the government under an infidel constitution. Now we submit, if it would not be fair at least to have a change. To high-minded and honorable infidels, we might appeal in some such words as these: You have had the Constitution just to your mind now for about eighty years. Here are a body of Christians who have, not without some scruples of conscience, sworn to it, and helped on with its administration. Would it not be fair to give them a Christian constitution for a time? Were they to ask, How could we swear allegiance to a constitution that favored that which we oppose? we would ask in return, How do the Christians swear allegiance to a constitution which favors that which they oppose? You do not claim to be more conscientious than they are.

Not succeeding with infidels, we turn to Christians, and say, Is it not time to have something done for Christianity in the Constitution? at least so far as to recognize Christ in his kingly office as the Ruler of the nation? And what answer do we receive? Some-

thing like this: We would like to have this done. Christ is King of nations. Kings and judges are commanded to kiss the Son. But here are Jews and infidels who could not swear to support the Constitution if this was put into it. We must respect their rights of conscience. We reply, Their rights will be no more affected by the change than yours are by the Constitution as it is. Surely they could get over the difficulty in the same way that you have got over it.

We are aware that it will be said in reply to this, that the amendment puts a positive recognition of the Author of Christianity into the Constitution, while as it is, there is no positive recognition of either infidelity or its author, and therefore the cases are not parallel. We reply, by recalling what has been already said about the difference between the two systems. Christianity is in its nature positive; infidelity is in its nature negative. Where either exists, it exists according to its nature. Infidelity is in the Constitution in its pure, negative form; Christianity can be there only in a form positive and expressed. Were this nation to do as was once done in France, declare in its Constitution that there is no God, and enthroned as the symbol of national atheism the goddess of reason, it would only be giving the negative a positive form. The essence of the thing would remain unchanged. We use here against Christians who present the objection that we are considering, the *argumentum ad hominem*. In the same way that you could all along swear allegiance to the Constitution as it is, the infidel could swear allegiance to it if the proposed amendment was introduced. If the oath does not *now* do violence to *your* conscience, it will not *then* do violence to *his*.

It is, we conceive, clear that Christianity and infidelity do not stand on equal footing in the Constitution. Subjectively indeed they may be said to do so, for the Constitution mentions neither the one nor the other. But objectively they do not, because from the very nature of the two systems neutrality in the Constitution does not affect both in the same way. Substantially its negation of Christianity is an establishment of that which is the negative of Christianity, while the absence of any formal recognition of infidelity cannot be construed to mean an approval of Christianity, which being positive, can exist in the Constitution only by positive recognition. And as the fruit and evidence of this, the government has from the beginning been administered, almost without exception, by men who did not profess Christianity, and in many instances, who were avowed infidels. And we have yet to see a single official act or declaration of the Executive of the government that discriminates in favor of Christianity. The administration, like the Constitution, has been studiously negative as it regards religion, giving that system of which the negative of Christianity is the very essence, the benefit of this unfair discrimination. We do not forget that thanksgiving and fast days have been appointed, to be observed in the worship of Almighty God, neither do we forget that in the recommendation of these, all reference to the Lord

Jesus Christ, the Author of the Christian religion, is carefully excluded. At best the religion of these proclamations was Deism, the worship of an absolute God, not the worship that God has appointed and that he will accept.

The objector might be disposed to retort by inquiring why, when it is so easy to dispose of conscientious scruples in regard to the oath of allegiance, do not Covenanters swear the oath? We answer, we are arguing from *your* standpoint, not *ours*. We do not think the swearing of the oath a light matter. We cannot swear it, because, as one reason, we cannot swear to support infidelity. There are many things in the government that we do support, and that we would have no objections to swear to support, provided they were not coupled with some evil things that are in the Constitution, and provided also, they were coupled with some good things that are not in it. But we have no regard whatever for the alleged conscientious scruples of infidels as against the proposed amendment, for the reason that they are against the authority of him who is Lord of the conscience.

If we have been successful in answering this objection, then we have shown that there is pressing necessity for having the Constitution amended as proposed. Infidelity is most dishonoring to God. It pronounces his word a falsehood, and his Son an impostor. For a nation to do this is to expose itself to his terrible displeasure. Christians need to see and to feel this in order to bestir themselves to have the monstrous evil remedied.

We have something to say to those who while they profess to be friendly to the amendment, are careful to say that the Constitution may do pretty well without it. The objectors to whom we reply in this article, are of this class. We believe that the cause has received but little help from them. Indeed, we question if they have not done it more harm than good. People who do not think closely will say, why agitate the country by efforts to have the Constitution changed if there is no imperative necessity for it? If it is a matter purely of expediency, then beyond all controversy it is expedient to let it alone. If the necessity for these amendments does not arise from the great dishonor to God in the Constitution as it is, and his wrath against the nation on account of it, then what is there that requires them at all?

It is only the conviction that infidelity in the Constitution with its fruits of oppression and ungodliness are our great national sins for which God is now sorely chastising us, and that the salvation of the nation depends on having the evil removed by a recognition of God and Christ and the divine law in the Constitution, that will nerve Christians to put forth their most earnest efforts to have this done. And this conviction can be produced only by sounding the alarm, and pointing to the danger. By this terrible war God is saying to us, "Ah, sinful nation, a people laden with iniquity; they have forsaken the Lord, they have provoked the Holy One to anger, they have gone away backward." Shall we remain deaf to these calls, and allow ourselves to be lulled into se-

curity by the timid and time serving? Let us have no more lukewarm co operation in this movement. We beg those who do not view this as the work that is indispensable to the safety of the nation, to keep away from it altogether. Their heartless aid does more harm than open opposition. We rejoice, however, that there are earnest men who have put their strength to the movement, and that their number is rapidly increasing. Its friends have no need to be discouraged. They and the cause intrusted to them will be vindicated in due time. "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; that he shall appear to your joy and they shall be ashamed." T. S.

THE CEDARS OF LEBANON.

THEY are situated high up on the western slope of Lebanon, ten hours southeast from Tripoli. Besharrah is directly west, in the romantic gorge of the Khadisha, two thousand feet below them, and Ehden is three hours distant on the road to Tripoli. In no other part of Syria are the mountains so alpine, the proportions so gigantic, the ravines so profound and awful. There are three routes to them, and all wild—exciting—delightful. One of the most romantic is to climb Lebanon from Beirut quite to the base of Jebel Kniseh, then wind northward around the heads of the stupendous gorges made by the rivers of Beirut, Antelias, Dog River, Nahi Ibrahim, Nahiel Jous, and the Khadisha. I have repeatedly followed that wildest of routes, with or without a path, as the case might be, clinging to the shelving declivities, midway to heaven, with a billowy wilderness of rocks and ravines sinking away westward down to the sea. The very thought of it at this minute is positively intoxicating. The platform where the cedars stand is more than six hundred feet above the Mediterranean, and around it are gathered the very tallest and grayest heads of Lebanon. The forest is not large—not more than five hundred trees, great and small, grouped irregularly on the sides of the shallow ravines, which mark the birthplace of the Khadisha, or Holy River.

But though the space covered by them does not exceed half a dozen acres, yet, when fairly within the grove, and beneath the giant arms of those old patriarchs of a hundred generations, there comes a solemn hush upon the soul as if by enchantment. Precisely the same sort of magic spell settles on the spirit no matter how often you repeat your visits. But it is most impressive in the night. Let us by all means arrange to sleep there. The universal silence is almost painful. The gray, old towers of Lebanon, still as a stone, stand all around, holding up the stars of heaven to look at you, and the trees gather like phantoms about you, and wink knowingly, or seem to, and whisper among themselves you

know not what. You become suspicious, nervous, until, broad awake, you find that it is nothing but the flickering of your drowsy fire, and the feeble flutter of bats among the boughs of the trees. A night among the cedars is never forgotten; the impressions, electrotyped, are hid away in the inner chamber of the soul, among her choicest treasures, to be visited a thousand times with never-failing delight.

There is a singular discrepancy in the statements of travelers with regard to the number of trees. Some mention seven, others thirteen—intending doubtless, only those whose age and size rendered them Biblical, or at least historical. It is not easy, however, to draw any such line of demarcation. There is a complete gradation from small and comparatively young to the very oldest patriarchs of the forest. I counted four hundred and fifty-three, great and small, and this cannot be far from the true number. This, however, is not uniform. Some are struck down by lightning, broken by enormous loads of snow, or torn to fragments by tempests. Even the sacrilegious axe is sometimes lifted against them. But, on the other hand, young trees are constantly springing up from the roots of old ones, and from the seeds of ripe ones. I have seen these infant cedars in thousands just springing from the soil; but, as the grove is wholly unprotected, and greatly frequented both by men and animals, they are quickly destroyed. This fact, however, proves that the number might be increased *ad libitum*. Beyond a doubt, the whole of these upper terraces of Lebanon might again be covered with groves of this noble tree, and furnish timber enough not only for Solomon's Temple and the house of the forest of Lebanon, but for all the houses along this coast. But, unless a wise and more provident government controls the country, such a result can never be realized, and, indeed, the whole forest will slowly die out under the dominion of the Arab and Turk. Even in that case the tree will not be lost. It has been propagated by the root or seed in many parks in Europe, and there are more of them within fifty miles of London than on all Lebanon.

We have seen larger trees every way, and much taller, on the banks of the Ohio, and the loftiest cedar might take shelter under the lowest branches of California vegetable glories. Still, they are respectable trees. The girth of the largest is more than forty-one feet; the height of the highest may be one hundred. These largest, however, part into two or three only a few feet from the ground. Their age is very uncertain, nor are they more ready to reveal it than others who have an uneasy consciousness of length of days. Very different estimates have been made. Some of our missionary band, who have experience in such matters, and confidence in the results, have counted the *growths* (as we Western people call the annual concentric circles) for a few inches into the trunk of the oldest cedar, and from such data carry back its birth three thousand five hundred years. It may be so. They are carved full of names and dates, going back several generations,

and the growth *since the earliest date* has been almost nothing. At this date of increase they must have been growing ever since the Flood. But young trees enlarge far faster, so that my confidence in estimates made from such specimens is but small.

The wood, bark, cones, and even leaves of the cedar are saturated, so to speak, with resin. The heart has the red cedar color, but the exterior is whitish. It is certainly a very durable wood, but is not fine grained, nor sufficiently compact to take a high polish; for ordinary architectural purposes, however, it is perhaps the best there is in the country. There is a striking peculiarity in the shape of this tree, which I have not seen any notice of in books of travel. The branches are thrown out horizontally from the parent trunk. These, again, part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of this green flooring.—*Thompson's "The Land and the Book."*

SYRIA MISSION.

LETTER FROM DR. METHENY.

LATAKIYEH, SYRIA, January 10th, 1865.

My Dear Friend:—We are all in excellent health. In nine days and a half after we left you, we safely landed at Liverpool. We went the same day to the various ship agencies, to see when we could sail. We found an English steamer—the S. S. Sidon—ready to start. She is the same on which our passage had been engaged in America, to come to Europe. We made haste to purchase the things we needed, and in five days after our arrival in Liverpool, we were again on board. I was afraid to let the opportunity slip, for we could not tell when another good chance would come. So we postponed our visit to Ireland and embarked. This vessel—Cunard line—was to stop at Genoa, Leghorn and Naples. So we had fresh milk for our child, nearly all the time; and they favored us too, in giving us our passage—first cabin—to Alexandria for fifteen pounds sterling. It ought to go direct in eleven or twelve days; but by this circuitous route it required far longer, inasmuch as she lay in port several days. When we arrived in Alexandria, Mr. Beattie and I were able to get on shore about 5 o'clock in the evening. We went to the U. S. Consul's, where a young Greek was employed as a clerk. This was a young man from Latakiyeh, whom Mr. Beattie had taught to speak and write English. We immediately started for the ship offices. No vessels were going, except a Russian steamer—Alexander II.—

which was to start next morning, at five o'clock. The sun was setting, and a few minutes more and we could not have our things removed by a lighter, for after sundown the lighter is not permitted to leave the wharf without the Pacha's permission. We obtained one and started, but our lighter was too small; so we sent the young Arab along with the boatman to bring a larger one; and so I had to go to the Pacha and get his permission. It was now nearly midnight before he got his boat and loaded with our luggage. In a few minutes we were all on board the Russia steamer; and thus saved our luggage from passing through the custom house—from the delay, expense, trouble, &c. Wednesday morning early we are leaving Alexandria for Latakiyeh. We landed Sabbath evening, just at sundown. The captain was a gentleman. The storm rendered it dangerous to land; but God sent a calm in a few minutes, which enabled us to get ashore, and take a few of our things with us. The rest were taken to Alexandretta—*i. e.* Scanderoon. So in one month from our starting from Liverpool, on Thursday, we landed at Latakiyeh on Sabbath. God had been especially kind to us all the way. Had we been half an hour later in getting ashore at Alexandria—had we not met this young man—had this young man not been taught by Mr. Beattie and procured this position at the consul's, thus giving him influence with the Pacha, which you or I could scarcely buy, we would have been detained in Alexandria eight or ten days; and then, the vessels which next came, were driven by the storm past, and then it is ten days before we could return. So you see how we were blessed. All our things came safely back. Our dear friend Hammud had just been buried ere the steamer approached the town; and we were not in time to see him before his interment. As we were leaving the steamer in a little boat, while the waves were high, and a black cloud overhung us, one of the teachers who came to meet us told us the sad news. It was a hard trial; and I shall never forget the awful darkness of that hour. But it was calm as soon as we got into the little harbor behind the breakwater; and we landed safely. The first fruits of our mission are gathered to the heavenly garner and another friend in that blessed abode, still makes us think and talk more of the place where Hammud evidently is, with Mr. Lyde, who first sowed the good seed in his heart which grew and produced much fruit. He was a lovely boy; kind, tender-hearted, firm, intelligent, consistent, good. Who does not love to think of him? The Fellahin danced and rejoiced when a report went to the mountains of his death. The report was false. Now he is dead, and the enemies of religion are greatly exalted, no doubt. Many persons attended his funeral, for he was greatly respected. We hope he, like Samson, slew more in his death than in his life; for his death was triumphant, and this is well known. Mr. Dodds has removed since we came, to another house, which he has taken five years. We are boarding with Mr. Dodds. We are getting goods fixed in their places. We have to work very hard, for our ~~my~~ call to see him, and see the doctor; and he has to inter-

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and enjoy the privileges of the church. True, there are good farming locations in the Northwest where land is low, of which Elliot, Minn., is the most promising. But land is not the only thing a family wants in the West. And owing to the little prospect of preaching being sent to these places, my advice to those coming west, is to seek homes in a settled congregation. Parents, in their haste to get wealth and homes for their children in the West, are too often apt to forget their children have souls to be saved, and hearts and consciences to be stored with the elements of a religious education, and hence they make the church and moral training of their children a secondary object. Parents should not drag their families into destitute portions of the West, expecting the means of grace to follow them, and the church to be built up around them. Too many families have been lost to the church by such a course. We should not forget the injunction of the Saviour, when he says, Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. But I am sorry to find that many lose sight of the duty taught here, and hence in many cases they lose the fulfillment of the promise made by the Saviour in this passage. How many families in the Northwest have I visited, that are thus situated; families, if they were in a congregation, would be of great promise to the church, but situated as they are, I am sorry to say, that many are growing cold in the doctrines they once professed, and to all appearances are lost to the church.

S. M. STEVENSON.

SOUTHWESTERN MISSION.

LETTER FROM MR. J. C. K. FARIS.

NATCHEZ, Miss., January 14, 1866.

To the Central Board of Missions:—I to-day received Mr. Willson's letter of the 2d inst. It is more than time my report for December was on its way North. I shall make it brief.

Upon the whole, the work is prospering. Owing to the disagreeableness of the weather, the attendance at the schools has been somewhat irregular. In December we only had seventeen days of school. According to almost universal usage, and according to the regulation of Col. Eaton, we had no school on the last week of the year.

A brief summary of all the schools is as follows:

No. of days kept.....	17
“ pupils enrolled, { Males, 266 }	480
{ Females, 214 }	
Average attendance.....	302

Some of the schools were not taught seventeen days, because of unavoidable interruptions. For about two weeks the lines were so strictly closed that our teachers could not pass. But just as we

had got over this difficulty a new one began to stare us in the face. The plantations changed hands with the coming in of the new year. Those who have assumed the control of Arnandlia and White Hall plantations are indisposed to our having the field. Arrangements had been made, without our knowledge, with the Superintendent of the National Freedmen's Association, to install two of his teachers in place of ours. I protested, and carried the matter to Col. Mitchell, Superintendent of Freedmen at this post. He favors our teachers, but the matter is not settled yet. White Hall is so far away that the teacher cannot go and come every day. We must get a place for her to lodge on the plantation, if she goes on with the school. But I am afraid this will be difficult as long as the lessee opposes us. Col. Mitchell has power to take a room on each plantation for the use of a teacher; but it would be unpleasant to encounter continually the opposition of the lessee. Arnandlia is not so far away but that the teacher can live with us in town, and attend daily to her school. Accordingly she is still in her school, while the teacher at White Hall has not been to her's since the month began. The matter must soon be decided, and we await further developments of the case.

In the meantime, we have commenced another school, on the Vidalia plantation. It is nearer than either of the other plantations, and has better accommodations for school. The reason this place had not been occupied before this, was the opposition of the lessee. But we are now able to act independently of him, as we can easily go and return each day. My brother Isaiah is at present in this school. On the first day the lessee came into the school in a rage, and ordered some of the seats to be removed. But ere he went out he had perceptibly calmed in his temper, and he saw fit to have the seats replaced by the next day. He has not given any trouble since. The school is very promising.

Another event took place a week since, important to us on account of the bearing it may have on our work. This was the change of commander. Brigadier General Brayman, on last Saturday, was relieved by Brigadier General Davidson. Of course all the missionaries felt some anxiety to know how he would demean himself toward our work. He, of course, has great power for good or evil. We felt the greater alarm from the fact that one of the houses which accommodated three schools was taken by the General's guards. But it appears that he does not intend to interfere with our work, and the house will be restored again for school purposes. These teachers belonged to other associations.

Great changes have been made generally by the new commander, but he has left the Freedmen's department unchanged. The other changes have thus far rather opened our field of labor. The regiment in which we have a school in operation has been permitted to remain in the fort, while other regiments have been moved away. One battalion has been placed in town to guard the streets. It is the same one in which I had endeavored to begin a school while in the fort, but could not for lack of a house. Now they

occupy the court house, close by the buildings in which our city schools are held. We have made arrangements to commence school among them on Monday next. They are eager for a teacher, and offer us a convenient room in the court house for accommodating the school. These soldiers, as well as the others which are under our instructions, belong to the 6th U. S. Heavy Artillery, Col. Farrer's.

Thus if we lose one field we shall likely find another. Vidalia is again without a school, but we have not force enough to occupy it, having rather more on hands now than we can well attend to.

Our Sabbath school was not so large as usual last month. The average attendance was about seventy five. I preach in the afternoon and evening of Sabbath. The attendance is small, but we hope to increase. If we had an efficient minister here he would find abundant work. I have little time to do more than attend to the business of the mission, aside from preaching. The law requires marriages to be performed by an ordained minister. Of course this precludes me from any part in this work.

We are all well at present. Brother Daniel has not been able to teach for two weeks on account of a severe cold. He is about well again.

I remain yours,

J. C. K. FARIS.

QUERIES AND ANSWERS.

1. ARE the vestibules of houses of worship places of resort for conversation, and especially for secular conversation, on the Lord's Day?

Certainly not. That they are so used, however, in many localities—city and country—by the young, and even by their elders sometimes, is more than feared—it is even affirmed. Surely it requires no special intelligence to be satisfied that there is something most unbecoming—something exceedingly sinful in such abuse of any portion of a place where God is statedly worshipped. True, there is no ceremonial sacredness to be attached to any edifice now, as there was to the temple, &c., of old; but, 1. Secular or light conversation is wrong any where on the Christian Sabbath. 2. It becomes greatly more so from the fact that it is indulged in in the very precincts which are associated immediately with the most solemn acts and services. And, 3. It is, so indulged, very offensive to the sensibilities of *all* persons of a tender Christian conscience; and also, 4. Such "talkers," particularly "jesters," display no little want of conscientiousness, of good breeding, and of good feeling. Even Mohammedans and Pagans show more regard to propriety of veneration in and about their mosques and temples.

2. Is it right to hold meetings of session for examination of ap-

plicants, or for the adjudication of cases of discipline, on the Saturday preceding the communion?

The inquiry is not whether it is right *per se* to do so. We presume no one would say this. It is often done; but vindicated, we believe, only, as in some sense, a direct necessity. If absolutely necessary, there remains, of course, no question; necessity "has no law." This we are not prepared, however, to admit. It certainly appears to be a matter under the control of the officers of the church, at least in all ordinary cases. If so, we cannot but regard the holding of sessions as above, to be not only inexpedient but wrong; for, 1. It distracts the minds of parties, of church officers, and finally of the people of the congregation, from the great work in immediate prospect. 2. Those who are to be at the Lord's table the next day should know it sooner. It is wrong, unless in extraordinary cases, to remain willfully ignorant of *such a fact* until too late an hour. 3. Those who are not to be at the Lord's table, either on the ground of ignorance or moral unfitness, should also know it earlier. 4. Such procrastination tends to disparage the privileges and the discipline of the church. 5. There is danger lest matters of any kind thus put off to the last minute, will be "put through" hastily, and so slighted. 6. As to discipline, if this be the habit, the devil and his agents, in the church and out of it, will take advantage of it, and rush in troublesome matters for the very purpose of disturbing the mind of the minister and elders, and it may be others, at the very time when all should be combined and fixed upon the great work. If, unless, we repeat, in extraordinary circumstances, application for privileges in the church of Christ is not sought for at an earlier period, or cases requiring discipline are not brought up sooner, *for whatever reason*, let them go over to a future and more convenient season.

CIRCULAR.

TO THE MEMBERS OF THE BOARD OF DOMESTIC MISSIONS—*Dear Brethren:* In compliance with your request, I now report to you some facts respecting your Indianapolis Mission. When I came to this place I was received with friendly greetings. The court house, which is a very comfortable place, was cheerfully granted us as a permanent place of worship, until we could get a house of our own. Members of the Legislature generally form part of our audience. On last Sabbath, the President of the Senate was one of our most attentive hearers. By a unanimous vote of the House, I was invited to give a lecture on Rom. 13; 1, 5, in the Legislative hall, on the last Sabbath of January. They listened with intense interest, when I told them that the Apostle was describing God's ordinance of civil rule in the abstract, and as it would be set up, and administered by *all* nations in the *concrete*,

in the *Millennium*, and that the bloody, persecuting Roman government, with its liberty and slavery combined, and the Southern Confederacy, were the very opposite of this description—that if our civil system were Christianized by adopting the amendments to the Constitution and administration, that are now being proposed, we would be the very power to which all are required to “be subject for conscience sake.” We have succeeded in getting up a deep-felt interest in these constitutional amendments. We have our petitions now coming in from different parts of the State. The committee to whom they are referred, have already intimated that they will bring in a bill such as we have suggested. On to-morrow, the 15th inst. our National Constitution Reform Convention will meet in this city. We expect a large assembly. It is the Lord’s work that is to be done, and the zeal of the Lord of Hosts will perform it.

We have purchased a lot in one of the most eligible and promising locations in all the city, and the people are expecting us to build a church soon as possible. Some of them have already subscribed very liberally, to aid us in building. The four first names on our subscription paper are 500 dollars each; but building material and labor are so very high, that we will expect the brethren in every congregation to aid us as their ability and willing minds may suggest, that we may soon have a respectable house of worship in this highly important and promising field of labor. I have neither time nor disposition to canvass the church; but would just remind the brethren, that, in my judgment, this is one of the most promising fields of all our church missions. I have not only this large and delightful city before me; but through the Governor and members of the Legislature, I am already exerting a salutary influence that may, and I think will, ultimately leaven the whole State with our distinctive principles. Our principles have already been avowed in the Legislative hall as the standard of national orthodoxy, and if we can only get them embodied in the State Constitution, as I think we soon will, every State in the Union will soon follow the example, and the whole United States soon be of our Lord and of his Christ. May the good Lord hasten it in his time, and by whatever means and instruments he may see fit to employ.

Brethren, make your own collections, and send them to Dr. J. T. Boyd, Indianapolis, box 858, soon as possible. Remember, we are as yet few and feeble, but though Jacob be small he shall arise. No fox will be allowed to break down our wall, which has been so auspiciously begun; but by the good hand of our God upon us, we expect very soon to be self-sustaining. This beautiful city is one of the most flourishing and inviting localities for Covenanters I have ever seen. Its high toned morality, honesty and liberality is to me more and more visible every day. Its inducements to the enterprising and industrious of all occupations are strong and flattering. Building lots easily attained, and doubling their value in a very short time. Common labor from three to five

dollars per day. Fifteen hundred new houses erected last season, and the estimation is 2,000 the coming season.

As yet, I have had no discouragement whatever; but all has so far surpassed my most sanguine expectations, and I have every reason to thank God and take courage.

Yours truly, in covenant bonds,

J. CROZIER.

INDIANAPOLIS, Feb. 14th, 1865.

We earnestly urge the claims presented in the above circular on the liberality of the church. A field such as is now open for cultivation in Indianapolis, should not be neglected. The great movement to honor Christ as King of this nation is evidently enlisting public attention. By contributing to the cause presented by our brother, it will be helped forward. We will receive and forward any funds that may be sent to us. Eds.

AN APEAL ON BEHALF OF THE FOREIGN MISSION.

A SEMI-ANNUAL instalment of salary is due our Missionaries in Syria, and the means are not in the treasury to meet it. At the present rates of exchange about three thousand dollars (3,000) are required, and of this sum only twenty-one hundred dollars (2,100) are now on hand. The amount must be remitted—the Missionaries cannot do without it—and there is no alternative but for the Board to borrow the sum requisite to make up the deficit. This has been done and must be repaid in two months. The urgency of the case induces us to make this direct appeal to the congregations to replenish the treasury, and to do it at once. The necessity is imperative. The financial state of the country has imposed extraordinary burdens upon the treasury, and only extraordinary efforts can meet them. Our people must understand and act accordingly, that all remittances for Foreign Mission are made not in currency, BUT IN GOLD OR ITS EQUIVALENT. If the Mission is to be sustained and kept in an efficient state, the contributions of the Church during the current year will require to be more than doubled. The question to be answered is, Will our people meet the increased responsibilities laid upon them by their Divine Master and Lord? They can, and judging from the past, we are confident that they will.

SAMUEL O. WYLIE, *Chairman.*

T. P. STEVENSON, *Secretary.*

PHILADELPHIA, February 16th, 1865.

INSTALLATION.

THE Commission appointed by the New York Presbytery, to attend to the installation of Rev. Joshua Kennedy in the

Bovina congregation, met according to appointment, on the 11th of January, 1865. This committee consisted of Revs J. C. K. Milligan, J. B. Williams and D. M'Allister; and Elders George Spencer and D. M'Donald—all of whom were present. The occasion was interesting, and the people there may be congratulated in having now an efficient minister of the gospel laboring among them. It is worthy of special consideration, that notwithstanding the public trials through which they have lately passed, there has been no instance of defection, on this account, from the principles of the Reformed Presbyterian Church. And we look upon it as a token for good, that they have once more a pastor to break to them doctrinally and sacramentally the bread of life.

The Great Shepherd is fulfilling the promise, "I will give you pastors according to mine herd, which shall feed you with knowledge and understanding."

J. B. WILLIAMS,
Clerk of Com.

RESOLUTIONS ON THE DEATH OF WILLIAM S. JAMISON,

Who died January 14th, 1865, at the Pest Hospital, Camp Chase, Ohio.

CAMP CHASE, OHIO, January 16th, 1865.

At a special meeting of Co. "E," 88th Regiment, Ohio Volunteers, called in reference to the death of W. S. Jamison, a member of said company, Sergt. G. W. Morrison was called to the chair, and Orderly Sergt. T. C. Morrison was appointed Secretary. A committee was appointed, who presented the following resolutions, which were unanimously adopted by the company:

WHEREAS, In the dispensation of God's providence we have been called to mourn the death of one of our most worthy members, Mr. William Speer Jamison, who, after a lengthy affliction, departed this life in the hope of a glorious immortality; and whereas, it is our desire to show to the family of the deceased, and to his friends at large, our appreciation of this noble man and Christian; therefore,

1. *Resolved*, That we have lost a man from our little body, who honored the religion he professed, and in his Christian character was unequaled; who as a man was respected and loved by his whole company, as a soldier, deserved and won the admiration of all his comrades and the approbation of his officers, as a private citizen, one who was inclined to do good to all men.

2. That in this dispensation we are reminded of the uncertainty of life and the certainty of death, and that in life we must prepare for the great change—that God is calling us to be ready to meet him in death, for as death leaves us judgment shall find us—and there is no preparation beyond the grave.

3. That we recognize in the deceased, the Christian character which blesses and ennobles the world, not the vain and flitting kind which is seen without the house of God, but the more prominent Christianity that follows a man wherever he may go, and may be seen in all his actions; in short, that which may be seen and known of all men.

4. That in the deceased the parents have lost a dutiful and obedient son, an honor and a credit to any parent, whose loss is irreparable; the brothers and sisters a faithful brother, upon whom they might rely to the farthest extremity; the community one, who, had he not been cut off in his youth, we have reason to

believe would have been an ornament; the country an ardent and patriotic supporter, and the cause of liberty an enthusiastic advocate.

5. That we tender our sympathy to the bereaved family, and assure them that his memory will be cherished most by those who knew him best, and that it will not soon fade in the minds of his former associates.

6. That a copy of these resolutions be sent to the bereaved family, and also to the *Guernsey Times*, *Zanesville Courier*, *Reformed Presbyterian and Covenantant*, for publication.

JOHN A. NELSON,
JAMES A. SPEER,
JAMES GALBRAITH,
Committee.

The subject of the foregoing resolutions, William Speer, oldest son of S. and M. Jamison, was born near New Concord, Muskingum Co., Ohio, Sept. 18th, 1842. He was born of Covenantant parents, and received by them an early religious education, which induced him at the age of 20 years to recognize his baptismal engagements and make a public profession of his faith in the Reformed Presbyterian Church, Salt Creek congregation. He was always punctual to attend religious services, whether public, social or private, and evinced great interest in furthering the cause of Christ. In July, 1863, being actuated by his love of liberty, he enlisted in the army, joining the 88th Regt. Ohio Volunteer Infantry. With very few exceptions he was blessed with good health, until Nov. 20th, 1864, when he was taken with malignant erysipelas, and removed to the hospital. After suffering very patiently with this for more than a month, he began to recover slowly, the disease having been arrested. But just when he began to get about and flatter himself that he would soon be well, he was attacked with smallpox, and thence moved to the pest hospital, where he lay a corpse in eight days after. All the time he was in the hospital, he endured his sufferings without a single murmur; but on the contrary always seemed cheerful, occupying what time he could in reading the Bible, which was constantly by his bed. The matron of the ward in which he was, remarked to me, that when she took reading matter into the ward William always selected that which was of a religious character and no other; thus he seemed to be ripening for the grave and preparing for his journey homeward. His loss is not only mourned by the other members of the family, but by all who knew him. Still our loss, we trust, is unspeakable gain to him. This is another solemn warning for us to prepare for death, seeing it is appointed unto all men to die, and after that the judgment.

J. A. S.

OBITUARIES.

MR. JAMES GRAY died at the residence of his mother, in Clarksburg, Feb. 22, 1864, in the 32d year of his age.

He was the son of godly parents, who, by mutual agreement, at the time of his baptism "lent him to the Lord," and dedicated him to the work of the ministry. This circumstance no doubt gave complexion to his whole after life. Often did his parents ask God to teach them how to order the child which they had undertaken to rear for his service. Often did he feel encouraged to plead the promises from the circumstance that he was the child of vows and prayers—the son of God's servant and handmaid. His father and two brothers successively filled the office of ruling elder. His father's house was like the Shunamites, the home of the ministry.

He was left fatherless at an early period of life, and the paternal estate when divided among a number of heirs, afforded but a small moiety toward the expense of an education. He was consequently left to depend on his own exertions for the means of carrying forward his studies—his progress was necessarily slow, but thorough and sure.

His reputation as a teacher was of the highest character. He took delight in communicating knowledge. He took great pains to inculcate moral and religious instruction along with literary training. His last term of teaching was in the Dayton Academy. The United Presbyterian pastor was absent from his charge, in the army, and Rev. T. M. Elder's place of preaching so far distant as to be inaccessible. In this condition of affairs, the students of the academy met with their teachers to spend the Sabbath in social religious exercises, and many religious people in the neighborhood repaired to the society of the academy as the most pleasant and profitable place for spending the Sabbath. In these exercises Mr. Gray took great delight, and was highly gifted, and the conducting of these services devolved principally upon him. These weekly lectures, delivered by one evidently near the end of his journey and fast ripening for heaven, produced a profound impression on all who attended them, and will not soon be forgotten.

Mr. Gray was a graduate of Westminster College, and at the time of his death a theological student of the 3d year in the Reformed Presbyterian Theological Seminary. Owing to his knowledge of the Hebrew language acquired at college, and his ripeness in theological learning, as well as the prospect that he would have but a short time to labor in the field, the Pittsburgh Presbytery had made arrangements to license him at the end of the third winter. During the last session which he attended the Seminary his disease (cancer in the jaw) progressed so rapidly that it became evident that his career must soon close. Beloved by his professors and fellow students, his situation produced a profound impression upon them all; a daily concert of prayer on his behalf was instituted in the Seminary, and while earnest supplications were made, the deep emotion manifest in every countenance showed how earnestly all joined in the exercise. The discourses of the students at that time were characterized by a solemnity and depth of feeling which plainly evinced that the affliction experienced by one of their number was sanctified to them all.

Mr. Gray underwent two surgical operations, the last of which was very severe. His tongue was cut entirely loose from his mouth, and nearly the whole of the front section of the lower jaw removed. He endured all with patience and even cheerfulness, and awaited his end with composure and trust. During the last weeks of his life he experienced some severe conflicts with the adversary, in regard to his interest in Christ and his salvation; but the enemy was vanquished and confidence restored. He died triumphantly.

He left a young widow to bewail his loss. Engaged to him when fellow students at college, when his prospects were bright, she linked her destiny with his when his case had become hopeless, to nurse and comfort him. Among his papers were two covenant bonds, which he had written, sworn and subscribed. Their dates show them to have been entered into one and two years before his death. The first is circumstantial, lengthy, and private in its character. The latter is as follows:

"Dec. 11, 1863.

"Lord, I come to Thee to be saved. Unless Thou save me, I perish. The law condemns me. Sin threatens me with eternal torment, and my only hope is Christ and His atonement. O, my God, take me into a covenant relationship with Thee through Jesus Christ, that I may be saved through Him, and

eternally praise Thee, the Author of my salvation. This day I make an entire surrender of myself to Thee, and depend on Thee alone for my salvation.

JAS. GRAY."

This notice appears thus late owing to the loss of one previously prepared.
Com.

DIED, January 19th, Dean street, Brooklyn, of dropsy on the brain, HENRY FERGUSON THOMPSON, aged 2 years and 20 days, only son of Richard and Annie Thompson, and grandson of the late Henry Ferguson. "Thy will be done."
E. A. F.

DIED, on the 21st of October, 1864, Mrs. MARY M'DONALD, daughter of Alexander and Martha George, of flux, in the 50th year of her age.

The deceased was a member of the Macedon congregation of the Reformed Presbyterian Church. She was characterized by her mild and peaceable deportment, and for her punctual attendance upon ordinances. She endured her last illness with patience and resignation, professing to leave the issue of the matter to God. "Whether we live, therefore, or die, we are the Lord's."
H.

DIED, on the morning of Feb. 7, 1865, JAMES RENWICK WILSON WILKIN, younger son of Rev. M. Wilkin, aged 17 years, 11 months and 19 days.

The subject of this notice enlisted and married when very young. He had served a year in the 16th N. Y. Heavy Artillery. He had been running down with chronic diarrhoea for four or five months, and had applied for a furlough in December; but owing to "red tape" or some such cause, he did not get it till about three days before his death, after he had been entirely discouraged respecting it, and when he was unable to proceed without assistance.

His wife and his father went to assist him, and met him on Feb. 5th, but their care could not save his life. He bore his sufferings very patiently, though with anxiety to reach home, and died on board the steamer Adelaide, midway between Fortress Monroe and Baltimore.
Com.

DIED, Sabbath morning, Dec. 11, 1864, at his residence in Lawrence county, Pa., JNO. M'ANDLESS, in the 62d year of his age. He had been, and was in his usual good health, and about day-break, without rising, inquired of some members of the family who were up, concerning the weather, no doubt thinking of the comfort of the family in getting to church.

His wife was up; and his youngest child, a daughter of some seven summers, remarked to her mother that she heard a strange noise in the room. She went immediately to his bedside, and perceiving something wrong, lifted him up. His head fell back, and without a word or a moan, at the dawn of an earthly Sabbath, he closed his eyes, and his spirit, we trust, wakened where the Sabbath is eternal.

He was born in Armagh Co., Ireland, and in the year 1821 emigrated with his parents to America, and settled in Lawrence Co., Pa., in Little Beaver congregation, then under the care of Rev. R. Gibson.

In 1843 he was ordained to the office of ruling elder. For discharging the duties of this office few men possessed better qualifications. He understood well the principles he had espoused, and being actuated by unfeigned duty, cheerfully and heartily engaged in whatever he saw best promoted the interest and welfare of the church. He in a remarkable manner, both in the church and family, blended mildness and familiarity with firmness and dignity.

He lived near a throne of grace—members of the family often finding him engaged in his usual devotions, whilst at his ordinary avocations.

A good and safe adviser, a kind father, an affectionate and loving husband, a faithful and zealous ruler in, and member of the church, a citizen beloved by all—his life needs not the humble praise that pen of mine can give, to make his virtues live in the memories of those who knew his excellence and worth.

He had long prayed that the congregation of which he was a member might have a settled pastor, living in peace and harmony. He lived to see his prayer answered, but not long to enjoy it. His removal is at once severe and mysterious—yet we would say with the Psalmist:

“Dumb was I, opening not my mouth;
Because the work was Thine.”

and urge the prayer:

“Help, Lord, because the godly man
Doth daily fade away,
And from among the sons of men
The faithful do decay.”

Com.

BOOK NOTICES.

REFLECTED LIGHT. Illustrations of the Redeemer's faithfulness in the happy death-bed experience of Christians. Philadelphia: William S. & Alfred Martien, 606 Chestnut street. 1865. 12mo. pp. 176.

The character and object of this work are fully explained by the title. It is a record of the death-bed experience of Christians, and of their testimony on behalf of religion. It is a useful and edifying compilation.

CHILDREN IN PARADISE. By Frederick Howard Hines, late Chaplain in the Army of the United States. William S. & Alfred Martien. 1865. 12mo. pp. 72.

This is an argument in favor of universal infant salvation. We cannot say that there is anything original or striking in the argument. The subject is one on which wise men will speak with diffidence. We notice several misty, and in a few cases inaccurate theological statements. Both these books are admirable specimens of the printer's art.

THANKSGIVING SERMON. By Rev. Henry A. Boardman, D. D. William S. & Alfred Martien. 1864. pp. 21.

The aim of this discourse, founded on Jeremiah 17:14, is to show that God alone can heal our national maladies, and save us from the evils which oppress or threaten us.

THE AFRICAN'S RIGHT TO CITIZENSHIP. Philadelphia: James L. Claxton, successor to William S. & Alfred Martien, No. 606 Chestnut street. 1865. pp. 31.

This is a well written pamphlet in favor of the political equality of the colored race in this country. The argument appears to us conclusive and unanswerable.

BIBLE LIGHT AS TO THE EXTENT OF THE DELUGE. By Rev. Thomas Manson Perth.

This is an able and convincing refutation of the “Modern Theory of a Limited Deluge,” maintained by Dr. Pye Smith, Dr. Duns, Hugh Miller and others. The theory vanishes before the light of Scripture. It was adopted in order to sustain the assumption of the existence of the world for a period long anterior to the creation of man. The deluge, it has been generally supposed, would account

for the phenomena that have puzzled and perplexed geologists. Now, if it is so that the deluge was limited only to a portion of Asia, then the phenomena in Europe and America demand another explanation. It was hoped in this way to establish the necessity for the pre-Adamic theory of the world. This hope the author of the work before us shows to be baseless. He has done good service to the truth in exposing the fallacy of the partial deluge theory.

T. S.

THE PERPETUITY OF THE GOSPEL. A sermon preached on Sabbath evening, January 7th, 1865. By Alexander M'Leod Stavelly, member of the Reformed Presbyterian Church, St. Johns, N. B.

The text of this discourse is 1 Peter 1:25, and the points discussed are: "The perpetuity of the gospel; and its instrumentality as preached in dispensing the blessings of salvation." The discourse is pervaded by a tone of piety and earnestness that could not fail to enlist the attention of those who heard it, and will make it interesting and profitable to the readers. A biographical sketch of the author's father, the late Dr. Stavelly of Ireland, is subjoined. It is an offering of filial affection to the memory of one, who, for more than half a century, maintained the cause of the testimony of Christ in Ireland. We thank the author for the copy sent us.

T. S.

ADDITIONAL RECEIPTS FOR THE WASHINGTON MISSION.

1865.

Jan. 26, Cash from Londonderry, per Miss S. I. Isaac..... \$2 00

Feb. 6 " from congregation of Springfield, &c., per Sam'l Allen
Greenville branch..... 15 00
Springfield " 10 50

25 50

Feb. 24, Cash from A. W., per Rev. Dr. Sproull..... 100 00

Goods, &c.

Jan. 18, one box from Jonathan's Creek congregation, valued..... \$65 00

Feb. 1, 20 yds. flannel, from Alex. Hamilton, Greenville, Pa..... 20 00

" 4, one box, from congregation of New Alexandria, Pa..... 130 00

" 7, one bbl. clothing, from Londonderry congregation.

" 18, 40 yards cotton check, sent Miss Floyd for distribution, by
Mrs. A. L. M'Curdy, Southfield. Michigan—charges and
value..... 21 75

The value of goods is that put on by the senders. Some boxes are not estimated at all.

T. M. ELDER,

Supt. R. P. Mission at Washington.

WASHINGTON, D. C., Feb. 24th, 1865.

CORRECTIONS.—The acknowledgment in Mr. Elder's report in last number, of \$51.00, from Brookland congregation, should be from Union Society of Brookland congregation; and the package of fancy stockings, 12 pairs of socks from the same, per John Armstrong. In the same report, the value of the box from Cedarville congregation, should be \$165.00, not \$1.65.

ACKNOWLEDGMENTS.

COMBINED SERIES.—Albia, John Sinclair, J. M. Dunn, each 2, 3, 2.00; Wm. Chisholm, Allegheny, Jas. Steele, Wm. Pinkerton, R. McClelland, D. Gregg, J. A. McKee, J. D. McCune, W. J. Steele, Bakerstown, H. Glasgow, each 3, 1.00; Belle Centre, M. T. Glasgow, 1-3, 3.00; D. Alexander, 3, 4, 2.00; Birmingham, W. J. Woodburn, 3, 1.00; Black Ash, James M'Dill, 2, 1.00; Brownsdale, David Crow, 2-4, 3.00; Brockport, R. K. Toaz, 2, 1.00; Brooklyn, R. J. Culbert, J. H. Culbert, Brownington, G. Kennedy, Butler, Maggie Wilson, Buena Vista, R. McConnell, Canonsburg, J. Brown, Camp-town, H. Morrow, each 3, 1.00; R. Graham, 2, 1.00; P. Angle, $\frac{2}{3}$ 2, $\frac{1}{3}$ 3, 1.00; Centreville, Jos. Kennedy, Coldenham, M'L. W. Bowden, Covington Centre, S. Copeland, each 3, 1.00; Clarksburg, Thomas Gailey, 2, 3, 2.00; Coulterville, Jas. Young, 1, 2, 2.00; Delhi, Jas. Alexander, Jos. Alexander, Dodgeville, John Pollock, Thomas McConnell, East Brook, T. D. Matterson, Ellsworth, M. Knight, J. D. Knight, Flackville, R. Hunter, Herrick, Wm. McPherson, each 3, 1.00; Harper, Allen Reed, 2, 3, 2.00; Henderson, A. Porter, Hopkinton, W. McCullough, each 1, 2, 2.00; Indiana, J. R. Crans-ton, Ireland, Rev. W. Ferguson, Leesville, Mary Robertson, Lansingburg, W. J. Bowden, Lock Berlin, J. Ross, Monongahela City, J. Jenkins, Third cong., New York, Jas. M'Bride, P. Gilmour, And. Greer, Marg. Strachan, W. Pollock, H. Cheyne, Mrs. Bolan, Mrs. Gillespie, A. Knox, Marg. Knox, H. Glassford, R. Leshman, W. M'Afee, J. Becket, R. Kennedy, W. Eccles, W. Neely, W. G. Miller, J. H. Loudon, S. McConkey, A. McNeil, J. Spence, R. Reynolds, A. Bowden, W. King, A. Greer, Mrs. Graham, R. McClintock, Jane Thompson, J. Blake, each 3, 1.00; J. Mulholland, J. M'Williams, each 2, 3, 2.00; James Jacks, $\frac{1}{3}$ 1, 2, 1.33; A. MEwen, 1, 1.00; New Castle, B. Boggs, 2, 3, 2.00; D. C. Patterson, 3, 1.00; New Alexandria, Mrs. E. Steele, 2, 1.00; S. Patterson, J. C. Steele, Neoga, Ann G. Kelso, Newburgh, D. Stewart, New Kingston, J. H. Thompson, North Jackson; J. E. Gault, each 3, 1.00; Peoria, W. Hutchison, 1, 1.00; T. Copeland, 2, 1.00; J. Johnston, 2, 3, 2.00; Philadelphia, D. Longwell, 2, 1.00; Thos. Elliot, 2, 3, 2.00; J. Caldwell, 13 copies 3, 11.50; Mrs. E. Sterrett, Wm. Brown, G. Alexander, Pine Grove Mills, S. M'Williams, Pittsburgh, John Tibby, S. A. Sterrett, M. D., each 3, 1.00; S. Davidson, 1-3, 3.00; Plainfield, W. Dunlap, Pros-pect Hill, S. Loughridge, Rural Dale, J. B. Taylor, Scrubgrass, Mrs. N. White, each 3, 1.00; Sherrersburg, Mrs. E. Copeland, 2, 1.00; Sparta, D. Mearns, 3, 1.00; I. H. Hays, 4, 1.00; J. C. Armor, 1-5, 5.00; Surgeon Hall, R. Thompson, 3, 1.00; Toronto, John Ross, 1, 2, 2.00; Triadelphia, Thomas Orr, Walton, Wm. Telford, D. G. McDonald, each 3, 1.00; W. S. Doig, $\frac{1}{3}$ 1, 2, $\frac{2}{3}$ 3, 2.00; Mrs. M'Claury, 3, 4, 2.00; Warsaw, C. E. Temple, $\frac{1}{3}$ 3 and 4, 1.00; Washington, M. Y. Wallace, 2, 3, 2.00; S. R. Young, J. D. Martin, Waukesha, Rev. R. Johnston, each 3, 1.00; West Troy, Miss Eliz. A. Mac-kinnon, White Lake, John R. Stewart, each 3, 1.00; James Frazier, Jr., 3, 4, 2.00; Wilkinsburg, D. Johnston, 3, 1.00; York, Nancy Patton, Jane M'-Fadden, J. Jamison, Jos. Edgar, each 2, 1.00; Youngstown, A. K. McClelland, 3, 1.00; Yorkville, Jos. Gibson, Robert Dodds, each 2, 3, 2.00.

Sparta, A. Black, $\frac{2}{3}$ 1, Hopkinton, Jas. Kilpatrick, each 67 cts; Albia, A. Orr, 3, Conneautsville, Thos. Hayes, 2, Greensburg, Jas. Neely, 3, Half Way Prairie, A. Stewart, $\frac{1}{3}$ 1, $\frac{2}{3}$ 2, Iowa City, J. W. Rankin, 3; Jordan's Grove, Wm. Hogan, $\frac{1}{2}$ 2, $\frac{1}{3}$ 3; J. H. Marshall, 2; Lewisville, Wm. M. Boyd, 4; New Alexandria, Jas. Steele, 2; Natrona, W. Stavely, $\frac{2}{3}$ 3, $\frac{1}{3}$ 4; North Hamden, H. Easton, 3; Philadelphia, M. Mackie, 3; A. Mackie, 3; Sage, Jas. C. Lytle, 3; Sparta, M. Mitchell, 4; Topsham, Wm. Keenan, 3; Wal-ton, Rev. D. M'Alister, 2; Rhoderick M'Donald, $\frac{2}{3}$ 3, $\frac{1}{3}$ 4; A. R. M'Donald, 3; A. S. Gilchrist, 3, each 1.00; Sparta, Mrs. E. Stevenson, 1.67, Thomas Orr, 33 cts.; Clarksburg, Mrs. Jas. Gray, 2 and 3; Northville, S. Black-wood, 4 and 5; Sparta, Wm. Blair, 1 and 2, A. Rogers, $\frac{2}{3}$ 3, 4, $\frac{1}{3}$ 5; Vernon, D. D. Moffatt, 1 and 2; Walton, Geo. Kilpatrick, 2 and 3, each 2.00; Belle Centre, Thos. Hosack, 1, 2, $\frac{2}{3}$ 3; Cincinnati, H. Glasgow, 1, 2, $\frac{2}{3}$ 3, each 2.67; Pittsburgh, M. Tibby, 1, 2, 3, 3.00; Belle Centre, S. Mitchell, 3.67; Philadelphia, John Caldwell, vol. 3, 11.50.

REFORMED PRESBYTERIAN.—Belle Centre, M. T. Glasgow, 7, 8, 2.00; Hen-derson, Alex. Porter, 6-8, 3.00; Hopkinton, W. McCullough, J. Kilpatrick, each 8, 1.00; Sparta, J. Hunter, 8, 1.00; Toronto, J. Ross, 8, 1.00; York-ville, John Boye, 7, 1.00.

COVENANTER.—Sparta, And. Black, 33 cts., Mrs. Stevenson, 1.33; New York, Mrs. Biggam, 16, 17, 2.00; Belle Centre, Thos. Hosack, Cincinnati, H. Glasgow, Vernon, D. D. Moffatt, each 2.33; Sparta, Thos. Orr, 2.66; E. Crafts-bury, W. Anderson, 13-15, 8.00; Belle Centre, M. T. Glasgow, 4.30; S. Mitchell, 6.67.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1864. Dec. 27, Robert Shields, licentiate, 6.00; Jan. 4th, 1865, E. Sproull, 3.00; Mrs. M. Hanney, 6.00; Interest by W. Rambo, 5.70; J. B. M'Kee, 4.50; George Alexander, 3.00; Interest from Utica cong., 18.40; M. Stuart, 4.20; Jan. 21, Rev. P. H. Wylie, 1.50; H. George, 3.00; Rebecca Hays, 1.50; M. George, 1.50; W. M. George, 1.50; Trustees Westminster College, 16.17; Elder Bequest, 33.00; Premium on Elder Bequest, 37.12; James Forsythe, 75 W. Dean, 1.20.

1865. Feb. 4, T. Brown, Philadelphia, 12.00; R. Forsyth, 30; Joseph Steele, 3.00; John Wright, 21.00; John Lyons, 12.00; Henry Floyd, 6.00; Rev. T. P. Stevenson, 12.00; Dr. S. Sterrett, Pittsburgh, 6.00; Feb. 7, J. A. M'Kee, 3.00; J. R. Hemphill, 3.00; Feb. 11, Dr. A. Grier, 6.00; A. Foster, 3.00; M. Adams, 3.00; A. S. Crow, 1.00; John George, 1.50; Jas. Carson, 2.00; A. M'Intire, 3.00, all per J. Carson; Feb. 14, Jameson Dunn, 4.20; J. B. Dougherty, 60; James Boggs, 3.00; Wm. Shaw, interest, 29.80; T. Sproull, D. D., 6.00; R. Boyd, 10.00; Feb. 23, John Dodds, 1.50; Mrs. E. Dodds, 1.80; D. Dodds, 1.50; J. Anderson, 1.50; D. Crow, 3 00; J. Crow, 3.00; J. Dodds, 1.50; Samuel Loughridge, interest, 9.00.

ENDOWMENT FUND.

1865. Jan. 4, Collected by W. Rambo, 5.00; Jan: 6th, M. Stuart, 40.00 Jan. 21, Rev. P. H. Wylie, 25.00; Rebecca Hays, 25.00; J. Forsythe, 12.50; W. Dean, 20.00; Trustees of Westminster College, balance of note, 45.43.

1865. Jan. 30, Robert Henry, Clarksburg, 11.00; S. Henry, Clarksburg, 5.00; Feb. 14, Jameson Dunn, 10.00; Wm. Shaw, 100 00; Feb. 23, Mrs. E. Dodds, 10.00; John Crow, 50.00.

D. GREGG, *Treasurer.*

The closing exercises of the Theological Seminary will begin on Tuesday, March 21st, at 2 o'clock, P. M., at which time the examining committee of the Board will meet in the Theological Hall.

SAMUEL O. WYLIE, *Chairman.*

Pittsburgh Presbytery will meet in North Union Church, (Mr. Galbraith's congregation) on the second Wednesday of April, at 10 o'clock, A. M.

TERMS FOR 1865.

I. The Magazine will be issued monthly, as heretofore.

II. The price will be One Dollar per year, if paid before or at the time of the meeting of Synod; on all not paid at that time, the price will be One Dollar and Fifty Cents.

COMBINED SERIES.

Vol. III.—No. 4.

THE
Reformed Presbyterian
AND
Covenanter.

APRIL, 1865.

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THOMAS SPROULL,
JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

* Where to 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.*

PITTSBURGH:
PRINTED BY W. S. HAVEN,
CORNER OF WOOD AND THIRD STREETS.

Editors' address, "Allegheny, Pa."

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

Feb. 21,	Grove Hill cong., Iowa,.....	\$ 7 50
"	Joseph Gibson, Yorkville, C. W.,.....	8 00
"	Mrs. Nancy Stewart, of Saltcreek cong., Ohio,.....	10 00
"	Other friends in same society,.....	3 00
22,	Second cong., New York, collection, ..	342 00
"	Second Miami cong., Ohio,.....	35 00
23,	Southfield cong., Michigan,.....	30 00
25,	James A. S. Gray, of Cincinnati,.....	10 00
"	Rochester cong., N. Y.,.....	89 15
"	Bovina cong., N. Y.,.....	34 29
27,	Slippery Rock cong.,.....	69 33
"	Silver \$1, premium on it 85 cts.,.....	1 85—71 18
"	Robert Boyd, of Lind Grove, Iowa,.....	50 00
March 1,	Conococheague cong.,.....	75 00
"	Southern branch of do., Jas. and John Kennedy and Mrs. Snively, \$5 each.....	15 60—90 00
"	Topsham cong.,.....	18 35
2,	First cong., New York City.....	106 00
"	Mission Sabbath School of do.,.....	25 00—125 00
"	Coldenham cong.,.....	10 00
4,	Elkhorn cong.,.....	150 00
"	Less Adams Express charges,.....	1 50—148 50
8,	Miss Bella Blackwood, of Rosepoint, Pa.,.....	2 00
"	Beaver cong., Pa.,.....	28 00
"	James Hutchinson, of Oil City, Pa., ...	3 00
"	Pittsburgh and Allegheny cong.,.....	150 00
"	David Gregg, of do., do.,.....	50 00
9,	John Cabbage, of Pittsburgh, Pa., ...	5 00
"	Subscription of First cong., Newburgh, N. Y.,.....	200 00
"	By cash, first instalment of bequest of the late Mrs. Douglas, of Bovina, per Andrew Knox, Executor, New York,.....	125 00
13,	From the Missionary Society of Third cong., Phil.,.....	16 80
"	Third cong., New York City, being a second collection for Foreign Missions,.....	337 06
15,	Collection of York cong., New York,.....	78 00
"	By amount of collection of Sabbath, 5th inst., in the cong. of St. Louis, Mo.,.....	566 30
16,	Bequest of Mrs. Martha Ann M'Cammon, late of Mus- kingum cong., O., per Rev. A. M'Farland,.....	10 09
"	Jonathan's Creek cong., per do.,.....	20 00
"	The Crawford Missionary, of Baltimore,.....	75 00
"	By amount of collection of Sabbath, 12th inst., of Sec- ond cong., Phil., \$806, \$500 of which being a dona- tion of one member, to be applied exclusively in found- ing a mission to educate native females of Syria. Tot- tal amount,.....	806 00
18,	Amount of collection of Clarksburg branch of Rev. A. M. Milligan's cong.,.....	31 00
"	Second cong., Newburgh, New York, ...	61 15
"	A. W., per Rev. T. Sproull,.....	60 00
"	Middle Wheeling cong.,.....	19 00
20,	Bloomington cong., Ind., per J. A. Russell.....	83 40
"	Samuel Latimer, per do.,.....	10 00
"	J. W. Steele, of the U. S. Army, before Petersburg, Va.,	5 00
"	Staunton cong., Ill.,.....	42 00
"	Bethel cong., Ill.,.....	89 50
"	J. C. K. Faris, licentiate,.....	5 00
"	By cash from Joseph Carson, near Pleasantville, Ve- nango County, Pa., per J. S. Willson,.....	500 00
"	H. Patterson of Zanesville, Ohio,.....	10 00
21,	David M'Callister, of White Lake, Sullivan Co., N. Y.,...	50 00

WILLIAM BROWN,

Treasurer of Foreign Mission, 1635 Locust St. Phila.

Subscribers who have not paid are reminded that after the meeting of Synod the terms are one dollar and fifty cents.

We will be obliged to any of our subscribers who will send us January numbers of this year. We are entirely out of them.

T H E

Reformed Presbyterian and Covenanters.

VOL. III.

APRIL, 1865.

No. 4.

THE TIMES AND OUR DUTIES.

Continued from page 74.

WE have already presented in our last number a few of the considerations by which the lawfulness of engaging in the war now waging against the cruel wretches (see history of those whom they have deliberately starved in their prisons,) and unprincipled rebels (see their slave system,) of the South, may be vindicated. We have shown that the Reformed Presbyterian Church did thirty years ago, and all along since, approve of her members fighting in a just cause, under the flag, and at the call of the United States; that the present war is a "just" war, so declared by the nearly, if not quite, unanimous declaration of her highest judicatory; that Covenanters have as direct and deep an interest in this war and its successful issue as any other inhabitants of the land; that our members—with a few exceptions, perhaps—either have done, or are doing, or sanctioning acts that are identically the same in character as the shouldering of a musket; and, finally, that all these considerations derive additional force from the fact that the nation, and even its Constitution, are in process of improvement; far from what they should be, but growing better, to some extent, in regard to those things against which our Testimony has been directed.

We now come to the examination of the objections brought against our views; and,

1. *It is said that this nation has no right even to defend itself; or, in the exact words of some objectors,*

"Fallen, unrenewed men, non-elect, have, as regards God, against whom they are traitors and rebels, no rights. They have, in Adam, forfeited all right to live—defend life—and to the enjoyment of life, temporal and spiritual."

From the source whence this utterance proceeded, we are warranted in inferring that it is intended to be interpreted as a denial that the United States has *any right* to defend itself against

its enemies, even those who aim at its life. As to the general statement of man's forfeiture, we fully admit it, nor do we know any orthodox evangelical Christian, or body of Christians, that does not. Indeed, we go further, and affirm—and in this, also, all *intelligent* and sound-thinking Christians agree with us—that *all* the descendants of Adam, elect as well as “non-elect,” incurred in him this forfeiture. It is something new to be taught that the elect did not forfeit life in the breach of the covenant of works. Our forefathers knew of no such doctrine. They say, and we have *professed to say*—Lar. Cat., Ans. to Qu. 197—“acknowledging . . . that *we* have forfeited our right to all outward blessings of this life.” Paul acknowledges that “*we* were by nature children of wrath *even as others*,” (Eph. 2: 3.) If the elect did not incur this forfeiture, it must have been because they were not represented in Adam, and so did not fall at all. Again, if they did not, what need of Christ's purchasing this right for them? Or else, the elect have an *actual* interest in Christ's purchase before they are united to him by faith, and then, what need of faith? and what becomes of the doctrine of justification in time, for they must have been justified before Adam sinned, if not from eternity! And what then becomes of the assertion of Rom. 9: 21, that the elect and non-elect belong naturally to the same “lump.” This statement is “new-light,” with a witness; something, we venture to say, never heard of before among an intelligent people; and as false as it is novel.

As to the general question of “right or no-right,” we are not anxious to add much to the contents of an article of a year ago. Our doctrine is simple and intelligible; the only doctrine that accords with Scripture and with fact, and places our exalted Mediator in his proper relation to the whole of his wide dominions. As to Scripture: we have the Noachic covenant, which was a dispensation of the covenant of grace made with Noah, having a specific design, and intended to teach that the world stands, and mankind subsist upon it, as a theatre for the display of God's plan of redemption. (Not a *third* covenant of “forbearance,” as we have been ignorantly charged with teaching.) As to facts: Is not the command, “Thou shalt not kill,” binding upon the “non-elect,” and does it not require “all careful studies and lawful endeavors to preserve the life of ourselves . . . by just defense thereof against violence?” (Lar. Cat., Ans. to Ques. 135.) And is not the man a murderer, in *God's* sight, who kills unjustly an ungodly man? An attempt is made to escape the odium of holding a doctrine that would, if generally believed, break up human society and fill the world with rapine and bloodshed, by adding, that “as regards man, their (unrenewed, non-elect,) right is not of an absolute, but of a *relative* character. . . . God's people ought to recognize a right (*i. e.* a *relative right*, a right so far as they are concerned,) in all men to do what God's law requires; but not a right in any to do what the divine law forbids.” This will not help out the “no-rights” atrocious views. As to the last clause, we know of no religious people who deliberately hold it; and as

to the rest, it clearly cuts up by the roots the whole doctrine of "no-rights," as held of late by some. For if the wicked have "rights" which the Christian "ought" to recognize, who imposes the obligation? There is but one answer—God imposes it: it is a *moral* duty. So that God Most High will, after all, hold a man a murderer who wantonly kills his irreligious neighbor, or stands by, refusing his help to rescue him, while another kills him. But still more. Do these men *think* their irreligious neighbors, their friends and children, unless Christians, have no right, before God, as he sits King, to the possession of that *very life that he has given them* and sustains? Does God not recognize what he requires us to recognize?

But mark here with great care. The question is not whether any have a right that they can plead before God as against the suing out of their forfeiture—such a right that God would have done an unrighteous act had he swept away the whole human race into irremediable ruin. Nor is it a question whether, in the case of the regenerate, there is a pleadable right, on the footing of Christ's atonement, to all "good" things. Nor is it the question whether the ungodly might not be justly deprived by God of life and happiness, at any period of their course; but whether a wicked man has not a right to life *so long as God spares it to him*, and a right to defend it, as long as God *commands him to defend it*: a real right, call it absolute or relative. And, we must say, that we can imagine only one answer to these last interrogatories on the part of any man of sane mind.

We beg indulgence while we dwell upon this a little longer; and ask, would a Reformed government, ruling over a Reformed nation—a government indisputably the "moral ordinance of God," acting in his name, and by his authority, as his "minister," be under any obligation to hang a man who should murder a Jew or Mohammedan? or to order its city police to arrest a thief, if they should find him robbing the goods of a blasphemer? Yea, or nay? If nay, then we are to understand that a Reformed government is not only composed of Christians, but is to be *for* Christians only—all others to be "left out in the cold;" if yea, does not God then recognize *all* men's right to what he gives them, by making it the duty of his civil rulers to vindicate it? We are charitable enough to ascribe the terrible error into which some have fallen on this subject to ignorance rather than deliberate malice against their fellow-men; and, hence, proceed a little further. It is through Christ alone, Priest and King, that the world is spared. When man sinned, He bare up its pillars, and *all* things are now in his hand, and have been since the fall. The Father represents the Godhead, maintains the dignity and the *natural* and *legal* claims of the Godhead, and meets sinners only in Christ. The Son, as Mediator, deals not only without dishonor, but with the highest honor, with both parties. This position, as he *now* occupies it, he purchased for himself by the shedding of his blood. He is *now* the immediate proprietor and head of "all

things," and as such, and as appointed for this end, administers his vast kingdom for the salvation of the elect: and by him "all things consist." He makes the sun to shine and rains descend upon the just and unjust. God's kingdom is now a mediatorial kingdom; and so the earth is not destroyed, mankind live, receive overtures of mercy, have the moral law, and a right to obey it, and to enjoy what they honestly earn or get.

But it may be said that Christ is God, and cannot bestow any blessing on a sinner without an atonement. Of course not; but an atonement has been made, and Christ, as "Lord of all," does bestow blessings innumerable upon sinners. For example, he gives Bibles to multitudes of them; and what is the use of setting our *reasonings* against matters of fact? It is said again—but it is hard to treat such folly with gravity—that "Christ has purchased all things for his elect; hence, nothing is left to bestow upon the ungodly, irrespective of his purchase." This last clause *we* have no concern in at present. We hold that Christ has purchased all things for himself; and for his people, all that he chooses to give them, with a covenant right as members of his body. But what are we to think of the rest of this objection? Christ has purchased life for his people, therefore he has no life left—natural life, we mean—for the sinner; of course, no sinner is a living man, because if he had life he would have what is already the actual property of some believer! Christ has purchased for his people a right to defend their lives; of course he cannot give that right, *on any ground*, to a sinner, for the very sufficient reason that if he did he would have to rob some saint of the purchased right to self-defense. What utter nonsense! We give below their words.*

Again, it is said,

"And, 3d; to suppose he can bestow unpurchased blessings on the non-elect, and a right to enjoy them, is to make their condition more remediable than that of the elect, for whom they were purchased; and virtually to deny the necessity of the atonement altogether."

This rather puts our powers of apprehension again to the stretch. A criminal lives, inasmuch as his sentence is suspended. While he lives he is fed, and clothed, and is under the protection of the law in regard to all things that the government allows him to retain: his situation is better than that of the good citizen who walks at liberty, has a recognized and covenant right to every blessing, depending upon no mere sufferance! and coming, besides, in connection with honors and privileges! Is this so? Will some people never understand that there is a vast difference between the filial right—the pleadable right of the believer—and the mere

* "Christ neither does nor can, by virtue of his regal character, bestow as a blessing, or with a right, any good thing upon any one for whom he did not purchase it by his blood, according to the provisions of the covenant of grace: for, 1st, his essential character remains unchanged, even when acting in mediatorial capacity; and God could not, as a holy and just God, bestow any blessing on any sinner, without atonement. But, 2d; Christ purchased all things for his elect; hence, nothing is left to bestow upon them, irrespective of his purchase."

right to enjoy a temporal gift because it is given as you would give his meat to a criminal. But we find that we must go a little further. In the last century there was a vehement controversy between our forefathers in Scotland and the Secession body, on the subject of temporal mercies. The Covenanters plead that Christ had a right to control civil government, because he had purchased "all things" by his humiliation, sufferings and death. The argument is conclusive from the premises. Their opponents denied the premises. And so the contest went on. Those among us whose words we have given above, hold doctrines that approach near to the Seceder view: for if Christ has not in any sense acquired a right to the things that the wicked hold, then he has no right to manage them; or, if he has procured them for his people, in such sense that he cannot give them to others, then civil government in Christ's hands is for none but Christians, and he has nothing to do with it as it is in the hands of others. Our doctrine gives him an incontrovertible right to universal dominion. The Seceders used the expression "providential right," and also taught that the kingdom of Providence is managed by Christ, as God. Our forefathers understood the matter better. They affirmed that the world enjoyed common things through Christ, who is the Lord of Providence; but they never thought of denying that the living man has a right to save his life—that it would be no sin in him to commit suicide—that he has no right to marry and have children—no right to have a Bible, or pray, or give alms. Such unheard of folly, or worse, was reserved to these latter days, when a few Covenanters have pushed their way to a "right hand extreme," that throws into the shade all that even "fifth-monarchy" ever imagined.

The end for which this insane "no-rights" doctrine was devised is to cut off effectually all the right of the United States to raise or use armies, &c., for the purpose of defending itself against the destructive schemes of the aristocrats and slaveholders of the South. Its advocates would have the country lie still—if they are consistent—while it should be overrun and subjugated by these monsters of iniquity and cruelty. And a little further: they wish to deny that the United States has any right to establish a government—to have any corporations, any laws, any courts, any judges, any police, &c.; &c. This comes out in their quotation of the following passage from the "Scottish Testimony" (old); for while it is far from teaching this, we can imagine no other reason for its introduction. It is as follows:

"We reject and condemn that anti-Scriptural opinion, that the divine and Scriptural ordinance of magistracy hath not its foundation in the moral preceptive will of God—but in the subjective light of nature, (even as corrupted,) so dark and confused in its discoveries, so gross and selfish in its principles, motives and ends, that even the true nature of this, or any of the ordinances of Jehovah, as revealed in his word, can hereby be known; or the true aim and ends thereof sufficiently discovered and attained."

Taking for granted that this is introduced for the reason already

given, viz. *as if it taught* that none but Christian nations *can* have civil government at all—we remark, first, that this principle—which *we* do not charge upon the Scottish Testimony—is in direct contradiction to our sworn Testimony. Chap. xxix., sec. 5. See also Historical Test., ed. 1849, pp. 130–131, which our readers can consult for themselves. It contradicts the explicit declaration of our suffering forefathers contained in the Informatory Vindication, p. 201, ed. 1849. They there say, speaking of the “office of the magistracy,”

“It is a holy and divine institution, for the good of human society, the encouragement of virtue and piety, and curbing of vice and impiety, *competent unto and honorable amongst both Christians and HEATHENS.*”

Now, mark. This “Vindication” was published in 1687; it was written by JAMES RENWICK, in connection with Alex. Shields, and was approved by the “suffering remnant.” If the old Scottish Testimony *had* intended to teach a different doctrine, we would still follow Renwick and the martyrs. And still more, to return to a nation’s right of self-defense, even where its government is wicked—the doctrine we oppose is in direct opposition to the word of God. We refer to the striking narrative, 2 Kings, 13: 14–19:

“Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof. And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thy hand to the bow. And he put his hand upon it; and Elisha put his hands upon the king’s hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he (Elisha,) said, *The arrow of the Lord’s deliverance, and the arrow of deliverance from Syria.*”

Now, turning to verse 13, we learn that Joash “did that which was evil in the sight of the Lord;” and we know that Israel “had set up kings, but not by God, and made princes, and she knew it not,” (Hos. 8: 4.) But notwithstanding all this, God reveals to Elisha, and he reveals to Joash, king of Israel, that the “Lord’s deliverance” should be given from the attack made by Syria, and this through the military efforts of Joash himself. We presume that this statement, as we have made it, will call forth no little indignation from the parties who have put forth the doctrine we oppose: but let us say to you, brethren, of what use is it for you to set your *notions* against the clear assertions of God’s Word? Even if you cannot see how it is, is it not the wise way to humble your understandings in presence of the great teacher? You are ready enough to adopt the views, *as you take them to be*, of good men of past times; would it not show at least equal piety to yield to the plain facts of the Bible—the only rule of faith and manners?

But we must pass on to consider, second, an objection to our uniting in this war which goes upon the ground that *it is wrong to associate, especially in war, with our neighbors and fellow-citizens*; and the authority given for this idea is in some statements in the same

Scottish Testimony from which a previous quotation is taken. This Testimony says:

"Praying for success and prosperity to anti-Scriptural, anti-covenanted and immoral governments, in their stated opposition to the Lord and his Anointed—swearing oaths of fidelity and allegiance to such—accepting any office (civil or military,) from such, and executing them in their name, and by their authority—*military associations* with such by a voluntary enlisting under their banners and fighting for their support and establishment—are such acts as cannot be obtained without the consent of the party performing; and must therefore imply a deliberate approbation of their iniquitous authority."—*Old Scot. Test.*, 163.

It is singular how errors reproduce themselves; making their appearance under features somewhat modified, after comparatively short intervals. Not quite thirty years ago an illiterate fanatic was suspended from the privileges of the Reformed Presbyterian Church, and then set up as the head of a new party, styling themselves, however, the genuine successors of the faithful. These were followed, two years afterward, by a few others—two ministers among them—on the same general grounds; the Synod, they all affirmed, had made serious defection by her members and the members of the church associating with the ungodly; meaning that they had joined in the temperance and anti-slavery movements of that period. These all drifted in the same direction after they had cut loose from the church. They ignored—they opposed the "Testimony" of the Reformed Presbyterian Church in this country, to which they had been solemnly pledged, and against which they had never previously uttered a word. They all fell back to the old Scottish Testimony—issuing it, for the first time in the United States, as *their* "Testimony." Thus far our church has regarded these men as schismatics—has looked on them with an indignant pity, as right-hand extremists—has repudiated without a dissenting voice, their absurd and ludicrous claims to be the only faithful Covenanters. It seems that we have the same thing before us again: another faction who hold essentially the same views as their rejected predecessors, and who walk in their footsteps. Like them, they ignore the "Testimony" under which the church has witnessed for nearly sixty years; like them, they set themselves against associations with their neighbors—changing the aspect of the case a little; like them, they look for help, not to any document which the church in this land has ever put forth as a standard of her faith, but to one which, we presume, not one in fifty of her members has ever seen.

If we are to adopt the opinions—the exaggerated notions—of the schismatics of twenty-five years ago, we must do more: we must acknowledge that we did them great wrong, recall them to our embrace, prostrate the church at their feet, and entreat them, as the only wise and far-seeing men, to condescend to be our leaders and our guides! We are not yet ready for this. Neither they nor their successors have any ground in this matter to stand on in regard either to the "military associations" or the "Scottish

Testimony." And, 1. As to "military associations." Here we go back to the year 1648; for reasons that we will give in greater detail presently, we do not stop at 1767, when the old Scottish Testimony was adopted. It was in this year—1648—that this matter of association with certain persons rose, for the first time, among the Covenanters. It was in this way. The war in England between Charles I. and the Parliament had, in 1646, terminated, by the aid of the Scottish forces, favorably to the latter. Charles was in the hands of the Parliament, and there were rumors that the Independents, who had, or rather, who composed the army, would soon dethrone, or perhaps behead him. The Scotch nearly all held themselves bound by their covenant to maintain, while they would limit, the power of the king. Moreover, they had a large party of leaders among them made up of men who had no heart in the Reformation—who were really ultraroyalists and haters of godliness—and who had actually taken sides with the king in the war against the Covenanters. These were crafty men—able, but unscrupulous politicians. These men—headed by the Duke of Hamilton—entered into an engagement in 1647 to raise an army in Scotland early the next year; to march into England, and, coalescing there with the popish and other special friends of Charles, to restore him, in fact unconditionally, to the throne. They made the loudest professions of zeal for the covenant, far outrunning such men as George Gillespie and James Guthrie; insisting most vehemently upon England's breach of the solemn league and covenant, and her duty to come up to all its stipulations. By this great show of covenanted earnestness, they succeeded in getting a majority of Parliament to pass the engagement. An army was raised—the church remonstrating—and marched into England; but, in a few days it was totally defeated, and Hamilton beheaded. The Protesters were at once restored to power in the Scottish Parliament, and, among other things, passed the "Act of Classes," *i. e.*, they made *four* classes of the engagers and their friends, excluding them from all places of power and trust, and, according to their guilt, rendering it difficult for them to regain their position. The church concurred. Those who had been Covenanters of influence, and had apostatized, were called "malignants."

This law remained in force until 1650; about two years. In that year, Charles II., whom the Scotch, with superlative folly, had proclaimed king when his father had been justly beheaded, and had most strangely allowed to swear the covenant—when he was notoriously one of the vilest of men*—encountered the terrible legions of Cromwell, in the battle of Dunbar, and was most woefully beaten—his army being nearly all either killed or captured. An outcry was at once made by the king and his friends, that now it was necessary to call all sorts of men into the army, as the only way to defend the kingdom. This led to the rescind-

* Of this miserable proceeding, such men as Jas. Guthrie were free—they opposed it.

ing of the "Act of Classes," partially by the Parliament and Church, but completely, in practice, by the Privy Council. Against this, and the admission of the *known* enemies of the *very cause* which they professed to defend, the wiser part of the Covenanters protested; but the "Resolutioners" prevailed.

Now, mark. 1. The army in this case was raised to defend Scotland, not only a covenanted and reformed nation, *but as such*. 2. The persons admitted were *known enemies* of all that had been done since 1638—some of them had actually been in arms with Montrose against the Reformers but the year before! 3. They were admitted, not as private soldiers only, but as officers, and some of them in high rank! Could there have been greater folly! Were the United States to-day to call in Jeff. Davis or Gen. Lee, and put them at the head of affairs, it would be about as wise an act; were the Congress of the United States to set Gov. Seymour or Ben. Wood, at the head, respectively, of the civil and military administration of the country, it would be an act of folly no greater. That the "Protesters" were right, few will now dispute: *we* only wonder that such men as the Marquis of Argyle (the martyr,) and the Earl of Loudon ever thought otherwise.

But what has this to do with the case as it stands in this country? Nothing whatever. The Covenanters never thought, before 1648, of such an act as the "Act of Classes," and only adopted it at last as indispensable to the security of their *reformation*—not as a rule by which the world was to be governed, *in circumstances however different*, to the end of time.

It is said, we know, that the Scriptures require such a rule. That the Word of God does forbid Christians to associate intimately on friendly terms with wicked men, and especially to avoid uniting with them in their own personal and selfish, and above all, unrighteous schemes, is admitted by all; and efforts have been made to prove that all military association with such is forbidden. But what is the fact? Abraham took with him Aner, Eschol and Mamre, in his expedition to recover Lot and the spoils taken from Sodom. Gen. 14. That these men were not Abraham's "trained servants," is evident from the fact that they took "a portion" of the spoils—which Abraham refused to do. Had they been his "servants," Abraham's refusal would have been an act of hypocrisy. That they were not converts is tolerably plain from the fact that we hear nothing of them, either before or after, as fellow-worshippers with Abraham or his children. Again: we find in 2 Kings, 14, that Jehoshaphat, king of Judah, was united with Jehoram, king of Israel, and even with the king of Edom, in an expedition against Moab, and yet, so far from any rebuke being administered to him, an extraordinary providence was employed for the saving of the three kings from their peril. The truth is in this matter, every case must be examined and judged by its own merits. That the Reformed Presbyterian Church has already given her decision on the question whether it *can* be lawful and right to fight with our neighbors for our country, and under her

flag, has been already and long decided in the affirmative by the declarations in her Testimony, above quoted. Bring a parallel case. Let the United States have become a Reformed nation, and then be at war to maintain her acquired liberties and religion, and no doubt will remain as to what is both right and wise; none of the enemies of the acquired Reformation will be allowed, especially, to lead her armies or conduct her councils.

This brings us to the second topic before us in this connection—the references made by these men to the old Scottish Testimony, as if that were conclusive on any point of doctrine. We honor this Testimony. We do not purpose to disparage it; but we cannot but remark, that those who give it in these days so prominent a place, *do as studiously ignore our own Testimony*. We have had a Testimony for sixty years. We are pledged to it in its doctrines; and its historical part contains the footsteps of our immediate fathers, to which we stand pledged, and our steps, which we have planted as called for by truth and faithfulness in our day. And—repeating what we have before said—to this document we are all solemnly bound by many a vow ratified at the communion table. This book, moreover, we have put forth as our peculiar bond of union in exhibiting our testimony in this land. We stand upon this book before our country and the churches in it. If in any presentation of truth it differs with the Scottish Testimony of 1761, it is to this, not to that, that we are bound. Do these men hold to our testimony? We wish to speak distinctly. We wish it to be understood that *we* believe the witnessing church in the United States to have the right to adjust her testimony—to do her own thinking—to meet her own responsibilities. Our fathers did so in their day. We approve of what they did—of the great outlines of their testimony against the errors and sins of their times; so we do of the testimony of the witnessing church in our age, and resolve to follow their steps; but we say it distinctly, we claim the right to examine everything by the one only unerring “rule of faith and manners.” But while we say this, we are not aware that there is any *principle* witnessed for by our covenanted forefathers in which the covenanted church in this land does not imitate the faithful example of such men as Cameron, Cargill and Renwick; and certainly we do this in claiming the right to testify according to the demands of the times, and of the land which God has assigned us.

But some one says, 1. That this is in spirit to repudiate the “martyrs.” Do these persons know that the “old Scottish Testimony” was not prepared until nearly *three-quarters of a century* had elapsed from the death of the last martyr for the cause of Christ? Jas. Renwick was put to death 1688; this Testimony was issued 1761. 2. It may be said, it has been said, that our ministers and other church officers are directly sworn to this testimony in the following clause of the 6th query as put to them at ordination: “Do you approve . . . of the testimony of the Reformed Covenanted Church in Britain and Ireland, in behalf of all the

attainments of the Reformation?" The word "testimony" means "witness borne;" this is its proper meaning. It is also used as a designation, ecclesiastically, of the *book* in which this testimony is recorded. In this latter sense it was first employed by the fathers of the Secession Church in Scotland. In the above extract it means, not any book, but the testimony of the churches specified. This is evident, for, 1. We have not two sets of standards in our church—one for the people, another for officers. 2. No one that we ever heard of gave it any other meaning until a few months ago. And, 3. If it did, and does, mean the *book*, then the Reformed Presbyterian Church in the United States ought to be cut off from the entire Christian community and cast out as a loathsome thing; for she has been swearing men to believe the very expressions of a book which she has *in no other way* issued—which she never imported or published—about which she has said nothing in her ecclesiastical proceedings—and which, in fact, probably not one in fifty of her members, or one in ten of her ministers, ever read, or was ever asked to read, or even ever saw! If our church has been committing such horrible iniquity—ensnaring the consciences of her members by thousands, what infamy has she contracted! and what absurdity to call herself a witness for Christ! It may be said, that we must have one Testimony—meaning book—with the sister churches abroad—because we are one church. If so, then *our* testimony is, in the same sense, their testimony; and the three Synods have each three testimonies! But, besides, the old Scottish Testimony is not now, and has not been for years, the Testimony of any part of the Christian church: the sister churches abroad have adopted another.

We have spoken plainly, for it is time that we should have it definitely settled that *our* "Testimony" is *the* Testimony of the Reformed Presbyterian Church in the United States, and that however excellent any other volume may be, it cannot be thrust into its place; and also, that *it* cannot be ignored, and virtually, if not in terms, denounced with impunity. And besides, we have surely standards enough.

J. M. W.

To be continued.

PROGRESS OF THE MOVEMENT TO AMEND THE CONSTITUTION.

A NEWSPAPER report of the proceedings of the United States Senate shortly before its adjournment, contained the following:

"Mr. Trumbull, of the Judiciary Committee, asked to be discharged from the further consideration of the petition for the recognition of God in the Constitution of the United States. The Committee deem it unnecessary to make the asked for amendment, as the Supreme Being is already recognized in the Constitution, in the requirement of oaths, and the prohibition of interference with the full exercise of religious opinions."

In a call signed by members and pastors in the city of New York, to spend the hour of the inauguration of the President in prayer for the country, we find the following:

"When the President shall, upon the steps of the new Capitol, take the solemn oath by which the Constitution recognizes the existence and the supreme dominion of God," &c.

The efforts of the friends of the movement to amend the Constitution are already producing fruit. The import of the declarations given above is, that in the Constitution of the United States there should be a recognition of God. This is encouraging. But what will those who have opposed the movement on the ground that it would infringe on the rights of conscience, say to this? If they are consistent, they will petition Congress to take steps to have the Constitution so altered as to leave out this implied recognition. The great point is already gained. We have the declarations from these high sources that God is recognized in the Constitution, which is an implied admission that without this recognition the Constitution would be defective.

But why should not this recognition be clear and explicit? The answer, we presume, will be, because it would unite church and state, disfranchise infidels and Jews, &c. And why does it not do this now? The mode of any thing does not affect its nature or change its consequences. Honesty requires that whatever is in the Constitution be so distinctly expressed that all may know it. It would be base deception to conceal the religious element, that the irreligious might swear to the Constitution and not know that they were thereby pledging themselves to maintain a fundamental religious doctrine which they reject.

But we deny the assumption that there is a recognition of God in the Constitution. On what does that assumption rest? An oath of office is required. What kind of an oath? Is the jurant required to swear by the living God? Not at all. The name of God is not mentioned in the form of the oath. "I do solemnly swear that I will faithfully," &c., is the formula prescribed in the Constitution. Nor does the Constitution make even the words "I swear" necessary. The officer elect may, if he please, use the words "I affirm." This leaves even an implied reference to God entirely out of view. It is an appeal to the jurant himself, and not an appeal to God. The formula to be repeated before entering into office contains not the remotest reference to the Supreme Being. An atheist might use it.

Nor does the article that declares "Congress shall make no law prohibiting the free exercise of religion," give any better support to the assumption under consideration. What is religion in the sense in which it is used in the Constitution? It is a man's belief with regard to a Supreme Being, and the service which he should render to him. Now if a man believes that there is no Supreme Being, and of course that he owes no such service, that is his religion. It is atheism. The clause in question declares that

Congress shall have no power to prohibit the free exercise of religion. This, it is claimed, proves that the being of God is recognized in the Constitution; for in the Christian religion the existence of God is a fundamental principle. Try this reasoning on the other side of the question. In the atheistic religion, the denial of the being of God is a fundamental principle, therefore the prohibition in the Constitution recognizes no God. It is a bad rule, according to an old saying, that will not work both ways. By this test, the Constitution recognizes both the existence and the non-existence of God; or rather it recognizes neither. The truth is, it was not designed that the Constitution should make any declaration on the subject.

We are glad that these declarations have been made. The movement cannot stop here. Let its friends hold meetings throughout the country, and in every proper way agitate the subject, so that the tables of both Houses of Congress may, at their next meeting, be covered with petitions. If the Christian community are true to themselves, and faithful to Christ, they will, by the divine blessing, secure a very different recommendation from the Judiciary Committee the next time they report.

But it is not only in Washington and New York that progress has been made. Light has sprung up in another quarter. By a singular series of circumstances, under the ordering of Providence, the Central Board of Domestic Missions was induced to send Rev. John Crozier, the months of January and February, to Indianapolis, the seat of government of the State of Indiana. A casual visit made there last summer discovered to him a state of public sentiment favorable to the reception of the doctrines of our Testimony. With the aid of J. T. Boyd, M. D., who had the advantage of a thorough Covenanter training, and whose zeal and influence made him an efficient co-laborer, Mr. Crozier soon enlisted attention to the subject of amending the Constitution. The Legislature was in session, and the subject of amending the State Constitution was before that body. A convention was attended by some fifty ministers, of several denominations. The proceedings excited deep interest. A petition was prepared and sent to the Legislature, which was referred to a committee, which reported as follows. There was a minority report, adverse to the petition. The Legislature adjourned without acting on the report.

MAJORITY REPORT.

MR. SPEAKER: The special committee on constitutional amendments, to whom was referred the petitions of Calvin Fletcher, Sr., and four hundred and fifty-two other Christian gentlemen, have had the same under consideration, and a majority of said committee have directed me to introduce the accompanying resolution and amendments to the preamble to the Constitution of the State, and recommend the passage of the same:

We recommend these amendments, first, because they contain nothing but pure Christian patriotism, are not sectarian, but, like the Bible, are of universal application, and will secure the life and salvation of this nation; for it is written in the holy prophecies that the nations that forget God shall be utterly wasted and perish from off the earth.

Secondly, It is in perfect harmony with our republican form of government, only proposing to acknowledge God's divine authority in the affairs of men, and Christianizing and making ours the model government of the earth, and what is required by God's moral ordinance to man for good, and what all nations of the earth must and will be in that good time coming, when all shall become Christian republics. The people, under God, being the source of all power in civil government, none other can have God's favor.

Thirdly, We recommend these amendments because they harmonize our form of government with Christianity, state, national, and over all the divinely instituted government of God, from whom all power is derived.

All despotisms must perish off the earth because of their transgressions.

Fourthly, By adopting these amendments we will propitiate the favor of Him who chastiseth nations for national sins; and when all nations recognize the authority and government of God, and practice the precepts taught by His son, then wars shall cease and the millennium begin, and all the people shall dwell together in peace and harmony.

THOMAS W. REESE, *Chairman.*

RESOLUTION REPORTED.

Resolved, by the House of Representatives, the Senate and people concurring, That the preamble to the Constitution of the State of Indiana be amended to read as follows, viz:

We, the people of the State of Indiana, humbly acknowledging Almighty God as the source of all power and authority in civil government, and Jesus Christ the ruler of all nations, and His revealed will of supreme authority, in order to constitute a Christian government, to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, secure the inalienable rights and blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the inhabitants of the land, do ordain and establish this Constitution for the State of Indiana.

The following, from the *New York Tribune* of Feb. 10, shows the light in which the movement is viewed by that paper, and others of whose opinions it is the exponent:

"There are many of our citizens, including some of the best, who are moving in behalf of a National profession or declaration of faith. Some of them would be content with a mere recognition of the existence and power of God; others wish a recognition also of the Divinity of Jesus Christ; some, we understand, would go even further than this; while all would disclaim any purpose of religious intolerance or proscription. That each class may see as in a mirror the natural goal of their exertions, we solicit their careful consideration of the following extract from a leader in *The Richmond Enquirer* of the 9th inst., calling for a complete change of the Rebel Cabinet. It admits that no fault can be found with the official action of their Secretary of State, but proceeds to say that

'One great cause of Mr. Benjamin's unpopularity has been the fact that in no proclamation signed by him, as Secretary of State, has ever the existence of a Triune God been admitted. He has confined his State papers to deistical belief, and stamped upon the religious faith of the country a practical denial of a Trinitarian Jehovah. This was his faith, but not the faith of that widespread religious sentiment that prevails throughout this country. The people do not like to be made to choose between Jesus Christ and Judah P. Benjamin, and to take the latter in preference. Twice the Congress has endeavor-

ed to change this, and has adopted resolutions designed to preclude the exclusion of Our Saviour from the prayers of a people asking the interposition of God in our behalf. But each time the express resolution has been disregarded. This matter of religious faith is no insignificant affair; it is the deepest sentiment in the souls of this people; it is the distinguishing trait in the character of this revolution; it has its influence in the camp and at the hearthstone, in temple and legislative hall, and has its recognition in confessions of thousands and thousands of our army. When disregarded, it has shocked the whole fabric of religious faith. Appealing to God, and not recognizing the divinity of His Son, is mocking Jehovah with a vain repetition of words which have no meaning. The country asks no hypocrisy from Mr. Benjamin; his religious belief is respected, but they desire some other statesman, whose faith more accords with the religious convictions of the people.'

—Mr. Benjamin was first chosen to the U. S. Senate as a Whig, and was recognized as a capable, clever man. Slavery first impelled him to turn Democrat; then pushed him into the vortex of Rebellion. He has labored zealously and ably for the Rebel cause, and must now go out of office because he is not an apostate from the faith of his fathers, which no man doubts is also his own. We prefer not to live under a government which would seem to have the creation and diffusion of hypocrisy and false religious profession as one of its chief ends; and we urge those who prefer sincerity and honesty, to oppose all State religion. If Mr. Benjamin could be made a nominal Christian by law, we cannot realize that either Christianity or he would profit by the operation."

The object of the movement is here entirely misrepresented. It was never intended to make men Christians by giving the Constitution a Christian character. It is on the moral person—the nation—that we propose to make the change. The individuals must be reached by different means. Whatever may be the religious views of the people, if the nation acknowledges God and profess subjection to Christ, it is Christian.

Infidelity, too, is waking up and letting its voice be heard. A writer in the *Liberator* goes off in a kind of ecstasy in commending a semi-infidel sermon that appeared a few weeks since in a daily Pittsburgh paper. The preacher took for his motto a Scripture precept, and for his text the proceedings of the conventions that have been held on the subject of amending the Constitution. He tried them by the infidel standard, and of course found them wanting, and he has for his reward the praise of the correspondent of the *Liberator*,

We say unfeignedly, that it gives us joy to see the opposition declaring itself. Let it show its hand, whether as open infidelity or pseudo-Christianity. Well do we know that the friends of Christ will every one ere long be found aiding in this movement. The great moral conflict has only begun. As it progresses, the parties will more distinctly array themselves under the respective standards. The contest will be sharp, but short. Christ will overcome.

T. S.

THE JORDAN.

BANIAS and her surroundings do in fact form one of nature's grandest temples, in whose presence those made by men's hands are a mere impertinence. These oak-glades and joyous brooks, these frisking flocks and happy birds, all bear their part in the service; and so, also, the mountains preach, the hills and valleys sing, and the trees of the field clap their hands. Thus the ancient prophets heard and interpreted the manifold utterances of nature. "Praise the Lord from the earth, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, kings of the earth and all people, both young men and maidens, old men and children; let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven." (Psalm 148: 7-13.) In these scenes and scenery of Hermon, there is not only poetry, but solemn mystery and suggestive types, and rich spiritual adumbrations; and he that hath an ear for such heavenly discourse may ever hear with ravishing delight. And now we are at Tell el Kady, Hill of Dan—the Judge—to translate both the Hebrew and Arabic names at once.

Josephus calls it the source of the Lesser Jordan, with reference to others more distant, I suppose, for this is far the *largest* of them all. Look southward and you see that the river runs in a straight course through marsh and lakes and sinking plain, quite down to the dark and bitter sea in which it is finally lost. Dan and the Dead Sea—the cradle and the grave—the birth-place and the bourne. Men build monuments and rear altars at them, and thither go in pilgrimage from generation to generation. Thus it has been and will ever be. It is a law of our nature. We ourselves are witnesses to its power, drawn from the distant New World to this lonely spot, where the young Jordan leaps into life, by an influence kindred to that which led the ancients to build temples over it.

The young Jordan, type of this strange life of ours: bright and beautiful in its cradle, laughing its merry morning away through the flowery fields of the Huleh; plunging, with the recklessness of youth, into the tangled brakes and muddy marshes of Merom; hurrying thence full grown, like earnest manhood, with its noisy and bustling activities; it subsides at length into life's sober mid-day, in the placid lake of Gennessaret. When it goes forth again, it is down the inevitable proclivity of old age, sinking deeper and deeper, in spite of doublings and windings innumerable, until finally lost in the bitter sea of death, that melancholy bourne from which there is neither escape nor return.

But surely the Jordan can teach other and happier lessons than these. It speaks to me and to all mankind of forgiveness of sin, of regeneration by the Spirit of God, and of a resurrection to everlasting bliss. Must this dear type of life and immortality be swallowed up forever by the Dead Sea?

Far from it. That is but the Jordan's highway to heaven. Purified from every gross and earthly alloy, it is called back to the skies by the all-attracting sun, emblem of that other resurrection, when Christ shall come in the clouds, and all the holy angels with him. May we be thus drawn from earth to heaven by the mighty attraction of that glorious Sun of Righteousness.

More than three thousand years ago a vast and mingled host encamped on the eastern bank of this river. There was the mailed warrior with sword and shield, and the aged patriarch trembling on his staff. Anxious mothers and timid maidens were there, and helpless infants of a day old. And there, too, were flocks and herds, and all the possessions of a great nation migrating westward in search of a home. Over against them lay their promised inheritance,

“While Jordan rolled between,”

full to the brim and overflowing all its banks. Nevertheless, through it lies their road, and God commands the march. The priests take up the sacred ark, and bear it boldly down to the brink; when, lo! “the waters which came down from above stood, and rose up upon a heap very far from the city Adam, which is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, were cut off: and the people passed over right against Jericho.” Josh. 3: 6. And thus, too, has all conquering faith carried ten thousand times ten thousand of God's people in triumph through the Jordan of death to the Canaan of eternal rest.—*The Land and the Book.*

NATCHEZ MISSION.

LETTER FROM MISS LIZZIE M'KNIGHT.

NATCHEZ, MISS., Feb. 10th, 1865.

MR. DANIEL EUWER: *Dear Sir*—After a somewhat protracted delay, I now attempt to fulfill my promise to write you concerning the state of our mission in this place; and,

1st. With reference to our accommodations. Our lodgings, furnished by Government, are comfortable, although without any pretensions to beauty or elegance. The house was entirely without furniture, and now contains nothing more than is absolutely necessary. Our school buildings answer the purpose admirably, although in a northern city they would seem rather behind the age. Most of them are located conveniently near to our dwelling, which is of considerable importance.

2d. Our schools. We have established nine day schools, which are in successful operation, and well attended—some of them quite largely. My own school has over eighty enrolled scholars, with an average attendance of fifty-five. In addition to our day schools, we have two evening schools, for the benefit of those who

cannot attend during the day. In one of these schools, I have been teaching for some time. Our daily sessions are five per week. Then we have a large Sabbath school, composed principally of our day scholars, which is well attended. After Sabbath school, Mr. Faris preaches for the benefit of the children. In the evening we hold another service, which is rather sparsely attended.

3d. The condition of the Freedmen. In this class, as in all others, we find every variety of disposition and character—some careless and indolent, well satisfied if they obtain merely the necessities of life—existing in a manner little elevated above the brute creation. This, of course, is the natural result of the system under which they have so long suffered—a system which crushes manhood, destroys the energies of the soul, blunts and destroys every aspiration and purpose that would tend to elevate the man. Yet there are many of this people who are active, wide awake, energetic men and women. Indeed, the great majority of them are a standing refutation of the opinion entertained by so many in the North, “that the colored man is incapable to take care of himself.” All they want is to be let alone in their efforts—not hindered nor impeded by civil or military regulation—and they will take care of themselves. It would quite astonish you to see the condition to which some of them have attained, since receiving their freedom. They work hard and receive good remuneration for their labor. Thus they are able to provide comfortable homes for themselves, with the other necessities, and many of the comforts of life.

The Freedmen in Natchez have mostly belonged to the upper class of slaves, having been employed in the city, or as house servants on the plantations; and, *associating* so intimately with the whites, they had an opportunity of acquiring their habits, and benefiting by their conversation. Those who have been employed as field hands, are as miserable a set as you could imagine—broken down in body and dwarfed in mind—their very countenances expressive of a settled despair and apathy.

They all appreciate their freedom and rejoice in it, yet the present generation will reap comparatively little of the great advantages attending it. It is the children, who are now being educated, who will enjoy the advantages and take the position the race is destined to occupy. And it is with the children that we will be most successful in our teaching, especially in our religious instruction. The old are wedded to their own customs and habits, and for them there is little attractive in the quiet Presbyterian mode of worship, in which the spirit and understanding are employed. Their religion is largely a matter of feeling—of wild and excited feeling—while they have very vague, indefinite, and often erroneous ideas of the gospel plan. The Methodists have a missionary here, a colored preacher, whose church is always filled, while but very few attend our service, showing that the Methodist form of service is most congenial to them. As I remarked before, our

great hope is the children. They can be trained and moulded almost as we please. They are easily governed through their affections, and influenced to attend our Sabbath school and preaching, where we have the opportunity to sow the precious seed of the Word, which, by the blessing of God, will yet bring forth much fruit. Our scholars make very encouraging progress. They acquire rapidly, and a great change is soon manifest in their appearance and manners. As mind is developed and judgment cultivated, their countenances become expressive of thought and intelligence, while habits of attention and industry are formed which will be of inestimable value in after life. Among no other class of people is labor so well repaid. The fruit is manifold. We have reason to thank God and go forward with courage and hope. We are working for eternity. We are educating men and women, who are to elevate their race, who in turn will become missionaries to their benighted brethren, perhaps, in Africa; and thus will the circle go on widening until eternity alone can unfold the results of the missions established in Natchez and Washington.

But I must close. We are all in good health. Give my kindest regards to Drs. Sproull and Willson, with the other members of the Board. Could you find time to write occasionally, I should be very glad to hear from you, and receive any suggestions you may make, or counsel and advice you may offer.

Yours, very sincerely, LIZZIE M'KNIGHT.

LETTERS FROM MR. J. C. K. FARIS.

NATCHEZ, MISS., February 7th, 1865.

To the Central Board of Missions—I transmit to you the report of the Mission for the month of January. But few changes worthy of note have transpired since my last report. The schools were attended somewhat more regularly than during the preceding month. Though the number enrolled in the Natchez school was four less, the average attendance was twelve more than that of December.

The school on White Hall plantation has not been resumed, owing to unsatisfactory relations between us and the lessee. We however report this time two schools which have been commenced since the first of January. One of these is on Vidalia plantation. It has thirty-four pupils enrolled, with an average attendance of twenty-eight. The other is in the regiment, and enrolls one hundred—averaging thirty-six in daily attendance. As the soldiers are required to be on duty every alternate day, the attendance in the regiment is necessarily more irregular than in the other school. We continue to hold Arnandlia plantation, the teacher boarding with us and walking to her school. This school for the past month has averaged sixty in daily attendance, which is more than at any previous time—too many, indeed, for one teacher. Altogether there is an increase over the figures of the preceding

month of fifty-three in the number enrolled, and of twelve in the average attendance. We sum up as follows, viz :

No. of days taught.....	22
“ “ pupils enrolled, { Males, 331 }	535
{ Females, 204 }	
Average attendance.....	314

It may here be observed that the schools out of town and in the regiment, can seldom be taught the full number of days, owing to inclemency of the weather and other necessary causes.

The Sabbath school attendance has been good. There were present on the five Sabbaths in January respectively, 74, 110, 139, 125, 125, making an average of about 113 for each day. We receive for this school one hundred and ten copies of the *Freedman* and thirty-five copies of the *Good News*. Fifty copies of the former paper are kindly furnished by Capt. Kilgore, who previously to his going north assisted in the school. The pupils raised ten dollars in the way of Sabbath collections. We need fifty or one hundred more papers. Could not some benevolent congregation send that number of the *Youth's Evangelist*. Last summer the Bible Society sent us a box of Testaments, Gospels and Psalms. I have sent for another box of school Testaments, as they are in great demand now in our schools.

We are about out of small books and tracts for distribution amongst the children and others, who might receive them readily. Will the Board please send us for this purpose, of the Penny Psalm Book, 500; Shorter Catechism, 300; Child's Catechism (Presbyterian Board of Publication), 300.

Some of our pupils have learned quite a number of selections from the Penny Psalm Book. Some of these they can repeat in concert, and sing well. It is refreshing to hear them at times out of school sing them of their own accord. Who knows the results which will follow the teaching of the Psalms, to children who are not prejudiced against them. Doubtless many who commit them mechanically, will some day receive from them that consolation which they yield so abundantly to all who understand them. Let us not be discouraged, then, in sowing the seed which yields such fruit.

We are all in about our usual health. I received the draft of one hundred dollars sent by Mr. Euwer. It came at a good time, for we were straitened for lack of money. January was quite cold throughout. I think we shall soon have our spring, as vegetation seems almost impatient of waiting longer. Let us earnestly hope and pray for the spring season of God's grace.

I remain yours in the gospel of our blessed Lord,

J. C. K. FARIS.

NATCHEZ, MISS., March 15, 1865.

To the Central Board of Missions—My letter has been unduly delayed this time by unavoidable interruptions. Miss Jamison has been unwell for more than a week, and the charge of her

school devolved upon me; this made it inconvenient to write sooner.

The schools were, upon the whole, well attended during the month of February, notwithstanding the wet weather, which certainly tended to diminish the average.

On the 22d we celebrated the first anniversary of the establishment of the school. There are but a few in school who had got beyond the alphabet when the school opened, on the 22d February, 1864. Now, those who commenced at the beginning are reading quite well in M'Guffey's Third Reader, and in the New Testament; studying mental arithmetic, geography and writing. Withal, they have learned many selections from the Psalms, and other pieces, which they sing well. Our anniversary day happened to be unfavorable, and we had few in attendance except our own school. We had a number of extempore addresses. The exercises for the children, were: reading, reciting of verses from the Scriptures, and other pieces, and selections of Psalms, singly and in concert, interspersed with singing. We think it is not saying too much, to say that they acquitted themselves honorably, and did credit to themselves and their teachers.

About the middle of the month we got orders to vacate Globe Hotel, and to take up quarters in Jefferson Hotel. The third floor of the building was assigned us, containing a suite of ten rooms. The rooms are small, but they are more comfortable than our quarters were at either of the other hotels. The surroundings, also, are good. The first and second floors, except two or three rooms occupied by the General's Quartermaster, are held by the Christian Commission, and two other associations laboring among the freedmen. I might say here, that the Quartermaster of Freedmen, a pious and devoted man, takes his meals with us, and as he draws a large amount of coal which he does not use, he turns it over for the use of our family; consequently, we have not been at any expense for coal, for some time.

I will send at the end of this month a bill of expense. I presume it will not be large.

A summary of the schools for the month of February is as follows, viz:

No. days taught in most of the schools.....	18 or 19
Pupils enrolled, in Natchez.....	298
“ “ in other schools.....	219
	— 517
Males.....	303
Females.....	214
Average attendance in Natchez.....	185
“ “ “ other schools.....	192
	— 311

The attendance in Sabbath school for four Sabbaths respectively, was 5, 126, 121, 133. Average attendance for the four days, 96½. On the first day it rained incessantly and there were only five present.

Washington Mission.

I have been holding only one service on Sabbath, and that immediately after Sabbath school, for the children. The evening attendance was so meagre, and the collection so small, we could not pay the sexton and the gas bill.

We need very much a box of school Testaments, and the other books I wrote for in my last.

Yours, in the work of Christ,

J. C. K. FARIS.

WASHINGTON MISSION.**EXTRACTS FROM LETTER OF MISS F.**

WASHINGTON, March 21st, 1865.

WE have had an average attendance in our week day school of about 200 for the past seven days, and quite 70 in the night schools. I imagine some 150 in Sabbath school on last Sabbath, and over 200 have been present at preaching on that and the preceding Lord's day. Our catechetical exercises on Sabbath afternoon at 3 o'clock have induced many to attend a second service on that day. The attendance has increased steadily until on last Sabbath we had 112 present. Owing to the fact that many of these were unable to read, and might find the time pass wearily, while receiving oral instruction, Mr. Baylis explained the 3d Psalm, after having sung, read and offered prayer. This occupied the early part of the afternoon—the remaining portion of time being occupied in our usual way.

Everything is in a highly prosperous condition. Something is really being done for the enlightenment and elevation of this people, and for the advancement of the Redeemer's kingdom. The New York brethren donated \$50 for a Sabbath School Library, and we are having a case made (just plank) for the books, part of which we have bought. The Boston Tract Society, per Dr. Alvord, Secretary, donated \$10 worth. To them we are indebted for the *Freedmen's Banner* and *Tract Journal*—prepared exclusively for freedmen. Mr. B. never fails to have these papers in good season, varying them on certain Sabbaths with others published by New York Tract Society, which he obtains through personal acquaintance with Rev. W. A. Benedict, agent for the Connecticut soldiers, and Mr. Ballantyne, who keeps the religious book repository on 7th street, near the post office.

KANSAS MISSION.

OLATHE, JOHNSON CO., KANSAS, March 2d, 1865.

To the Central Board of Missions—I have, perhaps, been longer in writing to you than was proper; but having nothing unusual to relate, have thus delayed.

Our missionary work here is still progressing with increased encouragement, though no material change has taken place since my last. Since the 1st of January I have not made any effort to widen my field of operation, but deem it in every respect more advisable, during winter, to cultivate those places already visited, and especially inasmuch as in some of them increasing interest is manifested. Of the nine families of Covenanters in Johnson county, eight are living eastward of Olathe from three and a half to eight miles; when laboring in this section, I have preached at one of their houses, five miles east of town, three-fourths of the time, and the other fourth in the village.

The lack of suitable and sufficient places of worship is sensibly felt—a church in both places is much needed. In Olathe we have thus far worshiped in the Masonic hall, which is much too small to accommodate all persons who would and do attend. There is no church in the place but one, which was only in part completed, and has been used as a storehouse for government property.

In this village, not in time past greatly noted for order and morality, one is much encouraged to think, from outward appearance, that some good may be done. A full and attentive audience, composed of persons who come not once or twice to hear, to see and to be seen, but who are uniformly present, leads me to think and almost believe that a love for gospel truth may be working desirable results, and this impression is deepened when it is observed that these people are anxious that the Covenanters should erect a place of worship at once in Olathe, and are ready to aid in that work; and still further, that they are ready, unsolicited, with their subscriptions to aid our mission, and if possible secure our ministerial labors a large portion of time in the village.

No other religious body, unless perhaps the Methodists, have formed any church organization here, and this leaves the field in a measure open to us.

In order to success in mission work, it needs but little observation to see that frequency of effort in any one place is indispensable. It is by frequent, powerful and well-directed blows that the crude iron is reduced to form, consistency and beauty.

O that the mission funds of the church were so increased as to enable it successfully to occupy at least open and promising fields; and to reap harvests of souls which, from neglect, are daily falling to ruin.

Yours in Christ's cause, W. W. M'MILLAN.

RELIGION AND POLITICS.

DR. John M. Mason was one of the giants of his day. Long the leading minister of the Associate Reformed Church, and, subsequently, a member of the Presbyterian Church, and President of

Nassau Hall, and, in his best days, singularly eloquent, he wielded a mighty influence. It is worth while to hear such a man on "Religion and Politics."

EDS.

"That religion has in *fact* nothing to do with the politics of many who profess it, is a melancholy truth. But that it has, of *right*, no concern with political transactions, is quite a new discovery. If such opinions, however, prevail, there is no longer any mystery in the character of those whose conduct in political matters violates every precept, and slanders every principle of the religion of Christ. But what is politics? Is it not the science and the exercise of civil rights and civil duties? And what is religion? Is it not an obligation to the service of God, founded on his authority, and extending to all our relations, personal and social? Yet *religion has nothing to do with politics!* Where did you learn this maxim? The Bible is full of directions for your behavior as citizens. It is plain, pointed, awful in its injunctions on ruler and ruled as such: yet religion has nothing to do with politics! You are commanded 'in *all* your ways to acknowledge him.' 'In *everything*, by prayer and supplication, with thanksgiving, to let your requests be made known unto God.' 'And whatsoever you do, in word or deed, to do all in the name of the Lord Jesus.' Yet religion has nothing to do with politics! Most astonishing! And is there any part of your conduct in which you are, or wish to be without law to God, and *not under the law of Jesus Christ?* Can you persuade yourselves that political men and measures are to undergo no review in the judgment to come? That all the passion and violence, the fraud and falsehood and corruption which pervade the system of party, and burst out like a flood at the public elections, are to be blotted from the catalogue of unchristian deeds because they are politics? Or that a minister of the gospel may see his people, in their political career, bid defiance to their God in breaking through every moral restraint, and keep a guiltless silence because religion has nothing to do with politics? I forbear to press the argument further, observing that many of our difficulties and sins may be traced to this pernicious notion. Yes, if our religion had more to do with our politics; if, in the pride of our citizenship, we had not forgotten our Christianity; if we had prayed more and wrangled less about the affairs of our country, it would have been infinitely better for us at this day."

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY CITY, March 21, 1865.

THE Board of Superintendents of the Theological Seminary met at 2 o'clock, P. M., and was opened with prayer by Rev. A. M. Milligan. Members present: A. M. Milligan and W. Milroy. In the absence of the Chairman, Rev. A. M. Milligan was appointed Chairman *pro tem.* and W. Milroy, Secretary. The Professors and

Revs. J. Hunter and T. Hannay were invited to sit as consultative members. A joint report of the Professors was read by Prof. Willson, and separate reports by Professors Willson and Sproull. They are as follows:

To the Board of Superintendents of the Theological Seminary :

The following is the list of students in the Seminary during this session :

1st Year.—Jas. M. Faris, A. W. Johnston.

2d Year.—Jas. A. Black, Jas. R. Newell, Thos. A. Sproull, Alexander Wright.

4th Year.—D. H. Coulter, R. J. Sharpe.

Messrs. Coulter and Sharpe were neither of them present until the beginning of this year; the former on account of ill health, the latter for reasons that were entirely satisfactory. Mr. Newell's attendance has been but partial, owing to his time being necessarily occupied in his school. Mr. J. W. Sproull, licentiate, has given quite regular attendance upon all the duties of the Seminary during the greater part of the session.

The students have preached before the Hall as formerly. The exercises have been held in the church, and have met with an encouraging attendance. We greatly regret to have it to say, that James S. Buck, reported last year as a third year student, who was subsequently licensed on our recommendation, and who preached for some months with great acceptance, has not been with us, owing to a return with great severity of the hæmorrhage which had before visited him. He had some expectation of being in the Seminary until not very long before it opened. We regard this providence as a trying one to the church, when qualified laborers are few. We pray God that still he may be spared to labor in his desired calling.

The intersessional studies were not in all instances attended to. Reasons for the omissions were assigned, which were in general deemed sufficient.

Nothing further has occurred requiring the special attention of the Board. The attendance, diligence and deportment of the class have been all that could be expected. The absences marked on the roll were all accounted for.

We think this a proper occasion to urge upon Synod, through you, the adoption of some means, if any can be devised, for the increase of the number of our students. The demand for laborers in the work of evangelization has never been so great among us, in proportion to the supply. We know, indeed, that it is the prerogative of the Lord of the harvest to provide and furnish laborers; but this he does through means, actively and prayerfully employed. As it seems to us, no subject demands more imperatively the immediate attention of Synod.

JAS. M. WILLSON.

THOS. SPROULL.

ALLEGHENY, March 21, 1865.

To the Board of Superintendents of the Theological Seminary :

The following is an outline of our work during the past session :

I. HEBREW. In this study we have had two classes. The first has read Obadiah; Jonah 1st and 2d; Mic. 1st, 2d, 3d and some of 4th. Isaiah 7th, 10-16; 8th, 1-4; 9th, 1-6; 53d; Psalm 2d, 8th, 22d, 40th, 1-10, 45th, 62d and 90th; Jeremiah 28th, 1-6; Daniel 9th, 24-27; Malachi, 3d, 1-3, and 4th. We have given special attention to the ~~ext~~ ^{ex} ~~po~~ ^{po} ~~si~~ ^{si} ~~s~~ ^s ~~is~~ ^{is} of each passage, particularly from the period when we commenced examining the Psalms. From that time, it was very proper to follow the course of Old Testament Messianic prediction, and its development until it terminates in the announce-

ment of the advent of John the Baptist, Christ's forerunner. Nor have we overlooked grammatical inquiries.

The second class has memorized considerable portions of the grammar—Gran's—and have read with minute care, the 1st chapter of Genesis.

II. GREEK. The class has read Romans 1st and 8th, attending to criticism and exegesis, as heretofore. The Board is aware that it is not my desire to read *much*, but so to read as to inculcate lessons in Hermeneutics and doctrine.

III. ECCLESIASTICAL HISTORY. The subject of lecture this session has been "The Church of Scotland." I have delivered *fifteen* lectures, principally on the period intervening between 1596, the acme of the First Reformation, and the Revolution Settlement of 1688—two lectures being given on the opening and development of the First Reformation—the series closing with a very hasty sketch of the leading occurrences from 1694 to this time. The students have been directed to read Stevenson, M'Crie's "Knox and Melville," Aikman, Crookshanks, Hetherington and Neal's Puritans, with allusions to other works. These lectures have been preceded by a pretty thorough examination.

IV. PASTORAL THEOLOGY. On this I have delivered *twelve* lectures. Owing to ill health for some weeks after the opening of the session, I was hindered from giving my attention to this subject or to Homiletics until after the 1st of January. The "Session," "the Presbytery" and "the Synod," have been before us, and the work of the minister, the duties which he will be called to perform in them, exhibited and explained; the importance of them shown, the modes of doing them presented; and, if necessary, vindicated. The design of this part of the course has been to prepare for prompt and intelligent ecclesiastical action.

V. HOMILETICS, the Science and Art of Preaching. I have delivered *fourteen* lectures—the number being diminished by sickness as above. The course this session has been restricted to "Sermonizing," and owing to want of time, has not been quite so full as I had wished and anticipated.

Skeletons have been submitted for criticism weekly, one or two; and have been examined in the hearing of the class. We have also had some reciting upon Vinet, 3d part—Sacred Elocution.

The time occupied in the recitations and lectures, each—with the exception of Pastoral Theology and 2d Hebrews—has been from an hour and a half to two hours.

With the exception of the fewness of our members, this has been to me, and I believe to the class, a pleasant session. At the opening, I had not a few apprehensions lest my want of health would seriously interrupt our labors, but the Lord has done better for me than my fears. Since the beginning of the year, my attendance in the Hall has been nearly uninterrupted. The health of the class has, in general, been good also.

All of which is respectfully submitted.

JAS. M. WILLSON.

ALLEGHENY, March 21st, 1865.

To the Board of Superintendents of the Theological Seminary, to meet in Allegheny, March 21st, 1865 :

The undersigned respectfully reports, that the students recited regularly during the session about to close, in Polemic and Systematic Theology. In the former the subject was the "Satisfaction of Christ," as presented in the fourth volume of Turretine. The course embraced the two dissertations on the necessity—the first five on the reality—and the two on the perfection of Christ's satisfaction. The students were required to prepare for examination by reading carefully the text book, and they were examined on the part read,

The course in Systematic Theology embraced the chapters in the Testimony from the fifth to the tenth exclusive. These are, "The Fall of Man," "Election," "Christ the Mediator," "The Holy Spirit," "The Covenant of Grace," "Christ's Satisfaction." The lectures were read weekly, and the students were generally examined at each recitation on the subject of the preceding lecture.

It gives me pleasure to state that all the examinations were satisfactory—giving evidence of diligence and improvement.

Respectfully submitted,

THOS. SPROULL.

The Board proceeded with the examination of the students, first in Hebrew, then in Turretine and Pastoral Theology. The Board took a recess until 7 o'clock, P. M.

7, P. M.

Board met, and after hearing discourses from Jas. M. Faris, from 1 Pet. 5: 6; A. W. Johnston, Gal. 3: 13; J. A. Black, John 15: 5, and J. R. Newell, John 7: 46—adjourned to meet to-morrow morning at 9 o'clock. Prayer by W. Milroy.

March 22d, 1865.

Board met, and was opened with prayer by Professor Willson. Criticisms were made upon the discourses delivered last evening. Rev. J. C. Smith and Rev. J. Crozier, being present, were invited to sit as consultative members. The students were examined in Greek, Ecclesiastical History, Systematic Theology and Homiletics. Recess till 7 o'clock.

7, P. M.

Board met, and proceeded to hear discourses by T. A. Sproull, from I John 4: 9; A. Wright, Psalm 23: 3; R. J. Sharpe, Isaiah 53: 12, first clause. The Board returned to the Hall, when the discourses were criticised.

The Secretary is directed to give to S. Henderson an order on the Treasurer for the amount of his bill, and to the members of the Board for their expenses. D. H. Coulter, R. J. Sharpe and J. S. Buck, as having furnished the prescribed course in the Seminary, are dismissed to their respective presbyteries.

Resolved, That the Board most cordially sustains the several examinations and discourses of the students, as affording satisfactory evidence of diligent and successful study on the part of the young men, and of unremitting pains-taking labor on the part of the Professors.

The following is a list of intersessional studies:

Students of First Year—Hebrew, Gen. 1-4 chapters; Greek Testament, Galatians; Homiletics, Vinet, I Part; Essay on History of Church of Scotland from 1638 to 1643.

Students of Second Year—Hebrew, Isaiah 1-6 chapters; Greek and Vinet, as above; Essay on History of Church of Scotland—the Revolution Settlement, 1688 to 1694.

All to read M'Leod's War Sermons and Hodge's Outlines of Theology.

W. MILROY, *Secretary*.

A. M. MILLIGAN, *Chairman*.

A PASTOR'S FAREWELL.

DEAR BRETHREN—I long thought my relation to you, as pastor, would likely continue during my labors in the vineyard; but God sees not as man sees. Another most interesting and inviting field is presented before me, and with all the cheerfulness and vigor of youth, I have already entered upon it, “assuredly gathering that the Lord has called *me* to preach the gospel unto them” of the city of Indianapolis. Ye know, from the first day that I came among you, after what manner I have been with you at all seasons, serving Lord as best I could, “with all humility of mind”—fear and trembling. And notwithstanding the lying in weight, and great opposition—of both professors and profane—how “I kept back *nothing* that was profitable unto you; but have showed you, and have taught you publicly and from house to house.” During my many *painful* and dyspeptic years, when my medical advisers and best friends thought I should desist, the presence of the Blessed Master was always with me, and his blessed voice was always heard, saying, “Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou *worm*, thou shalt thresh the mountains (of civil power) and make the hills as chaff—and thou shalt rejoice in the Lord, and glory in the Holy One of Israel”—and so it has come to pass. This day I feel it, and mine eyes behold it. With all the youthful energies of a *rejuvenated—eagle* renewed age, I have commenced in (what is to us) a new part of the Master’s vineyard, knowing assuredly that my labor shall not be in vain in the Lord.

Dear brethren, you will bear me witness that during my long pastorate among you, I “testified to both professor and profane, repentance toward God and faith toward our Lord Jesus Christ.” And now, behold I go bound in the spirit to my new field of labor, not knowing what shall befall me there, save the great opposition which I expect to meet with from both Jews and Gentiles. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. “And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God” for thirty-one years, “shall (as your pastor) see my face no more.” Wherefore I take you to record this day, that I have not shunned to declare unto you, to the best of my ability, all the counsel of God—I kept back nothing out of regard to the fear or favor of man. And now, brethren, take heed unto yourselves, “looking diligently lest any fail of the grace of God”—lest any root of bitterness springing up, trouble or defile any of you. Watch, therefore, and remember that, for the space of thirty-one long and toilsome years, I ceased not to warn, as best I could, both night and day—sometimes even with tears. And now, brethren, I com-

mend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that, when I was in want of the necessities of life, I made no complaint. These hands ministered to my necessities, and to the necessities of the little ones whom God in his kind and gracious providence had given unto me. I never did seek *yours*, but *you*.

Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you. The Lord bless thee and keep thee: the Lord make his face shine upon thee and be gracious unto thee: the Lord lift up his countenance upon thee and give thee peace. The grace of the Lord Jesus Christ be with you all. Amen.

Yours most affectionately, in covenant bonds,

JOHN CROZIER, *Pastor*.

To the Monongahela Congregation of the Reformed Presbyterian Church.
April 1st, 1865.

A CONVENTION—NATIONAL REFORM IN THE WEST.

On the 15th of February, by previous notice, a respectable number of ministers and others, of different denominations and from different parts of the State, met in Robert's Chapel, city of Indianapolis, Indiana, for the purpose of proposing amendments to the State and United States Constitutions, so as to make them *avowedly* and *unmistakably* Christian.

After the meeting was duly organized, and opened with prayer, the amendments which have been so generally approved by Christian patriots of every name (recognizing Almighty God the source of all power and authority in the nations, Rom. 14: 1—Jesus Christ the Governor of the nations, Matt. 28: 18 and Ps. 22: 28—His revealed will of supreme authority, and the natural and inalienable rights of all,) were proposed as the desired amendments. After some discussion these amendments were adopted, and are now in due form before both Houses of the State Legislature. The House committee, to whom this all-important matter was referred, has brought in a report in favor of adopting the proposed amendments. A majority of the Senate's committee is supposed to be rather unfavorable; but as yet have made no report. Some members of both Houses seem to favor the immediate calling of a Convention to amend the State Constitution, &c. If such a convention should be called, and the proposed amendment should be adopted, the State of Indiana will be the *first* State in this Union to *avow* itself "a kingdom of our Lord and of his Christ," Rev. 11: 15—the Millennium will really and literally commence in the *West*, as the prophet has declared, Isa. 59: 19. For the honest and sincere adoption of these proposed amendments, will be the di-

vinely required acknowledgment of Messiah's authority, and the commencement of his peaceful reign, which will last a thousand years, Rev. 11: 17 and 20: 4. The enemy with all his opposition to this great *National* Reform, "shall come in like a flood; but the Spirit of the Lord shall lift up a standard against him." The kingdoms of this world must and *will* become the kingdoms of our Lord and of his Christ: "for the mouth of the Lord hath spoken it, and the zeal of the Lord of Hosts will perform it." Isa. 9: 7. J. C.

INSTALLATION.

THE commission appointed to attend to the installation of Rev. S. M. Stevenson in the congregation of Washington and Amboy, Iowa, met on the 15th day of February, 1865. Rev. J. M. M'Donald delivered the charge to the pastor and Rev. R. B. Cannon to the people. This settlement has taken place under very encouraging circumstances. COM.

AFFAIRS ABROAD.

CHINA.—The Chinese missions are producing fruit. There are at this time in that country 111 Protestant missionaries, 42 missions and 2,500 converts. Mr. Newman says:

"The great battle for the entrance of God's truth openly and undisguisedly into China, was fought and won at Canton. This fact is recognized by the people here, and opposition, as a systematic thing, has ceased; though individuals and small local clans, under the influence of some evil minded man, may still, as in America, oppose the spread of the truth. The battle fought here has opened the Empire for the introduction of the gospel; but in no other part of the Empire, so far as I can learn, do the people feel so clearly as here, that there is to be no more systematic opposition to it, and to the freedom of intercourse with foreigners. I have abundant evidence of this every day."

INDIA.—The British forces in India have again found employment in subduing another revolt, which at one time assumed a threatening aspect. Great storms—unprecedented in severity—have spread desolation throughout extensive districts. The missions are generally prosperous, more so than ever before. An encouraging feature is the attention given to female education. The *Christian World* says:

"Great progress has been made in Calcutta in female education. Formerly none but temple women were taught to read. An educated wife was a thing unknown. A learned woman was looked on as a disreputable character. Now, a periodical has been commenced intended specially for educated women. A book has been published said to be the genuine production of a native lady, who is exceedingly anxious to benefit her countrywomen. She established

a school, and funds being needed for the payment of teachers, she sold her own jewels for the purpose. Dr. Duff's girls' school now draws the younger members of respectable Hindu families. It is sad that female education scarcely prevails anywhere in Northern India, except in Calcutta and its vicinity. The Lieutenant-Governor has urged the importance of educating the ladies of their families on the chiefs and landholders of the Bengal province."

TURKEY.—Our readers are aware that the Turkish Government has assumed an attitude quite hostile to the missions in that country. The subordinate officials are very ready to imitate those of the capital. The same periodical says:

"At Murad Tehai, a small town east of Broosa, a native Protestant preacher, while quietly pursuing his work teaching Protestants and others of his acquaintance the doctrines of Christianity, was suddenly arrested by the Governor of the Province, and in the depth of winter, in bad health, and against his most earnest protestations, was carried off under guard to the distant city of Boleo, where he is kept under surveillance. The Muder (mayor) of Murak Tehai asserted in public that the 'Protestants have been cursed by the Sultan, and put out of the pale of his protection;' and still, as he said, 'they have the impudence to go about trying to spread their doctrines.' Mr. Stuart, the representative of Great Britain, brought the case before Ali Pasha. He promised to order the liberation of the preacher immediately. Eighteen days have gone by, and yet nothing has been done. The poor preacher is still a prisoner, and has as yet received no intelligence respecting his liberation.

"In a town beyond Biligic, having a population of about three thousand Armenians, there have been a few Protestants for some years. The oldest of these, named Bedros, a poor but yet worthy man, was employed by a Turk to take care of his silk worms. This poor man was in the habit of reading his Testament to Turks who came to sit with him. At the close of the silk season, it was found that the silk worms had failed to furnish cocoons, which often happens. The owner became enraged, and declared that Bedros had neglected his business in order to read the Bible, and beat him so severely that he died of his wounds in a few days. The Turkish Governor paid no attention to the affair, and the Protestants were prevented by fear from demanding the punishment of the perpetrator of so great an outrage."

The following is worthy of notice:

"The Musselmen of Constantinople demand religious reform. This reform has no connection with Christianity, but with the history of the Koran. The Reformers demand that the Koran should be translated into Turkish, and made accessible to all. They oppose polygamy, favor wine drinking, and claim that no man is an infidel who believes in the Old and New Testaments, both of which they consider holy. They wish to be recognized as a sect, and have petitioned for a mosque. The dignitaries are said to favor the reform."

AFFAIRS AT HOME.

THE WAR.—Since our last, military events have been favorable to the North. Sherman has led his army through South Carolina, and into North Carolina, meeting with little opposition to this date (March 27th). Before Richmond, there is little change, but great events may take place at any hour. It is pretty evident the re-

sources of the South are rapidly failing. They have begun, partially, to arm their slaves. It seems, however, to be too late, even taking for granted that they will fight on their side. We shall be disappointed, if the war continues much longer. Even our foes abroad must now begin to see that the power of the South is becoming greatly weakened.

THE AMENDMENT (religious) OF THE CONSTITUTION.—A report was made to the Senate of the United States, by Mr. Trumbull from the Judiciary Committee, upon some petitions on this subject, adverse to such an amendment, on the ground that God is already recognized in that instrument. This is not the fact, very few believe it to be so; but it is well to have, by implication, the judgment of this Committee on two points, first, that it is right that a nation should acknowledge God; second, that such acknowledgment harms no right of the citizen. The friends of the amendment will now work—as they are doing—more earnestly. A *favorable* report was made in the Senate of the State of Indiana, just before the adjournment.

OBITUARY.

DIED, of consumption, at Newburgh, 23d January, 1865, SAMUEL L. CUNNINGHAM, aged 24 years and 6 months. He was born, educated and trained, and made, at an early period, a public profession of religion, in the Reformed Presbyterian Church. An amiable youth, an affectionate son and brother, a consistent Christian—interested in the prosperity of Zion—from an early period he had a strong desire to serve God in the ministry of his Son. With this object in view, (notwithstanding limited circumstances,) he had devoted much time to study. The Master saw different. His sufferings were endured with patience and resignation—his death was calm and peaceful, and we cherish the hope he has entered upon that “rest which remains for the people of God.” He leaves a widowed mother and brother to mourn his decease.

BOOK NOTICES.

WE call attention to the “Music Book” advertised in this number. It has been prepared by D. Mignen and Mr. W. W. Keys. We are not a proficient in music, but it appears to us, from a brief examination of this work, that it is eminently calculated as a text book of musical instruction. It is systematically arranged in regular progression, from the plainest elements to the more advanced principles of the science. It is clear, makes no profession of being a book of “music made easy.” Instead, it contains some principles not ordinarily introduced into books of musical instruction; and yet we are satisfied that it can be taught throughout to those who possess ordinary musical abilities and will give reasonable attention.

While there are cautions requisite to be observed in an attempt to improve the “service of song,” in the house of God, it requires only an open ear to prove that the effort should be earnestly made.

ACKNOWLEDGMENTS.

COVENANTER.—Clarinda, Wm. M'Lean; Leavenworth, S. Cochran, each 88 cts.; Reading, Jas. Smith, 15-17, $\frac{1}{2}$ 18, 3.33.

COMBINED SERIES.—Canonsburg, E. A. T. Roberts; Leavenworth, S. Cochran, each 65 cts.; Brushland, Thos. B. Russell, 2; Clarinda, W. R. Tippon, 3; Geo. Tippon, 3; Coultersville, Jno. Hughes, 2; R. H. Woodside 3; Cabot, Jas. M'Farland, $\frac{1}{2}$ 3, $\frac{3}{4}$ 4; Hamden, Jas. Henderson, 3; Indianapolis, C. A. Moffatt, 3; Moore's, D. Gregg; Portersville, Thos. Wilson, 3; Mathew Stewart, 4; Pittsburgh, Alex. Adams, 4; Rose Point, Margaret Wright, 4; Simeoe, Jas. Taylor, 2; Walton, Timothy Sanderson, 3; Mary Ensign, 3; each 1.00; Col. City, Wm. M'Crea, 2, 3; Jordan's Grove, J. B. Mathews, 2, 3; * Middletown, Miss M. Hanna, 2, 3; Norwich, D. Wallace, $\frac{1}{2}$ 2, 3, $\frac{1}{4}$ 4; New Alexandria, Pa., Rev. A. M. Milligan, 2, 3; New Alexandria, O., Wilson S. Riddle, $\frac{1}{2}$ 1, 2, $\frac{3}{4}$ 3; Reading, Jas. Smith, 1, 2; each 2.00; Clarinda, Wm. M'Lean, 1-4, $\frac{3}{4}$ 5, 4.67.

Allegheny, Jos. Allen, 2, 1.00; Jno. Hazlett, Sr., Wm. Martin, G. Dodds, Miss Niarg. Hunter, each 3, 1.00; Benbrook, R. Menzies, 3, 4, 2.00; Belle Centre, J. M. Forsythe, 1, 2, 2.00; Jas. Keers, Sr.; Belleville, J. Gordon; Brooklyn, Rev. J. H. Boggs; Buena Vista, Robt. Finney; Chili, Jos. Boyd; Columbus City, J. M. Stevenson, each 3, 1.00; Comboro, Geo. Crystal, 2, 3, 2.00; Dallas, Mrs. L. Roney; Dodgeville, S. Hawthorn, Geo. Porter, M. Shields, J. Smith, A. Gray, each 3, 1.00; Dubuque, Mrs. Robinson, 2, 1.00; Eagle Centre, W. Foster, 3, 1.00; Fabius, A. Cameron, 2, 1.00; Glasgow, Mrs. A. M'Intosh, 3, 1.00; Hamilton, Geo. Frazer, 3, 4, 2.00; Huntsville, T. C. Speer, 3, 1.00; Lavigna, T. A. Waites, 1-3, 3.00; Londonderry, Mrs. E. Alexander, 2, 3, 2.00; M. Forsythe, Mrs. R. M'Cune, First New York, W. Fleming, each 3, 1.00; Miss J. Collier, 1, 2, 2.00; Oswego, Jas. Curry; Penn's Run, J. Simpson; Philadelphia, J. B. Stewart, each 3, 1.00; Pittsburgh, H. Marshall, Mrs. Spence, each 2, 1.00; Portersville, Geo. Magee, $\frac{3}{4}$ 4, $\frac{1}{2}$ 5, 1.00; A. F. Kennedy; Rose Point, Mrs. Blackwood, Rob't Young, each 3, 1.00; Rushsylvania, W. Shaw, 2, 1.00; Jno. McCullough, 3, 4, 2.00; Sprinkle's Mills, J. Rowan, 1, 2, 2.00; Springdale, A. Stewart, 4, 1.00; Venice, Mrs. Scott, J. K. Robb; Washington, Ia., M. R. Stevenson; Waitsfield, Jno. Long, each 3, 1.00; West Barnet, M. J. Harvey, Mrs. C. Morse; Wellsboro, A. M'Gilvray, each 3, 1.00; J. G. M'Gilvray, 2, 1.00; Zanesville, A. Patterson, 3, 1.00.

REFORMED PRESBYTERIAN.—Des Moines, Mrs. L. C. Orr, 7, 1.00; Lavigna, T. A. Waites, 7, 8, 2.00.

*Received at Synod.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1865. Feb. 27, James Brown, 6.00; H. H. George, 3.00; Mrs. Finlay 3.00; A. Bovard, 2.00; H. Glasgow, 1.00; W. J. R. Johnston, 1.00; S. A. Johnston, 1.00; W. M'Intire, 90; J. T. Johnston, 1.50; J. T. Johnston, donation 1.10; W. Haslett, 3.00; March 1, Lake Eliza Congregation, 9.05; 13, J. Loudon, 8.75; J. Becket, 12.00; R. A. Armstrong, 3.60; W. Milroy, 4 28; collected by D. S. Faris, 7.50; 20, collected by Rev. J. M'Cracken, 6.00; 22, Second Congregation, N. Y., 158.16; S. M'Ilhatten, 3.50.

ENDOWMENT FUND.

1865. March 13, John Loudon, 25.00; Wm. M'Afee, 35.00; S. M'Ilhatten, 10.00; J. Becket, 15 00; Bequest of Mrs. Douglass, 125.00; 17, R. A. Armstrong, 20.00; Rev. D. S. Faris, 37.35; W. Stuart, 26.65; Bequest of A. T. Edgar, 25.00; J. C. K. Faris, 5.00; collected by Rev. J. M'Cracken, 24.00.

D. GREGG, *Treasurer.*

 We have received the following sensible note with its inclosure. It will be found good reading.

J. M. W.

REV. AND DEAR SIR:—In your February number, I have been looking at the dialogue between Parson Jones and Deacon Smith, and when I consider matters there with you in these days, I send you another dollar, and hope that others will follow my example.

I am, dear sir, yours truly,

D. G.

If persons who know Covenanters residing in California, Oregon, or in any other of the Western States or Territories, who have not been visited by missionaries, will give us their names and the names of their post offices, we will publish them as a directory to missionaries and emigrants.

Illinois Presbytery will meet at Mitchell, Indiana, on Wednesday evening, the 17th of May, at 6 o'clock.

D. S. FARIS, *President.*

1865.

March 1,	A Tenth to the Lord, mailed at Brushland, Delaware Co., N. Y., for Freedmen's Mission,.....	5 00
11,	First instalment of the bequest of the late Mrs. Douglas, of Bovina, N. Y., for the Home Mission, per Andrew Knox, Executor,.....	125 00
13,	Missionary Society of Third cong., Phil., for Domestic Mission,.....	10 00
16,	Bequest of Mrs. Martha Ann M'Cammom, late of Muskingum cong., O., for the Freedmen's Mission of the South, per Rev. A. M'Farland,.....	10 00

\$150 00

March 22, To cash paid Insurance Co. of North America, as premium for renewing policy of insurance on the Washington Mission property for one year, from the 4th day of April next, which deduct,.....	18 75

\$131 25

I enclose my check to Mr. Euwer for this amount which is balance in full of all accounts of the above fund to this date. WILLIAM BROWN.

1865.

Feb. 17,	From Princeton cong., per J. E. Carithers.....	\$16 25
21,	New Alexandria cong., per J. C. Steel.....	29 15
22,	James Blakely, Marysville, California, per George Spence, Meredith, N. Y.,.....	10 00
27,	Six months' interest on \$200, legacy of E. Shields, per Wm. Brown,.....	6 00
"	Six months interest on \$200, legacy of Wm. Cunningham, in coin,.....	6 00
"	Premium on the above, per Wm. Brown,.....	6 18

\$78 58

DANIEL EUWER, *Treasurer.*

1865.

Feb.	1,	From Cedar Lake cong., per J. French.....	\$7 70	
	"	Judson Society, per do.....	7 00	
	"	Carlther's do., per do.,.....	5 65	
	"	E. French, per do.,.....	1 20	21 55
	"	First Miami cong., per M. Glasgow,.....		42 00
	"	Craftsbury cong., per Rev. J. M. Armour, as follows:		
	"	Collection on Thanksgiving.....	5 85	
	"	A friend,.....	2 50	
	"	From children in some classes in Sabbath School,...	4 15	12 00
	8,	Mrs. W. D. Johnston, Rochester, Pa., per Rev. N. M. Johnsten,.....	2 00	
	11,	Maria C. Jamison, Tyro, O.,.....	55	2 55
	13,	Catherine Mahaffey, Kortright, N. Y., per Rev. Robert Shields,.....		1 00
	14,	Garrison cong., Ind., per Rev. Josiah Dodds,.....	11 50	
	"	A Tenth from the Lord, from do., per do.,.....		5 00
	"	Lind Grove cong., Iowa, per Rev. C. D. Trumbull,...	16 00	
	"	" " " " " "	12 00	28 00
	17,	James Hutchinson, Oil City, per D. Gregg,.....		2 00
	21,	From Rob't Boyd, Lind Grove cong.,.....		50 00
	22,	Samuel Davidson, Pittsburgh per Dr. Sproull,.....		2 00
	24,	Macedon cong., O., per P. H. Wylic.....		7 25
	"	Mailed at Cincinnati, per Jas. Gray, Covington, Ky.,.....		10 00

D. EUWER, *Treasurer.*

COMBINED SERIES.

VOL. III.—No. 5.

THE
Reformed Presbyterian
AND
Covenanter.

Entered May 24th 1860

MAY, 1865.

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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.*

PITTSBURGH:
PRINTED BY W. S. HAVEN,
CORNER OF WOOD AND THIRD STREETS.

Editors' address, "Allegheny, Pa."

We have been delayed with the present No. for want of the proper kind of cover paper; and are compelled at last to go to press without it.

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

March 22,	Received from cong. of Walton, N. Y.,.....	\$ 21 25
" 23,	Mrs. Williams, of Greensburg, Pa.,.....	10 00
" "	A Friend of Missions, mailed at Kortright,.....	4 00
" 26,	Jas. F. Thompson, of 5th N. Y. Artillery,.....	5 00
" 28,	Sharon congregation, Iowa,.....	70 00
" "	John M'Elhenny,.....	25 00
" "	Wm. G. Reid,.....	5 00
" "	Joseph M'Elhenny,.....	5 00
" "	James R. Wylie, of Rehoboth cong.,.....	2 00
" 30,	Lisbon cong.,.....	29 00
" 31,	Utica cong., O.,.....	30 00
April 1,	Washington branch of Rev. S. M. Stevenson's cong., Iowa,.....	12 60
" "	Lind Grove cong., Iowa,.....	25 80
" "	George Porter, of do.,.....	10 00
" 3,	Walnut Ridge Society, Ind.,.....	14 00
" 4,	Collection of Sabbath 26th March in 2d cong., Miami, Ohio,.....	22 10
" "	Ladies Missionary Society of 1st cong., Philadelphia,.....	50 00
" 6,	Robert Shields, licentiate,.....	10 00
" "	Rushsylvania cong., O.,.....	18 00
" "	Macedon cong., O.,.....	7 50
" 8,	Southfield cong., Mich.,.....	45 00
" 10,	Rehoboth cong., Iowa,.....	28 50
" "	Muskingum cong., O.,.....	\$11 00
" "	James Stitt, wife and daughter,.....	10 00
" "	Salt Creek cong.,.....	21 25
" "	Deduct Adams Express charge,.....	75—41 50
" 11,	From a few members of Garrison cong., Ind.,.....	10 00
" 18,	Miss Margaret Thompson, of Southfield cong., Mich.,.....	2 00

Miss Thompson mailed on 1st Nov. last, \$2; and \$4 from a Friend of Missions, to my address, which was lost or stolen.

CORRECTION.—On the 23d of February last I published \$30 as received from the Southfield congregation, whereas, the said \$30 was a personal donation from Mr. Andrew L. M'Curdy, Ruling Elder in said congregation, for foreign Missions.

WILLIAM BROWN,

Treasurer of Foreign Mission, 1635 Locust St. Phila.

RECEIPTS FOR SOUTHERN MISSION.

1865.

March 2,	Wm. Marshall, Southfield, Mich., per Rev. J. S. T. M.,...	\$ 5 00
" "	Mrs. J. T. Milligan, tithe of donation, per Rev. J. S. T. M.,.....	3 00
" "	Rev. J. S. T. Milligan, Southfield, Mich.,.....	10 00
" 10,	2d Miami cong., O., per Rev. Wm. Milroy,.....	30 00
" 11,	J. McCullogh, Rushsylvania, O.,.....	10 00
" 13,	Freedmen's Missionary Society, New Alexandria, per Thos. O. Brown,.....	35 00
" 17,	Additional from Ireland, per Rev. J. L. McCartney, through J. H. Euwer,.....	228 85
" 20,	1st cong., Newburgh, N. Y., per Rev. Samuel Carlisle,...	\$ 75 00
" 21,	Bethel cong., Ill., per Rev. D. S. Faris,.....	170 25
" "	J. C. K. Faris,.....	5 00
" 22,	David M'Callister, White Lake, N. Y.,.....	50 00
" 24,	Per Wm. Brown, acknowledged in April No. of Reformed Presbyterian and Covenanters, per Dr. Sproull,.....	15 00
" 28,	Sharon cong., Iowa,.....	\$11 00
" "	" " " W. G. Reed,.....	5 00—16 00
" 30,	Rev. Robert Shields,.....	6 00
April 3,	Balance Collection in Ireland, per Rev. J. L. McCartney,.....	38 02

DANIEL EUWER, *Treasurer.*

REDUCTION OF FARE IN TRAVELING TO SYNOD.—H. W. Gwinner, Esq., General Ticket Agent of Pennsylvania Central Rail Road, has generously agreed that all members of Synod that pay full local first class fare going from Philadelphia or intermediate stations to Pittsburgh, shall have gratuitous tickets returning, that will be good until the 17th of June next.

WILLIAM BROWN.

THE

Reformed Presbyterian and Covenanter.

VOL. III.

MAY, 1865.

No. 5.

THE TIMES AND OUR DUTIES.

Continued from page 107.

It is attempted by this anti-war faction to represent the Synod as having violated the Covenants.

On this we remark,

1. If it be meant, as it manifestly is, to intimate that Covenanters cannot consistently take arms in defense of their country, this matter has been settled, as we have already seen, in the affirmative by Synod and by the church—and has been acknowledged, most solemnly and publicly, by these very men, in their pledging themselves to the "Testimony" of the church, as their testimony. For, we take for granted that they do not put themselves on the "New Light" ground that we cannot appeal to the Historical Part, as authority, even where it presents the acts and views of this church herself. Let them reconcile their present position with that of the Testimony *on the same subject*, or else come out and openly and honestly repudiate the position taken in the Testimony. One or other of these they are bound to do, or forfeit all claims to be upright men.

2. They fall into an error here which has had some share in misleading their predecessors. They adopt the proceedings and the attainments of a people who were the controlling element in a *Reformed* nation, as if these were an imperative rule while and when the nation is as yet not fully reformed. We declare in our Testimony that

"It is lawful for Christians residing in nations in which the light of the gospel has not been generally diffused, to continue in submission to such authority as may exist over them, agreeably to the law of nature, which, where revelation does not exist, is the only standard of civil duty. In such cases, the infidelity of the ruler cannot make void the just authority conferred upon him by the Constitution." Test., 1849, p. 250.

How do these men reconcile these declarations with what is, plainly enough, their interpretation and *application* of the covenants? It is their view, that a Covenanter is in all circumstances bound to have nothing to do with the defense of any country—we do not say government: for it is their country they are fighting for—or

to recognize any government but a reformed one as having any right even to exist. What the church has declared is before us in the above quotation, and can be easily understood. They are directly opposed to each other.

But let us ask, Does the oath of the covenant forbid a Covenanter to help his neighbors in putting down an anti-negro riot such as occurred two years ago in the city of New York? In other words, would it have then forbid a Covenanter to join a squad of soldiers, or a body of the police, in rescuing a colored man out of the hands of the rioters; or, had there been a regiment of Covenanters drawn up in that city, would it have been contrary to their covenant to have "pitched into" that mass of popish rioters, and brought them down so that they would be obliged to yield to the supremacy of the law? The man that would assert this, *we* would hold to be a monomaniac on this subject. Would it have been contrary to our covenant to meet together and defend the Cumberland Valley against the invasion of Lee in 1863? or, was the army of the Potomac—every officer and soldier—guilty of a sin against God when they met and fought Lee at Gettysburg? so great a sin, that Covenanters could neither have prayed for them nor helped them? And yet *all* these contests against rioters and rebels went not only to the defense of the country, its peace, order, prosperity and unity, but, indirectly, of the government.

We are bound by our covenant to maintain the true religion, and to support, and in the first instance to *make*, if we can, a Christian and free government, and always to sustain such a one when we get it; but we are not bound to look on and see our country overrun or broken up, or subjugated by semi-barbarian hordes, and do nothing to help her. You might as well say that we are bound to stand and see rioters waste our city or country side. To these things we cannot be bound by any covenant; for this would be an obligation to violate God's supreme and paramount law of love—which binds us to "do good to all men."

3. It is said, in this paragraph, that "the design of the solemn league, &c." was "to prepare for and accomplish a Scriptural and Christian league,"—it was such a league—"which was refused by Scotland on any other terms." In this last clause it is insinuated that this refusal on the part of Scotland was founded upon some such anti-association principle as these men hold. Nothing of the kind. We defy any one to discover in the negotiations preceding the adoption of the solemn league and covenant in 1643, any thing of the kind. The principle of "anti-association" was not brought forward in any shape until 1648; and then, as we have seen, for a specific case.

But why did the Scotch refuse to form a mere civil treaty? The answer is at hand. The countries were contiguous. England had been prelatie, and by England, Scotland had been once already oppressed on behalf of this "abjured" system. England was now in the throes of a fierce civil conflict. The armies of the Parliament had been beaten, and their affairs were at a low ebb. Scot-

land knew that England needed a religious reformation, that no firm peace could be expected while the two countries differed so widely in church government. She sympathized with her neighbor's efforts to obtain relief from absolute power. Under these circumstances, she said to England, "we must have a league in which religion and religious reform in England shall have a prominent place." England had already begun such a reform—the Westminster Assembly had been called. This is why Scotland *would* have a league and covenant; it was on no anti-association principle. She was wise. It was every way the best course; and like a sensible, as well as Christian nation, she pursued it. But whoever uses this event in Scottish history as involving the prohibiting of the descendants of the Covenanters from taking any part in the defense of their country in circumstances such as those we are now in, abuses it most flagrantly.

Not satisfied with dragging the covenant into a field of inquiry with which they have really nothing to do, these men refer, in the same strain, to one of the many acts of covenant renovation which appear on the pages of Scottish church history:

"As the Auchinsnaugh bond, in the language of the celebrated Thomas Henderson, 'adapts these national deeds to the case of a minority, desirous to be faithful to God, and conscientious in performing covenant duties to a covenant keeping God,' therefore we acknowledge the propriety and legitimacy of the application which our honored fathers of the Auchinsnaugh period made of the principles of those national deeds in the following particular: 'We shall never make any conjunction with these abominable Popish idolaters, at home or abroad, in *armies* or otherwise.'"

On this we remark, 1. That this transaction took place July 11th, 1712: and this is nearly all we know about it. We have seen and examined the account of it, but it is many years since, and most of the details have escaped our recollection. We presume that most of the members and even of the ministers, are in our condition, with the exception of our having read this account, which it is probable few have done. 2. We know that at that time the societies had but one minister—Rev. John M'Millan—and, of course, this renovation was not by the direction of any competent ecclesiastical authority: competent, we mean, to act for the whole church. 3. There were many other acts of covenant renovation after 1649, but this one only is selected as having any special significance. Why so? It cannot be because they were a minority who did it; for this was the case in all the others. 4. But what has this to do with the war in this country? This is no war for the selfish purposes of Christ's enemies: it is a war to repel and subdue a common enemy; one whose subjugation is for the glory of God, and for the common interests of us all, and of our posterity. 5. The Reformed Presbyterian Church in the United States has not put among her "Terms" the recognition of *any* act of covenant renovation. She has recognized, as standards, the covenants themselves, and no more; and we are sure she is

right. 6. Provided we knew the history of this transaction thoroughly, and understood the history of the times, we might agree with all that was written and done at Auchinsburgh; but not knowing enough about the circumstances, we neither approve or disapprove. We are willing, however, to give the authors of this act full credit for knowing their duty in their day and doing it, as we claim for ourselves the right to ascertain and do ours in our day.

Besides these more comprehensive objections, there are others that may be classed together under a fourth head of *miscellaneous* objections; and,

1. That this is not a "*Covenanter*" war. We reply, that it is, so far as it goes. If a *Covenanter* is assailed by one who is bent on robbery, and knocks down his assailant, that is a "*Covenanter*" act: that is, it is a lawful act. In this sense, this is a "*Covenanter*" war. It is a war of self-defense on the part of the nation of which we are a constituent element, although dissenters from its governmental organization. Again, it is a war for emancipation—was really so from the first—and as such, is eminently a "*Covenanter*" war.

But perhaps there may be couched under this language the idea that no "witness" can lawfully engage in any war unless it be on behalf of a "*Covenanted Reformation*," like the wars of our fathers in Scotland, in Charles the First's time. If that be the meaning of it, we deny that there is any need of a war's being a "*Covenanter*" war, that it may be a lawful war even for *Covenanters* to engage in; and we will not occupy space in support of our denial any further than to say that such a notion is "new light," indeed, about as much so as the singular fancy that the elect did not incur entire forfeiture in Adam's fall. *Covenanters* are men—members of the community like others, and may engage in wars of national defense, or of liberty, even when religion is not at stake. So we have always held as a church—so have we acted; and are not going to abandon our ground through any ignorant clamor.

2. It is said that this is a war *for the Constitution*. In regard to the character of this instrument, we accord with the objectors, as also in regard to the sinfulness of swearing an oath to support it; but we do not agree with them in the principle of morals, that we may not do any act of which the indirect result is to maintain it in anything. On this we have already touched. We have referred to the fact that Reformed Presbyterians pay taxes—even specific war taxes; and that this has not been objected to, so far as we know. We have alluded to the putting down of a riot: an act that is in principle identical with waging war with the Southern Confederacy. Yet who object to this? So of this war. The real design of it—a design that lies back of all Constitution and statute law, is the preservation of *the integrity of the nation*—of the "*nation*," not of the "*Union*," as a union of States. Take this idea away altogether, and the war, if begun at all, would very soon have ceased. That the government has made the Constitu-

tion prominent, or did so for a time, we are well aware; but this was merely because these words were symbols of the real stake at issue. Had the country believed that no more than a mere documentary bond of union was concerned, it would have long before this thrown up the thing in disgust. The peace, the liberty, the prosperity, the honor, the *life* of the United States were all involved in the decision of this controversy. The nation knew and *felt* it. It has fought neither for national infidelity nor atheism, nor for slavery, nor for any other national sin. It has fought for no practical provision of the Constitution; but for that national unity which God has given it. It has fought for the avowed purpose of preventing the perpetual existence of slaveholding on the national soil. It has fought for lawful objects.

We adduce an illustration which we have once before used. The south of Ireland is Popish, with few exceptions; the north is mixed, Popish and Protestant. Were the south to rebel against British rule, with the avowed determination to set up an ultra Popish government, that would exclude every Protestant, every missionary, every Bible; following up this avowal by banishing, or imprisoning, or hanging, or burning every Protestant; *ought the British Government to do any thing about it?* It is as ungodly a government as this is. If it did begin to fight the wretches, what should true Covenanters in the north do? Should they stand up and shout to the British leaders and generals, "hands off," and especially to their brethren, "Don't touch a musket. Would you fight to bring those poor papists who are now free under this anti-Christian constitution, again into its iniquities? They may send their armies upon us in the north, but no matter, Great Britain is a covenant-breaking nation, and you must not move a hand to help it." What kind of insane talk would that be? Would not the men that used it be scouted by all men of intelligence and right feeling?

Just so is the case in this country now—just so it has been for four years. This is the judgment, we may safely say, that our covenanted forefathers would have passed upon the facts before us. We have some evidence to this effect. We alluded, in our last, to the Engagers of 1648, in Scotland, and mentioned the fact that they were the most furious zealots, apparently, of their day, on behalf of Reformation attainments. Among their schemes at once to delude simple people and provoke the English Parliament to fight, was this one—they sent to that Parliament a paper making three demands to be agreed to in fifteen days, or there would be war. Of these the third was, that the "sectaries" should "disband their armies." To this paper the Commission of the Kirk (which was substantially the Assembly,) presented a reply to the Parliament itself, in which they thus notice their "3d."

"As to the disbanding of the armies of the sectaries, they do think no persons ought to be intrusted with arms who have not taken the covenant, and therefore, they would wish all sectarians disarmed; yet they conceive it absolutely necessary that there should be some force to resist the prelatical and

malignant party, especially as some had already appeared in arms, in several places, both in Ireland and Wales, who have discovered their intentions to be exceedingly malignant." (Aik., vol. 4, p. 312, ed. 1827.)

That is, while they would have preferred that no army should exist in England, &c., but a Presbyterian one, yet rather than have none to encounter Charles and his friends, they would have "the sectaries" retained. These men—the Protesters—were men of wisdom all through; and certainly exhibited it no little in this transaction, as well as in subsequently framing the "Act of Classes." Had they been here they would have said, "Raise armies to put down this iniquitous slaveholders' rebellion; it is desperately malignant."

To sum up this section: the purpose of a war is to be determined by the *case itself*, and in this case its objects are lawful—they are not, in the highest analysis, the maintenance of any mere document, and especially not of any of its special features—those who fight take back thereby no testimony against national sins; and, we might add, all this is confirmed by the evident amendment of the public feeling, and partially of the public action on matters of the highest national and moral concern.

3. It is said that our view—we give the words—

"is a departure from the footsteps—at variance with the principles, and struggles, and testimony—and casts odium upon the memory of the martyrs and witnesses for Jesus at the period of the church's highest attainment, the *Second Reformation*."*

Great is the power of imagination! What can this all mean? How giving assistance in our country's mortal combat with slavery "casts odium upon the martyrs," we cannot conceive. We had thought that our position on this question all through, had been most honorable to us, to our principles, and so, to our martyred forefathers. But it seems not! That we denied ourselves, as we have done so long, all civil honors and emoluments, partly because we dare not compromise liberty, and yet when the nation begins to amend its ways in this matter, and finds itself, in consequence, with the knife of the assassin at its throat, that we step forward and say, God give you a safe deliverance, and then follow our prayer by helping to throw off the assailant, we thought to be most honorable and Christian. It seems not!

But how does it reproach the martyrs? We confess our blindness. It is possible these brethren had some respect in this language to the same "Act of Classes" that we have more than once referred to. We are rather confirmed in this by the perusal of a tract lately come into our possession entitled "The Testimony of the Church respecting Military Associations, &c., with the Wicked and Profane." At any rate we will avail ourselves of the appearance of this writing to ventilate that subject a little more fully

* This, and some previous quotations, are taken from a tract entitled "Statement of Principles by Protesters," of which a copy fell into our hands incidentally. It is signed by three ministers of our body.

than we have yet done. And we do so because we find that this point of associations is to be the excuse for another schism, as it has already been of two during the last generation.

We pass altogether some assertions to the effect that "Covenanters joining the army break the solemn league and covenant, as did the Engagers of 1648." This is simply idle talk, in which there is *no* truth whatever. This war is not to defend a Covenanted Reformation, nor is it to oppose such a reformation. Then follow quotations from the acknowledgment of sins in 1648, in which it is said, "joining in with the people of these abominations;" that is, these had been all along enemies of the reformation, yet now the Engagers brought them in to fight *professedly* for that reformation, but really for irreligion and despotism. The nation had been reformed, but a prevailing party were now throwing open the doors for all sorts of unprincipled *enemies* of the cause, not only to fight, but to lead. This is the key to nearly, if not quite, all the quotations brought together in this pamphlet. Just as if—to repeat what we said in our last number—this country were now to recall the rebels and place their statesmen at the head of the state, and their generals at the head of the army, and so on throughout the whole social fabric. Of just such teaching against God and his cause, and church and people, were the Engagers guilty; and, subsequently, the Resolutioners in 1651. We do not say that the guilt of these men was not greater than would be the guilt of the American Congress in the case specified. *They* had risen higher far than this country has done. Their fall was the greater. But the *principle* in both cases is the same. So far from reproaching the "Protesters" of 1648 and '51, we honor them as intelligently, we don't doubt, and, we are sure, as sincerely as these objectors. We do not feel bound to adopt every application of their principle made by any body since their day. *Their* application of it we heartily approve. Just remember, in your inquiries on this point, that the question regards a *Reformed* nation, a *Covenanted* nation, and not a nation which has not yet made these high attainments, and this whole matter of "associations," as held by our fathers, will become clear.

4. It is said, *that the church made defection after the wars of the Revolution and of 1812*. Whether any Covenanters were in the war of the Revolution, we do not know. At all events, there is no evidence that they did more than approve it. And was that wrong? As to the war of 1812, it came to an end in 1815, and the New Light defection took place in 1833; or, to take the beginning, it made its appearance in 1830 for the first time. Rather a long time working! And how passing strange that the worthies of 1833, so far from discovering the connection between the war and the defection, did themselves put on record that testimony to the justice of the war and the honorable and patriotic conduct of Reformed Presbyterians, by which our ultras feel now so sorely hampered!

5. It has been said, *that our writings now read differently from what*

they did years ago—implying that they are wrong now. That there are apparent differences between our essays on the subject of the United States to-day and those of some earlier days, we do not deny; but we assert that there ought to be. An argument against a right-hand extreme must be apparently different from one against a left-hand one, and may even *seem*, to a superficial reader, to contradict it. One who writes against lawlessness and anarchy, follows a very different strain from one who is opposing despotism. In the former case, the considerations are presented which show the importance of law and order; in the latter, those which magnify the value of social and personal freedom. The opponent of legalism differs much in his statements, apparently, from the opponent of anti-nominianism. Paul *appears*, at first sight, and without closer examination, to differ so far from James, that even Luther once regarded the epistle of James as an epistle “of straw.” Just so in the matter before us. We have been the greater part of our life warring against the left-hand extreme-wing; the doctrine, variously taught, that there is no good reason for withholding from the government of the United States our full allegiance as the “ordinance of God,” or for refusing to avail ourselves of the full privileges of citizens by homologating its Constitution. Of course, it was our business then, to gather up, arrange and develop the considerations that truth required us to bring to bear against that extreme. And we have some reason to believe that we did not labor in vain. Our business now, in this and a few similar articles, is to vindicate our country from the right-hand extreme, that because she has an atheistical Constitution, we may not *do* anything in the way of helping her against the assaults of aristocratic men-thieves—against a desperate attempt to destroy her in the interest of tyranny and slavery. Of course we adduce now what is favorable in the aspect of the country, and of the change going on in it, and endeavor to show that we do not wish the country ruined, but reformed: that, as in the case of a drowning drunkard, we would rescue her that we might see her reformed. With these designs we present a series of considerations varying much from that which we adduced in the other connection, but not by any means opposed to them; far from it, but altogether consistent.

Hence, what some, perhaps, may regard as strange in our present treatment of national questions, we regard as most natural—just what it ought to be. If you oppose any right-hand extreme, you must run in trains of thought and argument that *appear* to differ from those you use against the opposite extreme.

6. It has been argued that God means to destroy this government, *and that to fight in the present war is consequently to fight against God*. We do not know that God intends to destroy this nation. We know that he has destroyed the slave power which ruled it for three-fourths of a century—has destroyed, *for the time*, the blood-cemented confederacy between the North and the South—has consumed in war, perhaps, all the treasure ever acquired by the

accursed but constitutional slave system; but that he means to desolate this wide and rich land, and that just when it seems about to become a land of liberty and peace, we cannot see. If anybody has a revelation on that subject he is bound to disclose it, with the evidence that it is authentic. Until this comes, or Providence frowns more darkly than it does to-day, we will try and hold to our belief that the Almighty intends, and did all along intend, to smite this nation for its sins, but spare it and reform it. And surely we are not chargeable with defection from anything for so believing.

There are some points on which we should have been pleased to enlarge; but we have already far exceeded the bounds we had set ourselves, and, in concluding, remark,

1. We have only barely referred to the oath required on entering the army. On this we are aware that all do not quite accord. That no oath can be taken which binds to the Constitution is most firmly believed among us; but whether the ordinary soldier's oath does do so, is not agreed. Our own view is, that it does not, because it is not understood by the government to do so; and, we need hardly say, the understanding of the government settles a question of this kind. However, there can be no doubt about the oath tendered to a commissioned officer, for the Constitution is expressly mentioned in it. A Covenanter cannot take this oath. He might as well take the oath of naturalization. That all have acted consistently in this matter, we wish we could believe. There will be, we fear, at the close of the war, a store of grief and sorrow on this ground, to be unlocked; for such an oath will surely lie heavy upon the conscience of every true son of the church.

2. We also fear that there will arise from the course of events during the war, a disposition, in some minds, to look more leniently than truth and right warrant, upon the sins of the nation, and especially upon the *defects* of the Constitution. Against this we would extend a solemn admonition and warning. While we would have the nation saved from destruction at the hand of the fanatical enemies of human freedom, we would not close our eyes, and hope no one will, upon her God-dishonoring sins; we would remember that even yet—while she often speaks of God—she does not give glory to the Christ of God, lest she offend the blaspheming Jew! or disturb the nerves of the infidel! We would remember that work is yet to do—much work—ere this great nation shall take its place under the banner of Messiah, the Prince.

3. We regret, on many grounds, that we are compelled to occupy the time in settling questions of intestine strife that should be employed in working for the reformation of the land. But so it has nearly ever been among Covenanters. Since Bothwell Bridge there has scarcely been a day when their strength was fully united. And, if any concurrence of circumstances has ever opened the way to more effective work, the adversary has shorn us, by divisions and feuds, of a large proportion of our strength. Such a time this seemed to be. A favorable door was opening—

was opened; but a side call is made upon our strength, to waste it. Still, even this call must be answered; and we have this great comfort, that if we are given over to consume our vigor upon each other, there will be others raised up to carry forward Christ's banner. Some have been raised up already; others were raised up to maintain the standard of liberty for the colored race, when a generation ago we were sleeping, or were wrangling over the question, whether we must work alone or do nothing. Hence,

4. We review the ground hopefully. It is a great work that is yet to be done, but see what has been done! Compare this day with four years ago! There is no comparison. Everything, almost, is contrast. As to liberty, we already hear the trumpet of jubilee beginning to resound throughout the length and breadth of the land; enemies are ashamed, and hide their heads. There begin to be heard in the ecclesiastical and political heavens, voices calling upon the nation to own the Lord and his Christ. Responses begin to be heard. We may labor hopefully, should pray earnestly; and, with what our eyes behold, can wait patiently until the glorious advent, in his kingdom and in his power, of Him whose right it is—when He shall take the kingdom and possess the kingdom forever and ever.

J. M. W.

REMARKS

ON AN ARTICLE IN THE MARCH NO. OF THE REFORMED PRESBYTERIAN AND COVENANTER,
ENTITLED "THE TIMES AND OUR DUTIES."

IN the history of the world strange revolutions have sometimes occurred. Monarchies and empires that dictated law to the nations have, in the lapse of time, lost their vigor and renown, and been themselves put under the feet of the conqueror. Governments of comparative excellence and freedom have been thrust out by, and given place to hateful tyrannies and despotisms. Even the churches of Christ have become synagogues of Satan. And we are reminded that we need not be too much astonished when we find the pages of a magazine accustomed to defend the distinctive principles of the Reformed Presbyterian Church filled with an insidious attempt to ridicule and destroy them.

Where are we? Whither are we tending? In reading such an article as the one to which we refer above, one becomes bewildered, and in amazement is almost ready to turn back to the cover of the pamphlet for the purpose of ascertaining if he has not committed a mistake, and taken up, instead of the *Reformed Presbyterian and Covenanter*, the publication of some avowed enemy of the church. The tone, and bearing, and general character of this paper will, we think, certainly excite among genuine Covenanters, feelings not merely of surprise, but also of apprehension and alarm.

Truly like Ephraim of old we are "oppressed and broken in judgment;" and for the same reason, "because we willingly walk after the commandment." "Coming events cast their shadows before;" and if the whole tendency and design of the article by J. M. W. be not to prepare the church for an open abandonment of her position and testimony, for coalescing and identifying with the nation and the churches, then we have entirely mistaken its character and object.

It is not our design to follow the Professor very minutely through the labyrinths of his argument. We propose to consider only the salient points, the leading propositions. And if we succeed in showing that his fundamental principles are wrong, the whole superstructure reared upon that basis must necessarily fall to the ground.

We notice at the very outset, and in the introduction of his article, an unwarranted and incorrect statement of what the Confederates are attempting in this war. J. M. W. tells us, "They assailed—not the infidelity of the country, or of the Constitution, nor the pro-slavery element of either, not *anything* in either, offensive to God, and to godly and far-seeing men—but the free element and free spirit and purpose of the nation." (page 66.) Now, whatever may have been the impelling motive, it is certain they assailed and rejected the entire Constitution; the good and bad alike. They cast it off as a whole, and refused submission to its authority.

On the other hand, it is equally certain that the North has, first and last, declared its purpose in taking up arms to be to *defend* and maintain the Constitution—to re-establish its authority over those portions of the land that had cast it off. And the President still proclaims that the refractory and insurgent inhabitants of those districts can at any moment have peace by returning to their allegiance under the Constitution. The proposed amendments to the Constitution form no part, and in the very nature of the case, can form no part of the *object* of this war. God can and does bring good out of that which is in itself wholly evil. He brought good out of the crucifixion of Christ—yet that did not warrant any one in taking part in that crucifixion. He has brought good out of all the persecutions to which the church has ever been subjected—yet that has afforded no justification of any of those who took part in those persecutions. So with this war. God has brought good, and doubtless will bring more good out of it. Yet little thanks to the nation, which "meaneth not so, neither doth its heart think so." The providence of God, true, overrules the war for good—yet wrong in fact, and wrong in purpose, Covenanters are entirely unjustifiable in taking any voluntary part in it.

The Professor says, in defining the different positions occupied by members of the church, on the controversy that has arisen amongst us: "There are others who, while maintaining in reference to the Constitution the same position as ever, can see no inconsistency between this, and aiding their country in its *good* pur-

pose to prevent, if it can, the establishment of *perpetual slavery* within the territory which the nation has claimed and held." (page 67.) Now we would ask, *when, where, by what authority* has it ever been announced that "the *good* purpose of the country in this war was to prevent the establishment of perpetual slavery, &c.?" We insist that it is the province of the nation to declare its own purpose; and that the nation, in every way possible to it, has again and again authoritatively made known that in entering upon and prosecuting this war, it cherishes no such purpose. The one purpose, the single end and aim of the nation as still announced by itself, is *the defense and maintenance of the Constitution*. Believing as we do, yea, more, knowing as we do, from the uniform and repeated declarations of the Government itself, that the Professor attributes to the nation such a design without any shadow of right or authority whatever, we are constrained to regard his allegations on this point as mere arrogant, unfounded assumptions, admitting of no more satisfactory explanation than that such allegation was necessary for the purposes of his argument. The simple, naked truth, that this war was originally waged, and is still carried on, for the defense and maintenance of that which the Covenanter has uniformly dissented from, and protested against as *immoral*, might shock the members of the church, might lead them to shrink back, as too glaringly inconsistent, from that alliance in arms with the nation, without which the Professor thinks we cannot perform our duty either to God or man.

Let it be observed that the proposed amendments to the Constitution have nothing whatever to do with the determination of the question, What is the purpose of the nation in this war? unless it be held that the war was entered upon, or at least is now carried on, for the purpose of securing these amendments; which, we presume, will not be pretended. It is proposed to accomplish the desired changes in the Constitution by other methods. Admitting, then, the principle of policy proclaimed in the proposed amendments to be, "The Constitution free, and no Union except a free one," yet it must not be forgotten that it forms no part of the purpose of this nation to carry this policy into effect by means of the war. This is most obvious from the public declaration of the President so often reiterated, that were the insurgents to lay down their arms and return to their allegiance under the Constitution, the war would immediately cease—the *Constitution* being not yet *free*, and the *Union* not yet a *free one*.

But to come immediately to the propositions on which the Professor rests his cause and bases his advocacy of the right and duty of Covenanters now to associate in arms with the nation, he says:

"First, We have, as a church, distinctly sanctioned joining the armies of our country."—(R. P. and C., March No. 1865, page 67.)

We would not controvert the statement that a *kind* of sanction was given by the church to bearing of arms in the service of this

nation. But the whole course of the Professor's remarks goes to show that his design is to have it understood that the church long since *authoritatively* and *judicially* sanctioned joining the armies of the country.

This we at once meet with a positive and emphatic denial; and demand the proof. Two paragraphs from the Historical Part of the Testimony are furnished, as follows:

"Reformed Presbyterians generally thought it their duty to aid in the defense of their country, as they believed there was just cause for the declaration of war."

"A spirit of patriotism was manifested among Reformed Presbyterians in all their congregations. 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."

We reply, this evidence is entirely inadequate to establish the truth of the proposition; for,

1. It is only an *inference* that the views and practice of Covenanters, as alluded to in these extracts, were *approved*. The *inference* might be, and to make the historical testimony consistent with itself, must be: "In thus *manifesting* their patriotism, however, they erred; inasmuch as it is alike inconsistent with the Word of God, and the principles, practice and testimony of the Covenanted Church, for her members to associate in arms with known enemies of truth and godliness."

2. What is the value of the testimony produced? It will be observed, it is merely an incidental allusion, in a historical narrative, to the views and practice of individuals in the church, in 1812—a narrative that certifies us on its very face, that it is not to be regarded as "an article of faith." It is freely admitted that there are judicial acts referred to in the historical testimony that are articles of faith—to be received as terms of communion. But in the present instance no acts of the kind are alluded to. It is not even pretended that anything of the kind exists. It must be therefore very disingenuous to introduce such a narrative, as affording the requisite proof that the *Church* has "distinctly sanctioned joining the armies of our country."

On the other hand, we have statute after statute, enactment after enactment, declaration after declaration, and testimony after testimony, in which, in the period of the church's greatest purity and highest attainments, and all along the line of her subsequent history, military associations with known enemies of truth and godliness are authoritatively emphatically condemned and testified against. In proof of this statement, we refer, as specimens, to the Solemn League and Covenant—Acts of Gen. Ass. of the Church of Scotland, July 25, 1648; July last, 1648; July 20, 1649; July 27, 1649—and, Act, Declaration and Testimony of 1761, pages 68, 77, 163, 165; and for a further view of the testimony on this point, to a pamphlet now before the church, entitled, "The testimony of the Church respecting Military Associations, &c., with the wicked and profane."

And further, we affirm, no part of these statutes, or of this testimony, has ever been repealed. So far as we are aware, not a scrap of authoritative adjudication or formal judicial action is anywhere to be found setting them in any degree aside. Absolutely nothing, so far as we know, of a judicial character that even *looks* in that direction, save a repudiated act of 1812.

And we confidently affirm, that up till the commencement of the present war, the church stood uncommitted to any such suicidal policy. To testify against and dissent from a *system* as *immoral* and at the same time voluntarily take up arms to defend, establish and perpetuate it, is to take up a position so monstrously inconsistent and absurd that it cannot be, and ought not to be, permanently occupied. For the church judicially to sanction joining the armies of this nation, as at present constituted; to settle down upon that principle, and practice accordingly, would, we maintain, amount to both a theoretical and practical repudiation of her entire principles and testimony on this very important point, at least down to the year 1812. Now, these things being so, it is rather too much to be told that the judicial deeds of our fathers, enacted after long and earnest and prayerful deliberation in times that tried men's souls, and again and again solemnly ratified and confirmed as agreeable to the Word of God, the covenants and principles of the witnessing church, are all set aside, without any direct consideration, without any judicial action, by a mere paragraph in a historical narrative, which does not at the time appear to have challenged the attention of anybody; and which perhaps escaped challenge for the reason that it is found in a *narrative* that did not even *profess* to fix the faith of the church in anything.

But the above paragraphs, we are informed, were "written by one who has some name as an intelligent and faithful Covenanter—Rev. Dr. James R. Willson." True, let honor be rendered to whom honor is due. Let it, however, be borne in mind that the question of association in *arms* with the nation, was not in controversy in 1833. Further, that the writer of these paragraphs had not, in 1834, this question directly before him for examination and discussion. He makes merely a passing allusion to the opinions and practice of certain members of the church in 1812, from which the inference is drawn favorable to joining with the armies of the country. At a happier moment, when he had the subject directly before him, and more in accordance with the faith and practice of the church, this same Rev. Dr. James R. Willson wrote as follows:

"After all, Protestants did not act *according to God's law*, nor, of course, for their own good, to join their arms with those of Popish Austria. *Association in arms with malignants always harms the people of God.*"

Speaking of Archibald, Earl of Argyle, his arrest, imprisonment, escape, flight to Holland, and expedition for the deliverance of Scotland, Dr. Willson says:

"He was formally received in the Low Countries, and with a few other Re-

formed Presbyterian exiles, collected a small army and fleet for the purpose of making a descent on Scotland. Before his arrival, he made application to the Covenanters of Britain to aid him in his enterprise. The subject was laid before their correspondent meeting, and through the influence of Mr. Renwick and other officers of the church, all co-operation with him was withheld. *

* * In a letter to Mr. Robert Hamilton, dated 1685, May 13th, he, Renwick, gives the reasons of their resolution not to co-operate with Argyle. 'I have seen,' says he, 'also your animadversions upon the association, with which I agree; for I look upon it as a Cromwellian and Bothwellian compound.' The doctrine of the Covenanters, in relation to the use of arms in self-defense, *was that the people of God may not associate in war with those who refuse to embrace the whole doctrine of the church.* They thought also that men immoral in their deportment, ought not to be intrusted with the defense of the church of God. It had been the object of the Scottish Covenanters when they held the reins of the Government, to purge the army of corrupt men. They judged very wisely that men who go into the field of battle, should be prepared by a holy life, for giving up their account with joy and not with grief. They had seen the Lord's cause betrayed by Gen. Monk; and they remembered the defeat of the army of Israel before the walls of Ai, because there was an Achan in the camp. Argyle, by his proclamation, had made room in his ranks for Independents, and others who embraced but a very small part of the covenanted uniformity, and had they connected themselves with an enterprise so latitudinarian, they thought there was no reasonable ground to hope that success in arms would have secured a prevalence of that holy cause for which they were suffering 'the loss of all things.' With so popular a nobleman as the Earl at the head of the undertaking, with so ample territories as those of Argyle, and with the known attachment of his vassals to the chief of their clan; and, considering the extreme tyranny of the house of Stuart, and their utter destitution of good faith, it was thought probable, that, could the Covenanters be induced to join this standard, success would be almost certain. But they preferred suffering, and a good conscience, to any compromise of the Lord's cause."—History of R. P. Church, pages 181, 268, &c.

Dr. Willson here states the doctrine of the Covenanters with regard to military associations, and enters into an argument to justify its correctness. These passages from the writings of Dr. Willson, in which he formally discusses this question, are to be taken as the expression of his deliberate judgment, rather than the other; and just as much determined what the church has authoritatively judicially sanctioned as the passages quoted from the historical testimony.

The Professor's second argument is: "We all do, or assent to the doing of, or have done, acts the same identically in moral character." And he proceeds to make a number of specifications. We will at present notice particularly only one of them, viz. the payment of taxes; which, if satisfactorily disposed of, there will be no difficulty with the others.

The payment of the tax, levied specifically for the prosecution of the existing war, does not differ in principle, as the Professor himself admits, from the payment of common, ordinary taxation. The war tax is for the support of the war—the war is for the support of the Constitution and Government—therefore, the war tax is for the support of the Constitution and Government; and so of

ordinary taxation always. The principle on which common taxation may be paid by members of the church to immorally constituted governments, was long since settled by the church, and written down in her public documents. We extract the following:

"The matter of taxes, as to us, has been qualified, limited and explained, by our public ecclesiastical deeds. In the Testimony there is a plain distinction made between a *free and conscientious* payment of taxes to *lawful moral rulers* who are ministers of God for good, and a *constrained, forced* payment, by mere *superior physical power*. And also between taxes, exacted for the common security and protection of the country, without affecting our religion and conscience, and those exacted for the express purpose of suppressing the pure preaching of the gospel in the fields, as was the case with the additional cess in the time of the persecution. There is also a difference between a people who are in a state of liberty, having power over their own persons and property, that they may dispose of them according to their best judgment, and a people in a state of captivity, who have kings set over them on account of their sins, that have dominion over their bodies, and over their cattle, at their pleasure. The conclusion to be adduced is, that paying common taxation is not sinful."

"The same subject has been further limited and qualified in the explanation of the Terms of Communion. There it is declared, that we and our zealous forefathers are perfectly agreed as to the great leading principle, that it is inconsistent for Dissenters to submit to any such things as, strictly speaking, imply an approbation of the present Constitutions, or a proper recognizing of constituted authorities; that the taxations which our noble martyrs positively refused to pay, were imposed avowedly for suppressing the very cause which they were endeavoring, at the hazard of their lives, to maintain. This brought the matter closely home to their consciences, as faithful witnesses for Christ and his persecuted cause. But as no taxations, in our time, are as yet imposed for a similar purpose, it is surely pushing the matter too far to consider *the brave yielding unto them for wrath's sake* as necessarily involving a contradiction to the martyrs' testimony. While we do not find the general national burden demanded as any proof of our loyalty, nor for suppressing the cause which we are endeavoring, through grace, to maintain, we cannot consider ourselves as convicted of inconsistency; though we are obliged to allow that those who are set over us have dominion over our bodies, and over our cattle, and we are in great distress." (Appendix to Explanation of Terms of Communion, page 6.)

"Further, they" (the Presbytery) "testify against a direct and active, free and voluntary paying of tribute and other dues, unto such" (*i. e.* anti-scriptural, immoral governments) "and that for conscience sake, as unto the ordinance of God, according to his precept, and particularly when these duties are required as a tessera of loyalty to such; or when required as an evidence of a person's action contributing to the accomplishment of some wicked action, expressly declared to be the immediate end of the imposition." * *

"It follows that their" (the Covenanters) "state is that of an oppressed people, in passive subjection to a conquering power, whose duty it is to wait with patience upon Israel's God for his return to revive his work, and recall the bondage of Zion. And while they are to take care to do nothing that justly implies their consent to the continued opposition made unto the covenanted reformation, yet they ought to observe a proper difference between such actions and things as are necessary, and in themselves just and lawful, by a moral obligation, and those that are not so. As also, between that which

cannot be had, nor the value or equivalent of it, unless the person actually give it; and that which may be obtained, whether he actually contributed to it or not. Most applicable to this our present condition, are the words of the Levites, expressing the distressed state of Israel, which they had brought themselves into by their sins—as recorded by Neh. 9: 36, 37." Old Scot. Tes., pages 163, 164, 165.

This is the deliberately chosen position of the church, and expresses the principle upon which Covenanters paid their ordinary taxation, three-quarters of a century after the persecution had ceased; and, as we suppose, the principle upon which all genuine Covenanters have paid common taxation to immorally constituted governments ever since.

Thomas Henderson, writing in the year 1819, in his Introduction to the Auchinsburgh Renovation of the Covenants, says:

"The members of our Church have never, since the revolution, paid tribute or stipend, as a matter of right, to the nation's rulers, civil or ecclesiastical; but under protestation that they had no other title to them than what the superior strength of a majority gives over a minority, when nothing respecting religion is concerned. Mr. Hale, prolocutor of the Westminster Assembly, answers an objection similar to what may be stated against this. This payment is taken, and will be used to an evil end. 'But,' says he, 'that is beyond my deliberation, and not in my power to present. It will not be avoided by putting them to force it from me, but rather more gain will accrue to them if I stand out.'"

I shall here add the opinion of the oldest reverend father in our church, when an objection was made, in the year 1796, respecting the inconsistency between Auchinsburgh Bond and our Testimony, concerning the paying of taxes. Says he:

"The Presbytery equally (as Auchinsburgh people) disapprove of the Constitution as Erastian and anti-covenanted, and of whatever in its own nature implies a real acknowledgment of them (*i. e.*, the rulers,) as lawful: but they do not think that submitting to public burdens, even though oppression laid upon a people in common by a prevailing power, amounts to any more than a passive acknowledgment that might is on the side of the oppressor, &c." (page 13.)

If such payment of taxes do not belong to the class of actions that may, without sin, be done for *wrath's sake*, but would be sinful if done voluntarily and for conscience sake, we are at a loss to conceive, and will the Professor be pleased to inform us what does?

The Professor tells us what he hopes *he* would do in a supposed case, in taking joyfully the spoiling of his goods. (page 68.) And as he here institutes a comparison between himself and those from whom he differs in judgment, and challenges scrutiny into personal consistency, we may be allowed to say, we question whether his practice would bear investigation if brought to the test of his own principle. Did he not frequently denounce the late Mexican war as a sinful, wicked one? And yet, did he not, both directly and indirectly, pay taxes appropriated to the carrying on of that war, and to the liquidation of the debt incurred by its prosecution? And so of the Florida war.

Be this as it may, it is certain, the Professor's declaration that the paying of taxes to an immorally constituted government is an *act identical in moral character* with military association with it; is in direct collision with, and opposition to, the deliberately formed, and carefully expressed judgment of the church, acting judicially, in 1761. We find the church at that time pointedly and emphatically testifying against military associations with immoral, anti-scriptural governments, by enlisting and bearing arms in their service, as an act "which in its own nature contains and expresses a proper and explicit acknowledgment of the lawfulness of their iniquitous authority;" while they only testify against "a direct and active, free and voluntary paying of tribute and other dues unto such, and that for conscience sake, as unto the ordinance of God, according to his precept.

There is, however, an aspect in which the payment of money to a government irrespective of its character, may, we presume, lawfully be free and voluntary, viz. in so far as it is simply a *quid pro quo*—a return for service rendered and benefits conferred.

The payment of taxes to immoral governments in the manner pointed out in the documents cited above, and military associations with them, are acts then *not identical*, but *totally different* in moral character; and have long, if not always, been so regarded by the church. Hence we are in no degree convicted of inconsistency, though we pay the one and refuse the other. With the other specifications of the Professor under this argument, we apprehend no one will have any difficulty.

W. M.

Conclusion in next number.

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIEH, Jan. 27, 1865.

DEAR BRETHREN—I should feel much ashamed that I have not yet written to you of the death of our dear native brother Hammud, were I not fully conscious that the delay has been unavoidable: unless I had confined myself to a short notice of the painful event, which I could not do. Still I regret it, and I confess I owe an apology to you and to the church.

At the time that he died I was worn out with watching and anxiety, and after we had committed his remains to the dust, the reaction from three months of intense anxiety left me for a time quite unnerved. Our dear brethren the Beatties and Methenies arrived on the day of his funeral, and we had all to huddle up in our not very spacious house for about ten days. Our insatiable appetite for their company, indeed, made this a great privilege; but it did not the less—in connexion with the sickness of domestics at the time, the charge of Hammud's mother, broken with grief

and helpless with sciatic pains, and a multitude of congratulatory calls from the people of the town—make it impossible for me to sit down and write a letter. Then came our moving into a new house—in which it is our privilege to board Dr. Metheny and his family—and all that fitting up and furnishing which is necessary on going into a new house in this country, with much sickness still for two weeks among the servants, and many calls from the natives to “bless” the flitting, and a steadily growing practice for the Doctor, consuming much of Mr. Beattie’s time and mine—but more of mine than of his, on account of the Doctor’s being in our house—interpreting between the Doctor and his patients—and within the last two weeks our youngest child has had a rather severe turn of fever, from which she is now, however, convalescing. In short, for the last month we have hardly had time to eat and sleep; and now at last I have to sit up all night to write the letter that I have all along wished to write, because I can wait no longer—although it is some relief to know that you have already heard the main facts of the case by private letters from brothers Beattie and Metheny.

Hammud died on the evening of Saturday, the 17th of December last, a few days more than four years from the date of his baptism. His sufferings were great, but he bore them with Christian fortitude and patience. His disease was pulmonary consumption, but we were not certain that such was its character till within about a month of his death. Dyspepsia had been undermining his health for about a year. In the autumn—I think in the early part of September—he had, while at home in the mountains, an attack of something which I believe was pneumonia, which for want of proper treatment passed into the chronic form, and which at some period—I cannot tell when—threw him into a consumption of the membranous type. He lay sick with us for about three months. He had a comfortable room in the school house, and his aged mother was with him all the time, day and night, except for about two weeks at the first. He was attended all the time by the best medical practitioner in town, who visited him, I think, every day, and on many days twice. About the middle of his illness we had an opportunity of getting the opinion of a Hungarian physician, who happened to be here in attendance on the Turkish troops, and later—about three weeks before his death—the opinion of Dr. Pratt, physician to the American mission of the American Board to the north of us, who providentially passed through the town at that time. Both of them approved of the course of treatment followed by the physician who was in attendance on him. Nothing within our reach which might promote his recovery or his comfort was neglected. But in vain; it was not the Lord’s will that he should be left with us.

From the time that he last came down from the mountains he seemed to have a presentiment that his end was near, and yet it was not till after Dr. Pratt pronounced on his case that he felt all prospect—I can hardly call it hope—of recovery to be cut off.

But he never shrank from the prospect of death. The only regret which he appeared to feel was on account of the parting with some whom he loved, leaving his mother so helpless and comfortless, and being called away from the work (in which he took so much delight) of making known to the poor Fellahin the unsearchable riches of Christ; but he was at the last enabled to commit all with perfect confidence into the hand of God, and fully and comfortably to realize that God could and would take care of his mother and carry on the work of evangelization in the mountains, without his help; and that the parting with the friends whom he mostly prized was but for a moment, to be followed by a happy meeting in a better land. During the whole of his illness I was frequently by his bed-side—mostly once a day, frequently two or three times—reading the Scriptures, praying and talking with him as his strength could bear it. These interviews, I think, were both pleasant and profitable to both of us. He always spoke freely and cheerfully of the probable issue of his illness, and often expressed a longing for the heavenly rest. He took his leave of us all very affectionately a few hours before he died. I was not present at the moment of his death. I had been with him all day fasting, and gone home in the evening to take some refreshment, and before I got back his spirit had flown. Those who were present say that a few minutes before he died his countenance opened into a pleasant laugh, which it was very refreshing to see after the agonies he endured through the day. It may have been merely a spasmodic movement of the muscles, unconnected with thought or consciousness. Be that as it may, his mother believes it to have been an intelligent laugh, and it has impressed her with a deep conviction that his latter end was peace and happiness. He was buried the next day (Sabbath, 18th Dec.), in our little grave-yard—the fourth person who has been committed to its dust. His funeral, although the day was rainy and disagreeable, was well attended, and called together the most intelligent and respectable part, especially of the youth, of Latakiyeh. You may well suppose that our dear brethren arriving just after the funeral was over, were overwhelmed with grief at the unexpected intelligence of his departure. For my own part, I can say that I have never felt so much sense of bereavement in any other death outside of my own immediate family; which, however, is much relieved by the perfect confidence which I feel that he has taken his place in the assembly of the just, and is now gazing on the glory of that Saviour of whose redeeming love he had for years cherished so lively and so sanctifying and ennobling an appreciation.

Hammud was altogether a remarkable man. He was endowed with an acute, penetrating mind, an eagerly inquisitive disposition, a well balanced judgment, and great patience for mental labor. He was of a mild quiet spirit; fond of argument; patient of opposition; deferential to the innocent usages of society, but uncompromising in withstanding whatever he believed to be wrong. He was ready to confess Christ in any company and in any presence, and never

since he professed himself a Christian did he shrink from the obloquy of the cross. I never knew one who more steadily and consistently aimed at perfection, or more scrupulously shunned every appearance of evil. I should say that I never knew any one so much so, only that I fear it might be interpreted as an exaggeration by those who did not know him as I did. My companions in the mission would consider it no exaggeration. He gained large esteem from the missionaries and native Christians with whom he became acquainted on his visit to Beirut; and any of them who visited our place, if it were but for a few days, soon marked him as a young man of more than ordinary promise. Even his enemies had no evil thing to say against him. The worst and only offense that any Nusairi could charge him with, was that he left their religion and became a Christian. There was nothing in his behavior to furnish a hold by which calumny could fasten on him. and I do not know that ever he was assailed with it. It is not known exactly when he was converted; but I do not think that we had any instrumentality in it, whatever we may have had in building him up in the divine life. I am inclined to think that the means of the saving change was the truth stored up in his mind by Mr. Lyde's teaching long before we came, and a serious impression made on his mind by the intelligence of Mr. Lyde's death, which deeply and salutarily affected his mind and heart; and I have a strong hope that his own death will, by the grace of God, be in like manner blessed to others. I have reason to believe that he had experienced the new birth a long time before he was baptized. But whenever or however the change was wrought, it was the work of that Spirit whose movements are like the wind which bloweth where it listeth, and his salvation (of which I feel quite as sure as I do of the salvation of any man I ever knew,) is such a triumph of sovereign grace as mightily encourages us to hope that our labor will not be in vain in the Lord. If indeed the first fruits of our tillage is laid up in the heavenly garner, as we cannot doubt that it is, we cannot but have a harvest in due time if we faint not.

The prospects of the Mission from the general appearance of things was never so encouraging as now. I have neither time nor room to specify in detail—nor indeed are there details that seen separately would appear of any considerable importance—but I may mention that since the return of Mr. Beattie and the coming of Dr. Metheny our audiences on Sabbath are sensibly improved. Latterly there is more sign than formerly of the working of the leaven in the town, and for the greater part of the past year do not nearly so much as formerly shrink from being approached with the gospel message. Another favorable circumstance is that these wicked people, as I have reason to believe, when Mr. Beattie went away a year and a half ago, thought it was the beginning of the breaking up of the mission, and that after a decent time would elapse I would go too, and then they would be rid of us, and that I was lying when I told them Mr. Beattie was to come

back; and now when he has not only returned but brought another family with him, they are utterly confounded, and feel that their malicious hopes are giving way. The Doctor's support, too, if present appearances do not prove delusive, will not be much of a burden to the church, and even if it should it will be well worth while to bear it, for a skillful physician among such a people reigns like a prince. Besides, you know how much influence and power a man gains over others by having possession of their secrets; and the Doctor's practice, and our interpreting for him, are bringing us acquainted with many of the hidden things of Latakiah; and truly our town is like Israel of old, "from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment"—and among them is many a loathsome sore that they would not like American missionaries to know about.

We are all well and in good spirits. All join in love to each and all of you. Peace be on you from God our Father and the Lord Jesus Christ, by the gracious working of the Divine Comforter.

On behalf of the Mission.

Yours, in the Gospel, R. J. DODDS.

LETTER FROM REV. J. BEATTIE.

LATAKIAH, March 20th, 1865.

DEAR BRETHREN—You have probably learned ere this, that my tardiness in writing you, has not been occasioned by any dearth of news, nor has it, I may say—though the presence of the Dr. here has trebly increased our labors—been strictly owing to a want of time; it has been chiefly due to a heaviness of feeling growing out of our common sorrow—the death of dear Hammud—making letter writing irksome. Some items are agreeable and cheerfully committed to paper, because we know the reader will be pleasantly affected by them, while others are not only painful and disagreeable to communicate, but so exercise and depress the mind as to unfit it for discoursing of even matters of more pleasing interest. The latter has been the effect of that dear brother's death on me. It enters into all my thoughts and gives cast to all my feelings—a melancholy cast of desolation and bereavement at the early and unexpected removal of one in whom so many hopes were centred. Hammud filled a large place in our Mission, and deservedly so. He was a rare young man, both as to talent and piety, and with a naturally amiable disposition rendered doubly lovely by the sweet influence of the Spirit of God; he was a precious companion. It was both pleasant and profitable to be in his society, and the thought that that privilege is never again to be enjoyed in time, ever darkens the memory with the gloom of the sad event. What a mysterious dispensation! How utterly opposed to all our purposes and plans. We had built lofty expectations on the future services of this young disciple; but, alas! they have crumbled and fallen to the dust. Truly God's ways are not as our ways, nor *his* thoughts as our thoughts.

We were not in time to see Hammud die, nor to attend his funeral, which took place the afternoon of our arrival; but we were not too late to cheer the drooping spirits of Mr. and Mrs. Dodds, who greatly needed the sympathy of friends in such an hour. There was mercy in all this, illustrating the divine wisdom in not permitting us to remain in England, when our presence and help were needed in Latakiyeh. It does not appear, as was apprehended, that this death has unfavorably affected the mission, even among the Fellahin. His father spoke against the mission at the time, but his talk was only for effect—to bring reproach on us and our work—as he disliked Hammud, and persecuted him for his religion while he lived.

There is no evidence that our influence among the mountaineers has been diminished. The boys who were with us while Hammud lived have not been frightened away by his death—they wisely remain, with others who have since been admitted, making five Nusairiyeh scholars in all, besides Usef, the teacher, and Zahara, Hammud's betrothed, who still remains in Mr. D's. family. Indeed the Fellahin instead of being alienated *from*, are rather inclined *toward* us at present, from motives of policy. They desire above all things protection from the oppression of the government, and to secure this, would almost consent to anything. They would be Christians, regardless of creed or name, could they escape the conscription by it. This state of things will most probably increase the applications for admission into our schools, and thus good may result from it. We had thought, at your suggestion, to rebuild the house in B'hamra, and re-open the school in the spring; but the condition of the people in that district of the mountain now, does not favor such a work. Their chiefs are at war among themselves for leadership, and what interests rulers here likewise affects people. As yet nothing further has taken place, than that the two parties have assumed toward each other a threatening attitude, which it is hoped may prove to be the most serious feature in this affair. These disturbances among the Fellahin, however, no longer disturb us. They are a turbulent and blood-thirsty people, and since we have come to know them better, we feel no surprise at anything they do, nor none the less confident of ultimate success. Amid these seeming adversities, the work progresses, and has evidently been doing so for the last year and a half. This is learned from the attendance on the Sabbath, which after all is the true barometer by which to test the state of the missionary atmosphere. Besides, there seems to be a spirit of inquiry prevalent, not peculiar to the town before, and a growing disposition especially among the young to throw off the restraints of old forms. For example, the Christians having any ailment have no scruples, at the Dr's. bidding, to do away with their fastings; and some we think feign themselves sick, even, to obtain a release from this useless observance. May God speed the day when this, with every other such useless service, as here perverted, will be done away from the church of Christ, and be scorned and

rejected by Christians universally. This fasting to which I allude corresponds to Lent among the Catholics, during the continuance of which the Christians here eat olive oil.

The health of the town is better now, and the Dr. is not so busy. He has gone to-day to Kessah to see Mrs. Morgan, the wife of our nearest missionary at the north. We are glad to be able to reciprocate, to some extent, the many medical kindnesses we have received from the brethren of the American Board. But a few weeks ago, Mr. and Mrs. Dodds went to Tripoli, at the request of Dr. Post, now stationed there, and were each presented with a valuable gift in his line of business. Dr. P. is a missionary of the American Board, and a dentist.

Our families are all well and have enjoyed the winter pleasantly. The Dr. and family have scarcely been here long enough to know how they really like it. The dreariness of winter is past, and we are just beginning to taste the sweets of spring, when Syria is loveliest. Their little child has thus far been remarkably well.

I must mention one other matter before I close—which will not be unexpected—Mr. and Mrs. D's. return to the United States, which perhaps may be this fall. I allude to it now, that we may receive an early expression from the Board in regard to it. Mrs. B. as also all the other members of the mission, unite in love to your respective families. As ever, yours in the gospel.

On behalf of the mission, J. BEATTIE.

NATCHEZ MISSION.

LETTER FROM J. C. K. FARIS.

NATCHEZ, MISS., April 3d, 1865.

To the Central Board of Missions—It becomes my duty to inform you again of the progress of our work. Another month has glided swiftly by, and has launched us far into the spring season. The vegetation here wears much the same appearance it does in the North about the middle of May. The weather will soon be so warm as to make labor a toil—especially to those who are not acclimated.

We have just commenced our summer term. According to the regulation it will last for twelve weeks, or till the last week in June. Last week all the schools in town and country had vacation.

There was little alteration in the schools during the month, except in the regiment. The changes in the military affairs, and the little time the soldiers had for study, made these schools quite irregular and almost broke them up. They are not included in the report this time. The numbers and average in the city schools are higher than at any previous report. Efforts have been made to secure good discipline in school, and great progress has been made in this respect.

We feel now that by perseverance, though the material be rude, we can have colored schools as well governed as the white schools of the North. You might probably suppose that as these people have learned obedience under the iron hand of slavery, they would be very tractable. This is true to some extent. They are teachable; but the sullen, forced obedience taught by the whip of the slaveholder, has aided the school teacher but little in the work of governing the school. As hitherto they have been held by wrong motives, we may say that wholesome discipline is almost unknown among them. We must begin at the very foundation, and teach them obedience from new motives. And if we consider the condition of children in a state of slavery, we will perceive at once that they could not be other than ignorant and vicious. They are let run wild as an untamed colt, till they are able to assist in the field. They are not under the eye of their parents or of any one to teach them what is good. They naturally become wild—so debased that we might well despair of them as hopeless cases, if it were not for the gracious promises of God. They will fight, and steal, and curse, and swear, and be exceedingly filthy in their language and manners. Slavery has taught them to *lie*, apparently in all good conscience. Of course this does not apply to all, but it is lamentably general; and this being the case, it is no easy matter to know what discipline is suitable to reclaim them from their vicious habits. But we have abiding faith in the efficacy of the gospel, in Him who came to seek and to save that which was lost. Already there is a marked change in the appearance and manners of the pupils. There is still much to annoy, but at the same time something to encourage. We may expect a work of this kind to progress slowly at first.

The school on Arnandlia plantation was taught by Miss J. Holiday during the month. But she was not able to endure the fatigue of such a long walk, and has withdrawn. She is now teaching in town. A way, however, has been opened for Miss R. B. Speer to return to her school on White Hall. It would have gratified us much to have retained both places, but we could not well do it at present.

Our school register shows for the month of March the following figures: No. of days taught in the month, 18; pupils enrolled, 402; average attendance, 294; Sabbath school average attendance, 125.

Respectfully submitted,

J. C. K. FARIS.

WASHINGTON MISSION.

LETTERS FROM J. O. BAYLES.

WASHINGTON, April 12th, 1865.

MESSRS. EDS.—We have much to encourage us in our labors in the mission. In this world of sin, we cannot expect everything to be as we wish it, nor would it be best. Views of progress depend greatly upon that stand-point from which the work is viewed.

There are two classes of people whom I consider in error as regards the colored race. Those who think nothing can be done with the negro, and others who are too sanguine, giving too high a place to the emotional spirit with which he is endowed. He is emotional in worship, but equally so elsewhere, and as Satan is more active in seeking whom he may devour, than Christians seeking some to save, alas! the consequences.

We have an average of 200 in our day school, the larger part of whom we consider a superior class of scholars. We have large Sabbath schools and congregations on the Sabbath. The good order of the children on the Lord's day is rather remarkable. They sing the Psalms with gusto at all times. They are learning to appreciate our orderly and intellectual form of worship, which must be obtained before much can be done. An intelligent and experienced colored teacher told me that "*order* is the first thing to teach the freed people." The children and adults now sing David's Psalms when busy about their work; frequently in passing their humble abodes, we are cheered by "The Lord's my Shepherd," sung to some familiar melody. They cannot understand how man can make better songs than God.

The liberal contributions of clothing, &c., during the past winter, did much to alleviate suffering, made us many friends, and convinced them that we are true friends. In this way also, we have procured a library of some 275 volumes, containing much interesting and profitable reading matter. The Board has manifested great interest in the mission, and has facilitated the progress of the work by all means within its power.

Not a few have written to me regarding the removal of Freedmen to their respective States. That this may be accomplished, families must be accepted, who may not in all instances, fill descriptive lists forwarded to us. They desire to see the parties with whom they are to reside, generally need assistance, and require some one to pilot them to their destination.

"This is the Lord's doing, it is marvelous in our eyes," seemed the nation's response to the "fall of Richmond," as it appeared in large letters extending the whole length of the centre portico of the Capitol, so plain that a fool could not err therein. This we see written every where with regard to this long downtrodden people. They universally exclaim with reference to their change of condition, "'Tis the Lord who hath done so much for us!" We see it in the emancipation of thousands from the thralldom of slavery, in the wake of the nation's triumphant armies, in the numerous schools which have sprung up as by magic, in haughty Richmond's saying "I surrender" to the sable sons of Africa, in a colored minister's preaching in the Hall of Representatives during the past season, in the nation's new Chief Justice bowing his assent to one upon whom the sun has looked, as he asks permission to plead the rights of men at the bar, in the President and the nation's leaders declaring that the privileges of the colored man should be extended.

Do these things not tell us, and may we not hope from the onward march of civilization, that the struggle for the rights of this people will soon be among the things that were?

Yours,

J. O. BAYLES.

WASHINGTON, D. C., March 6, 1885.

MESSRS. EDITORS—Allow me through your magazine to make the following acknowledgments of moneys, &c., received during the past winter, for the relief of Freedmen in Washington:

2 boxes from 1st Congregation, Philadelphia.
14 “ “ 2d “ New York.

These boxes contained nearly all kinds of new clothing very extensive and valuable. Among them several boxes of shoes.

Cash.

1st Congregation, Philadelphia, per Wm. M'Knight,	\$10 00
Less express on box, \$1.50	\$8 45
2d Congregation, N. Y., per Wm. J. Wiggins, for Sab. Sch. Library,	50 00
Some members of Kortright Congregation, per Rev. R. L. Willson,	23 50
Wm. E. Floyd, Chillicothe,	5 00
Rev. Dr. Alvord for S. S. Library,	10 00

J. O. BAYLES.

BOARD OF DOMESTIC MISSIONS—REV. J. L. M'CARTNEY'S REPORT.

THE “Extracts from my Diary” recently published in the magazine, render it unnecessary, that in submitting my report I should do more than simply give a tabular statement of receipts and expenditures. In doing so, however, I desire to suggest again to the Board the propriety and importance of sending one or two of the ablest ministers in the church to Britain, on this mission. I am confident they would meet with considerable success. More now than heretofore, inasmuch as the success of Northern arms is rapidly turning public sympathies abroad into the true channel. It is important, because, 1st. It will give them an excellent opportunity for preaching to great multitudes our distinctive principles, and vindicating our position and history in this country. 2d. It will enable us, by means of extensive missionary operations at home, to make known much more generally our distinctive principles as a church in our own country. 3d. It will secure us the means whereby we can establish and support an institution for educating colored students for becoming missionaries among the emancipated negroes. This great work lies before the church—the greatest work of the century—a work that will demand earnest laborers for a quarter of a century to come.

Four million negroes are to be lifted up from the physical, moral and spiritual degradation to which ages of tyranny and oppression have sunk them. Who are better suited for this work than clever, educated men of their own color? Could the church en-

gage in a better work than this, of selecting from the multitude of emancipated negroes, twenty-five, or even fifty, of the most promising boys, and educating them thoroughly for the work?

Here in Northwood are two fine school buildings erected by the church, affording every facility for an enterprise of this kind. The community is just such as would encourage such a work. Already there is at the head of the school, a minister well known and tried for his devotion to the interests of this despised and degraded race, and one who in every way is competent to such an undertaking. Though not knowing his views on this point, I am persuaded he would heartily favor any wise and judicious plan for ameliorating the condition of the colored race. I am confident that thousands could be raised for the support of such a school, both inside and outside of the church, both at home and abroad. I have the most unlimited faith in its success if once undertaken with spirit and resolution. And why should not a church, always noted for her fidelity to the colored race, not distinguish herself by some such undertaking?

My financial report is herewith respectfully submitted.

Rev. J. L. M'Cartney, in account with the Board of Missions of the Reformed Presbyterian Church among the Freedmen.

DR.

1864. Oct. 25 to Dec. 7, To sundry amounts collected as follows, viz.

	£	s.	d.
Board Mills district, per Rev. G. H. Shanks.....	6	17	3
Collected by Mr. Orr Bennett, Board Mills.....		11	6
“ “ Mr. W. Chancellor, Solitude.....	2	13	6
Mr. David Ramsey, per Rev. J. D. Houston.....		4	0
Mr. Wm. Ramsey, “ “ “		2	6
Mr. James Milliken, “ Rev. Wm. Russell.....		2	6
Mr. Thos. Patterson, “ “		2	6
Small sums from members of Knockbracken cong., per Dr. Houston	1	19	0
Grange cong., per Rev. W. Ferguson....		12	8
Mr. Robert M'Connell, per Rev. John Hart.....		2	0
Mr. M'Andless, “ “		2	0
The Misses Hamilton.....	10	0	0
Ringham & Co.....	5	0	0
Mrs. Corbett.....	3	0	0
James P. Corry, Charles Findley, Robert Workman & Co. and Henry Gunning, each, £2.....	8	0	0
John Coats, John Getty, M. P., Thomas M'Clure, Henry Hawkins, W. Robinson, John Lytle, Mayor of Belfast, Dunbar & Co., Dr. Ritchie, John M'Retrick, W. Dobbin, Mrs. Alexander, Rev. Andrew Crawford, C. D. H. Campbell, Rev. George E. Stein, Rev. W. Johnson, Dr. H. M. Johnson, D. Hurst, Miss Orr, David Musgrave, Rev. Dr. Robson, Rev. Dr. Denham, J. Anderson & Co., James Stevenson, W. F. Bigger, Miss Houston and Robert Allan, each, £1.....	26	0	0
J. & J. Cooke.....	2	0	0
W. Cavin, Mrs. Major Lowry, each, £1.....	2	0	0
A. Black, W. J. Foster, H. Stevenson, James Clarke, A. Allen,			

	£	s.	d.	
J. Cuthbert, Rev. Mrs. Fleming, S. M'Auslin, J. Moore, Mrs. Chancellor, Dr. Dalzell, Rev. H. M'Caugh, Rev. J. R. Leslie, Rev. J. P. Willson, Mrs. Shaw, Mr. Edgar, H. H. Boyd, R. Jordin & Co., Joseph Gunning, and a friend and a widow, each, 10s.....	10	10	0	
H. & J. M'Millin and Mrs. Caldwell, each, 12 shillings.....	1	4	0	
J. Jackman.....		15	0	
Mrs. Anne Ferguson.....	40	0	0	
Collection in College Street South R. P. Church.....	7	5	0	
“ “ Ballyclare “ “	2	5	10½	
Cards from Newtownards.....		19	0	
Collection in “	1	6	6	
“ Strabane Church.....	4	9	0	
“ Cookstown, in addition to that acknow'ld elsewhere	3	11	0	
A lady in Belfast.....	2	0	0	
W. Spackman, L. M. Fowler and John Simms, Esqs., each, £1..	3	0	0	
Messrs. Jaffe Bros.....	1	0	0	
Dr. Edgar and Dr. Cooke, each, £1.....	2	0	0	
Mrs. M'Cann, Mrs. Grier and Mrs. Anderson, 10s. each.	1	10	0	
Messrs. George M'Carter, H. B. Smyth, Thomas C. Britton, Jas. Stevenson, Thomas Allen, W. M'Corkley, Richard Smythe, Wm. Dixon, Girvan & Co., W. Nevin, Jas. Smith, —. Baul, —. Harbison, —. Birkmyre, W. M'Clelland, Joseph Smith, Thomas Adair, J. A. Smith, Jos. Dinsmore, David Anderson, James M'Cormick, L. & J. Derby, John Wilson, S. E. Weir, W. M'Comb, J. H'Neil, Dr. Armstrong, Rev. J. W. Aiken, Mrs. Richie, and five friends, 5s. each.....	8	10	0	
Three friends.....		6	6	
Mrs. Dunlap, 4s., James Wilson, 6s. 4d.....		10	4	
Andrew Jackson, Wm. Miller, Mrs. Hamilton, Rev. Geo. Hamel, Rev. J. Kennedy, Wm. Cather, Miss A. Proctor, Miss Jane Doherty and Rev. N. M. Brown, 5s. each.....	2	5	0	
Miss Reily, 3s. 6d. Mr. Gettes, 7s. 6d., Rev. W. M'Clure, 6s.		17	0	
Thirty-nine persons, 2s. 6d. each; thirteen, 2s. each; thirteen, 1s. each; Mr. Moore and Mr. John Shephard, 3s. each.....	7	2	6	
Mr. Smith, of Findley & Co., Belfast.....	} Collected in Manchester, England.	2	0	0
Fleming, Knox, Aiken, and 2 friends, £1 each		5	0	0
Porteus & Paul.....		2	10	0
A friend			10	0
Sundry collections.....	1	4	10	
John Young, Esq., American Consul, 15 pairs cuffs and collars.				

Ca.	£182	1	0
1864. By Bill of Exchange.....	100	00	0
Jan. “ “	13	9	5
Dec. 2. Cash to J. Hays Euwer, set to acct. of D. Euwer, Treas.	20	0	0
Oct. Printing circulars		5	0
“ “ “ and cards.....	1	12	7
Nov. “ papers, use of hall, &c.....	1	10	0
“ Postage and stationery.....		10	0
Oct. Car and cab hire.....		14	0
Nov. “ “	1	15	0

		£	s.	d.
Oct.	Traveling expenses and board.....	8	5	0
Nov.	“ “ “	10	5	0
Dec. 1-7,	“ “ “	4	5	0
Nov. 28.	122½ yds. Hibernia Steam Mills sheeting, @ 8½ ¢ yrd.*	4	6	11
Dec. 3.	39 yards brown tweed, @ 1s. 4½d.....	2	12	10
“	70 yards blue-grey linsey, @ 7½d.....	2	6	0
“	6 pair grey blankets, @ 5s. 5d.....	1	12	6
“	1 “ brown “		5	6
“	1 “ “ “		6	5
“	Canvass, tarpaulin, expressage, &c.....		4	0
“	Balance due the Board.....	7	15	10
		£182 1 0		

DR. *J. L. M'Cartney in account with Board of Missions.*

1865. Jan.	To cash on hand, £7 15s. 10d., @ 240 ex.....	\$82 54
	15 pairs cuffs, donated by Dr. Young, American	
	Consul, sold at \$2.00.....	30 00
		\$112 54

CR.

1865. Jan.	By duty on goods for Freedmen, \$44.66 in gold,	
	purchased at 2.11½ ¢.....	\$88 10
	Custom house permit.....	25
	Power of attorney and custom house stamps.....	75
	Storage and wharfage at East Boston.....	1 55
	Packing case, cooperage and cartage.....	1 17
	Freight to Belle Centre.....	4 26
	Balance due the Board.....	16 46
		\$112 54

J. L. M'CARNEY.

This Board having learned soon after its constitution in the month of August, 1864, that there was a reasonable prospect of collecting some funds in Great Britain for the use of Freedmen's Mission, authorized Rev. J. L. M'Cartney to make the attempt. He cheerfully accepted the appointment. The result of his labor appears in report, read and filed and on our Treasurer's books. Therefore, in view of the diligence of Mr. M'Cartney, and of the kind and generous reception which he met in Ireland, where only he made any effort, owing to the necessary brevity of his stay abroad, the Board adopted the following resolutions, viz.:

1st. That the thanks of this Board be given to Rev. J. L. M'Cartney, for his labors abroad in behalf of our Freedmen's Mission Fund.

2d. That this Board tender its grateful acknowledgments to the friends in Ireland of the cause of the Freedmen's education and elevation, who have contributed through Mr. M'Cartney for this object.

* These goods are now in the hands of the ladies of my congregation, to be made up for the mission.

† Our missionary in Washington failed to get an order from the Secretary of War for the entry of these goods *free of duty*, because, as he said, they were not for negroes under the care of the Government. They were for the negroes in Natchez, and I have understood *they are* under Government care.

J. L. M'C.

3d. The Board cannot refrain from the expression in a more specific form, of its sincere thanks to Mrs. Anne Ferguson, of Belfast, for her lively interest in our Freedmen's Mission, as manifested by her very generous donation of £40 sterling, which has been applied to the establishment of the "Ferguson Fund," for the support of one teacher of Freedmen at Washington, D. C.

4th. That in the judgment of this Board, the subject of sending a deputation to the churches in Great Britain to prosecute this work so auspiciously began, should engage the earnest attention of Synod at its next meeting.

5th. That these resolutions be published in the *Reformed Presbyterian and Covenanter, Belfast Covenanter*, and a copy transmitted to Mrs. Anne Ferguson.

WILLIAM WILLS, *Secretary*.

Belfast Covenanter please copy.

PITTSBURGH PRESBYTERY.

PRESBYTERY met in North Union Church on April 12th, 1865—pursuant to adjournment. Daniel Reid was chosen Moderator. Mr. R. J. Sharp delivered lecture from Jer. 6: 27 to end, as trial for licensure.

Wm. Wills, Treasurer for Presbytery, reported as follows :

1864.	DR.
Oct. 19, For balance,.....	\$153 93
Nov. 8, " 1 coupon of \$1,000 U. S. 5-20 bond,.....	20 00
" " " \$50 " " "	1 50
Prem. on above,.....	13 47
1865.	
April 10, Cash rec'd from Mong. Congregation, per Mr. J. McConnel, ...	30 50
	\$259 40
1864.	CR.
Oct. 24, By cash pd. Rev. A. J. M'Farland,.....	\$25 00
Nov. 7, " " " Mr. J. Boggs,.....	15 00
1865.	
Mar. 18, " " " Rev. D. Reid,.....	37 50-77 50
Balance in Treasury,.....	\$181 90

Rev. J. Crozier, at his own request, was released from the pastoral charge of Monongahela congregation, in order to cultivate a more promising field in Indianapolis; and Rev. A. J. M'Farland was appointed to preach in said congregation on Sabbath, 16th, and declare it vacant.

The moderation of call was granted to Monongahela congregation—also to Pine Creek congregation. Dr. Sproull to moderate in former, and Rev. J. Galbraith in latter—at convenience of parties.

Mr. R. J. Sharp, having delivered necessary pieces of trial for licensure, being examined, &c., was licensed to preach the gospel.

Mr. W. J. Gillespie was taken under care of Presbytery as theological student.

A committee, consisting of Hunter, Sproull and Wills, was appointed to present a call from Kensington congregation upon J. W. Sproull, to candidate prior to meeting of Synod.

Committee on Supplies reported the following: MONONGAHELA CONG., ELIZABETH, *J. W. Sproull*, May 1st Sab. LONG RUN, *R. J. Sharp*, May 2d Sab. OIL CITY, *Shields*, April 5th Sab., May 1st and 2d Sabs.; *J. W. Sproull*, all June; and *T. Sproull* to organize congregation and hold sacrament in June, with such Elders as he can procure. PINE CREEK, *Shields*, April 4th Sab.; *Sharp*, May 1st and 3d Sabs.; *Rev. J. Galbraith*, June 3d Sab.

N. M. JOHNSTON, *Clerk of Presbytery.*

NOTICE OF RECENT PUBLIC EVENTS.

SINCE our last issue the armies of the United States have gained important victories over the Confederate forces. The taking of Petersburg and Richmond, followed by the surrender of Lee's army, has brightened the prospects of a speedy peace. Sherman, too, appears to have Johnston in his power, but according to the latest accounts, has failed to use well his advantage. The rebellion seems to be about crushed, a cause of thanksgiving to all who abhor oppression and treason.

But the nation has received a terrible blow. In the midst of its rejoicing for victories, the President fell by the hand of an assassin. On the night of the 14th of April, in a theatre, he was shot through the head and died next morning. Words cannot express the execration due to the deed. The event filled the land with sorrow. There is reason to fear, however, that the hand of God has not been observed as it should be in this providence. God called to this nation in his Word to "rejoice with trembling." Ps. 2: 11. The call was unheeded. He repeated it in his providence, and made his voice be heard. He put the cup of trembling into the hands of the people and made them to drink of it.

But will this severe visitation bring the nation to repentance? Alas! there is reason to fear that when God's hand is lifted up they will not see. Is. 26: 11. Idolizing of men, one of the nation's sins, has never been so gross as since the infliction of the terrible judgment. While all due respect to the remains of the late President was proper, there was no reason for showing a veneration approaching to worship. It is a dreadful sin, to honor the creature more than the Creator. We have sad forebodings. The rebuke of God has failed to awake the nation to its duty, and we fear that he will speak again, in his providence, in a manner still more terrible.

T. S.

DIED, April 26, ARCHIBALD DODDS, in the 80th year of his age, long an esteemed member of the Brookland branch of Rev. R. Reed's congregation.

ACKNOWLEDGMENTS.

COMBINED SERIES.—Allegheny, J. Aiken R. J. Grier, each 1-3, 3.00; H. F. Kirk, 3, 4, 2.00; John Boggs, S. Caskey, W. Anderson, R. Bovard, R. Gibson, Mrs. Willson, Barkhamsted, A. P. Beers, each, 3, 1.00; Birmingham, Mary B. Stewart, D. Parks, Thos. Mitchell, each, 2, 1.00; Jno. McKinley, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4, 1.00; Black Ash, Jas. M'Diil, Brockwayville, D. Longwell, Brownsdale, R. Dodds, Wm. Tait, Jas. Anderson, J. R. Dodds, Mrs. Harvey, Jno. Forsythe, Wm. Douthett, each, 3, 1.00; Jno. Crow, 1-3, 3.00; Butler, A. M'Millan, Burrell, A. Miller, Caldwell's Prairie, C. Fisher, California, J. S. Logan, Candor, Wm. Connor, Cazenovia, Jno. Service each, 3, 1.00; Canonsburg, Miss M. J. Beggs, 2 3, 2.00; Cherry Valley, D. George-Chicago, Wm. W. Armstrong, Clarinda, John Taggart, each 3, 1.00; Clinton, Jno. R. Davis, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4, 1.00; Coulterville, H. Kennedy, 3, 1.00; Crawfordsville, I. M'Kenry, 1-4, 4.00; Davenport, Jno. Hanna, Dartown, Miss Mary Herron, Dodgeville, W. M'Clement, W. Wylie, each 3, 1.00; J. Boal, 1-3, 3.00; East Liberty, D. Parkhill, Echo, J. M'Elwaine, Elliota, John Young, Mrs. Rice, each 3, 1.00; A. S. Boyd, 2 copies 3, 2.00; Jacob Van Aernam, 3 4, 2.00; Elizabeth, Mrs. S. S. Ingles, 2 3, 2.00; W. Miller, J. Elliott, Sr., J. Elliott, Jr., Enon Valley, H. M'Cowan, J. Cook, Florence, Thos. Ramsey, Flackville, Miss Mary Alexander, each 3, 1.00; W. Hall, 2 3, 2.00; Galigher, N. M'Knight, Jno. Galbraith, Horton, J. Sharp, Hickory Point, Rev. R. M. C. Thompson, each 3, 1.00; Henderson, D. Porter, 3-5, 3.00; Indian Run, W. Boyd, 3, 1.00; Kittanning, D. Wallace, 2 3, 2.00; Leatherwood, Mrs. Martha Anderson, 1-3, 3.00; Lucesco, Rev. R. Reed, R. M'Cracken, Mercer, H. Rainey, each 3, 1.00; W. Rogers, Rev. J. J. M'Clurkin, each 2 3, 2.00; Milford, Mrs. Gamble, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4, 1.00; Morning Sun, W. Caskey, New Concord, R. Galbraith, J. Galbraith, R. Pinkerton, D. Armstrong, New Brighton, J. Hutcheson, New Wilmington, S. R. Galbraith, New Galilee, Jas. M'Anlis, John Young, each 3, 1.00; Jas. M'George, 2 3, 2.00; New Castle, W. Stewart, 2, 1.00; D. M'Clelland, 2 3, 2.00; New Texas, W. J. Dougherty, 1-3, 3.00; Susan A. Boice, Noblestown, John Slater, Norwich, Jno. Gibson, each 3, 1.00; North Washington, J. Dunn, 1-4, 4.00; Orange, Jno. Huston, Oscar, Jno. Wilkins, Petaluma, Cal., Jas. E. Arbuckle, each 3, 1.00; Peoria, Mrs. E. Stewart, 1-3, 3.00; G. Lang, 2, 1.00; A. Johnston,* 2 3, 2.00; Petersburg, J. Carson, 2, 1.00; Philadelphia, Jas. M'Knight, Robt. Sterrett, R. J. Richie, M. D., Nancy M'Donald, Pittsburgh, W. Jordan, each 3, 1.00; D. M'Kinnell, 2, 1.00; Thos. Martin, D. Chestnut, each 2, 3, 2.00; Pleasantville, S. Hammil, 3, 1.00; Plumer, R. Wylie, 4, 1.00; Port Byron, E. P. Feaster, 1-3, 3.00; Port Hope, J. Tisdeed, 3, 1.00; Punxtatuney, W. Dunlap, 2 3, 2.00; Richmond, J. Berry, 3, 1.00; Rose Point, Rev. J. C. Smith, Thos. Young, each 2, 1.00; Rockdale Mills, Martha Osborn, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4, 1.00; Rural Ridge, Jas. Dickson, 3, 1.00; Scrubgrass, D. Reed, 1, 1.00; Jas. White, of Wayne, Sandy Lake, Wm. Porter, Sandspring, Peter Guthrie, each 3, 1.00; Saxonburgh, G. Love, 1-3, 3.00; Salem, Mrs. Huston, Sherrersburg, Mrs. Boal, each 1 2, 2.00; Smithfield, Miss B. A. Crozier, 3, 1.00; Southfield, W. Young, 2, 1.00; Sparta, Wis., Jas. Rowan, $\frac{2}{3}$ 2 3, $\frac{1}{4}$ 4, 2.00; St. Louis, Jno. Ingram, Tallycavey, Jas. Campbell, Jr., C. Anderson, S. Anderson, Jas. Campbell, Sr., Mrs. N. Donaghue, Titusville, J. Boggs, Toronto, Mrs. Jas. Oliver, Topsham, H. R. M'Neice, each 3, 1.00; A. Shields, 2, 1.00; Tranquility, M. Hemphill, Union, Jno. Dodds, W. Dean, S. Crow, each 3, 1.00; Jas. Downie, 2 3, 2.00; Venice, Mrs. J. Robb, J. George, Rev. W. Slater, Waukesha, R. C. Turner, West Hebron, A. Melaffey, G. Keys, W. Dennison, H. Dennison, J. M'Neil, Wheeling, Mary J. Watterson, each 3, 1.00; York, A. Hutton, 2, 1.00; A. M'Kean, 1, 1.00; Zanesville, John Anderson, 3, 1.00.

Elliota, T. Elliott, $\frac{2}{3}$ 1; Scott, R. J. Shields, $\frac{2}{3}$ 1, 67c.; Balm, S. Allen, 3; Boston, Maria A. Grow, 3; Birmingham, W. Marshall, 2; Bethel, D. M'Alister, 3; Delhi, T. Arbuckle, 3; E. Topsham, E. Arthur, 3; P. M'Niece, 3; S. Mills, 3; R. Mackln, 3; J. Lang, 3; J. Divoll, 3; E. Corinth, E. Keenan, 3; East Cambridge, J. L. Bailey, 5; Fowlerville, Mrs. Wm. M'Cracken, 4; French Mountain, J. M'Kinney, 3; Hendersonville, W. Porter, Jr., 2; Jordan's Grove, J. H. Marshall, 3; W. H. Finley, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4; Kortright, Mrs. N. Spencer, 4; Lind, S. W. Marshall, $\frac{2}{3}$ 3, $\frac{1}{4}$ 4; Mercer, R. Allen, 3; Morning Sun, S. Faris, $\frac{1}{2}$ 2, $\frac{2}{3}$ 3; N. Galilee, Jane M'Anlis, $\frac{1}{4}$ 1, $\frac{2}{3}$ 2; N. Fairfield, Mrs. M. K. Trotter, $\frac{1}{2}$ 1, $\frac{2}{3}$ 2; Peoria, J. Guthrie, 4; Philadelphia, Jane

* Incorrectly credited J. Johnston, in March number.

 The congregation of Ramsay, C. W., has made out an unanimous call for Wm. R. Shields.

Brown, $\frac{1}{2}$ 2, $\frac{2}{3}$ 3; M. Mitchell, 3; Pike Pond, F. Mitchell, 3; Sandusky, Mrs. Crawford, 4; Salem, M. Mark, 3; R. Rock, 3; I. Reid, $\frac{1}{2}$ 3, $\frac{2}{3}$ 4; Union, Rev. J. Galbraith, $\frac{1}{2}$ 3, $\frac{2}{3}$ 4; Washington, W. Allen, 2; York, J. Milroy, $\frac{1}{2}$ 1, $\frac{2}{3}$ 2; each 1.00; Brownsdale, D. Renfrew, $\frac{1}{2}$ 2, 3, $\frac{2}{3}$ 4; Bono, Miss M. Ferguson, $\frac{1}{2}$ 1, 2, $\frac{2}{3}$ 3; Lansingburg, Miss M. McGiffin, $\frac{1}{2}$ 2, 3, $\frac{2}{3}$ 4; Londonderry, F. Moffatt, $\frac{1}{2}$ 3, 4, $\frac{2}{3}$ 5; Titusville, H. Wright, 4 5; W. Topsham, J. Dickey, $\frac{1}{2}$ 2, 3, $\frac{1}{2}$ 4, each 2.00; New Alexandria, W. Workman, $\frac{1}{2}$ 1, 2, 3, 2.35; Peoria, J. Johnson, 1, 2, $\frac{2}{3}$ 3, 2.67; Titusville, D. Stewart, 2, 3, 4, 3.00; Whitestown, W. Allen, $\frac{1}{2}$ 1, 2, 3, 4, 5, $\frac{2}{3}$ 6, 5.00.

COVENANTER.—Elliota, T. Elliott, $\frac{1}{2}$ 18, 33c; J. Elliott, 16; Scott, R. J. Shields, 17, $\frac{1}{2}$ 18, 1.38; Peoria, J. Johnston, 16, 17, $\frac{1}{2}$ 18 2.33.

New Concord, T. Neilson, 1.35; Jordan's Grove, R. B. Cathcart, 1.50; J. Matthews, 3.00; Sparta, J. B. Weir, 1.00; J. Houston, 1.00. This was all received at Synod and credited then, but omitted in the Acknowledgments.

REFORMED PRESBYTERIAN.—Allegheny, R. J. Grier, Birmingham, A. Bell, each 8, 1.00; C. Brooks, 7, 1.00; W. Henning, 4, 5, 2.00; Brownsdale, Jno. Crow, 6-8, 3.00; Crawfordsville, J. Purvis, 4-8, 5.00; Leatherwood, Mrs. M. Anderson, 8, 1.00; North Washington, J. Dunn, 6-8, 3.00; Port Byron, E. P. Feaster, Scrubgrass, D. Reed, Salem, Mrs. Huston, Scott, R. J. Shields, Winfield, J. Boal, each 8, 1.00; Saxonburg, G. Love, 7, 8, 2.00.

The Synod of the Reformed Presbyterian Church will meet in Utica, Ohio, on Wednesday, May 24, at 10 A. M.

We hope attention will be given to bills sent in this issue, and we remind delinquent subscribers, that one dollar and fifty cents will be required for the current volume, of all remaining unpaid after the meeting of Synod.

RECEIPTS FOR DOMESTIC MISSIONS.

1865.		
March 21,	J. C. K. Faris, per Rev. D. S. Faris,.....	\$ 5 00
" 22,	David McCallister, White Lake, N. Y.,.....	50 00
" 24,	Wm. Brown, Philadelphia, acknowledged in April No. of Reformed Presbyterian and Covenanter,.....	135 00
" 30,	Mrs. Agnes Calderwood, Craftsbury, N. Y.,.....	1 00
" "	Rev. Robert Shields,.....	6 00

D. EUWER, *Treasurer.*

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1865. March 28, Interest collected by Alexander M. Orr, 5.40; Robert M'Elhany, int., 1.30; Wm. J. Reed, 5.00; Sharon congregation, 17.00; March 29, Wm. J. Dougherty, int., 3.37; Wm. M'Cune, 3.00; W. G. Slater, int., 3.00; March 30, Rev. Robert Shields, 6.00; April 1, Thomas Barber, int., 2.40; Alex. Miller, int., 3.00; Thos. Dunn, int., 1.50; Abram A. Smith, int., 1.25; J. Dodds, int., 3.60; S. M'Crum, 90 cts.; April 4, Saml. Black, int., 4.50; John Boggs, int., 3.00; James Best, int., 3.00; April 5, Isaac M'Henry, int. in full, 2.38; April 11, Jonathan Rowan, int. from Rev. A. J. M'Farland, 3.00; Charles Temple, int. from Rev. A. J. M'Farland, 1.50; April 14, John Wylie, Muskingum, int., 1.09; Amos Morgan, int., 60 cts.; James M. Glade, int., 70 cts.; David Hawthorn, int., 4.70; John Irwin, Tomika, int., 1.00; John Robison, int., 1.00; April 17, Collection from Beaver congregation, 16.00.

ENDOWMENT FUND.

March 28, Robert M'Elhaney, 25.00; March 29th, W. J. Dougherty, 25.00; April 1, Thos. Barber, note, 20.00; Alex. Miller, note, 25.00; Adam A. Smith, 10.00; April 5, Isaac M'Henry, balance of note, 13.62; Charles Temple, note, 12.50; April 14, John Wylie, Muskingum, principal, 20.00; Martha M'Cammon, note, 10.00; James M. Glade, note, 10.00; David Hawthorn, Jonathan Creek, 33.00.

D. GREGG, *Treasurer.*

COMBINED SERIES.

VOL. III.—No: 6.

THE
Reformed Presbyterian
AND
Covenanter.

JUNE, 1865.

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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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Editors' address, "Allegheny, Pa."

BOOK NOTICES.

GREAT UNION SOIRÉE of the Free United Presbyterian and Reformed Presbyterian Churches.

We have before us, in pamphlet form, an account of this meeting, which was held in Paisley, Scotland, early in March this year. A very respectable number of ministers and gentlemen of these churches met in the Free High Church, to hear and consider what we may call an informal report of the proceedings of the committees on union, appointed by those bodies. Able addresses were delivered by four speakers; all of them presenting much important truth; but, with very unimportant exceptions, the speeches were merely upon the abstract question of Christian and ecclesiastical union. We do not doubt that there is room, and even a call for the consideration of this question; but we need hardly say that nothing can or ought to be done in the way of actual union until there is union in conviction and judgment. Union at the expense of sound principle would be anything else than a blessing.

J. M. W.

THE UNITY OF THE CHURCH. By the Rev. W. Milroy, B. A. Penpont, Scotland.

This is a pamphlet of 18 pages, containing a discourse by our former pupil, on a very important subject. He considers three points: 1. This unity. 2. Our failure to realize it. 3. Our present duty to promote it.

Each of these is quite fully handled, and with the known ability of the author, and, in general, we may say the principles relating to church unity are well and closely stated and enforced. Still, we must add, that we find here the same principle which we have already controverted, viz. that the relaxing, or rather the withholding of discipline in connection with certain acts, does not infer any ecclesiastical sanction to them. With this exception, the discourse may be read with profit. J. M. W.

FRIENDLY MEMORIES OF A FRIEND IN CHRIST. A Sermon on the occasion of the death of the Rev. G. R. M'Millan, A. M. By Rev. J. M'Millan.

We thank the author of this discourse for the copy sent us. It is an affectionate and earnest tribute to the memory of a relative and ministerial brother. The deceased was highly and deservedly esteemed. T. S.

T H E

Reformed Presbyterian and Covenanter.

Vol. III.

JUNE, 1865.

No. 6.

REMARKS

ON AN ARTICLE IN THE MARCH NO. OF THE REFORMED PRESBYTERIAN AND COVENANTER,
ENTITLED "THE TIMES AND OUR DUTIES."

Continued from page 107.

The third argument is—"The war in which the country is now engaged is a just one."

We reply, if it be right to defend and maintain the Constitution of the United States, undeniably the war is a just one—if wrong, the war is not a just one. But is the war really for this purpose? How shall we determine? The Professor informs us, in this connection, that "neither the President nor Congress had, or have now, the right to say what is the object of the war." A very singular assertion this. Right or wrong, certain it is the Constitution of the United States clothes Congress with power "to declare war," "raise and support armies, &c.," which necessarily includes the right to say what the war shall be for; and makes the President "commander-in-chief of the army and navy of the United States." In the exercise of this power, Congress has declared war, and defined its object to be the defense of the Constitution and preservation of the Union. The President has, in almost innumerable instances, proclaimed that the vast forces put at his disposal shall be wielded by him for the purposes above specified. One would think, with any reasonable mind, this should be conclusive as to the great end contemplated by the nation in the war. So explicit is the testimony on this point that even the Professor cannot deny that in some sense it is for the Constitution. But the Constitution is merely "a piece of paper." And here we are treated to feats of logic that pass all comprehension. "Does any one believe," asks the Professor, "that in speaking of the Constitution, it is the document, so called, with its particular provisions, that is meant? The people of the United States are not absolute fools. They mean by the Constitution, the integrity of the country, &c." Forgetting himself, however, in the very next paragraph he tells us that after all it is the "paper document" that is meant; not how-

ever the paper document as it now is, but as it is to be, when amended, as "is demonstrated beyond cavil or question by the efforts now making to amend it." Was anything like this ever heard of among Reformed Presbyterians before! And bad as the nation is, can we believe it capable of such shocking practices of Jesuitism and dissimulation?

Let us look at the principle in some of its applications. Take, for example, one of the numerous cases that, by common report, occurred among us last fall. A member of the church voted at the Presidential election. If an alien, he was qualified for being an elector by swearing to support the Constitution of the United States. And whether an alien or not, his representative must take that oath before he could be admitted to act in any official capacity. The voter is called to account by the session that has the oversight of him in the Lord, for violating the law of the church, and sinning against God, in swearing to support the Constitution, &c. He replies: I did indeed swear to support the Constitution of the United States; but "does any one suppose I meant the document so called, with its particular provisions?" Honored fathers and brethren, "I am not an absolute fool," I meant "the integrity of the country, &c." Or if I did mean the paper document at all, it was not that document as it is, but as it is to be when amended, and made what it should be.

Yet this is an application of the principle just as legitimate as the other; and we thus see that the Professor, whether consciously or unconsciously, is in reality attacking the grand distinctive standing of the Reformed Presbyterian Church.

The principle which the Professor has stated, if we apprehend it aright, would, if carried into universal application, destroy all faith and nullify every obligation. A man may swear to support the Covenants, National and Solemn League: but they are only pieces of paper; and he may mean something entirely different from these "paper documents." So of the Confession of Faith, and of every written instrument whatever. It must be rejected, therefore, as entirely spurious and untenable. The design of this war on the part of the nation, is now, what it has ever been proclaimed to be, the defense of the Constitution and preservation of the Union; whatever Providence may bring out of it. And hence we maintain, that from the standpoint of the Reformed Presbyterian, it must be regarded as unlawful. Indeed the evidence that the war, which humanly speaking is now approximating its close, is and has been prosecuted *mainly* and for the *general end* of maintaining the Constitution and preserving the Union, is so abundant, conclusive and overwhelming, that it is absolutely amazing any one should for a moment think of controverting it. And to attempt to justify it by denying its oft declared purpose, and to vindicate the propriety of Covenanters setting up a false issue, we can only regard as a delusion by which men deceive themselves, or a mask to conceal the hatefulness of what would otherwise appear to all an undisguised and aggravated defection.

But further, even though the war were just and right, as regards the object contemplated, it would not be lawful for Covenanters *to join with the armies of the nation* for the attainment of this object. We must make our appeal here directly to the Scriptures. And as clearly teaching this doctrine, we refer:

1. To 2 Chron. 16: 1, &c. "In the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying, There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold: go, break thy league with Baasha king of Israel, that he may depart from me," &c.

Now observe, Baasha king of Israel had come up against Judah. It will not be denied, we presume, that Asa had a right to defend himself against the invader Baasha. The war, then, which he waged against him was a just and lawful war. Yet he is reprov'd for calling to his aid and associating with the king of Syria. "Herein thou hast done foolishly; *therefore*, from henceforth thou shalt have wars."

2. 2 Chron. 19: 2. "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."

If ever an ungodly king waged a just war, Ahab's against the Syrians on this occasion was such. Jehoshaphat, king of Judah, aided Ahab in this war. Upon this, we remark:

(1.) Jehoshaphat does not appear to have been led, by this association, into the practice of idolatry.

(2.) Ahab had previously given some evidence of repentance, 1 K. 21: 27. Then in 1 K. 22, immediately follows an account of this confederacy.

(3.) The enemy was the king of Syria. Jehoshaphat did not join with Ahab against God's people, but against the idolatrous Syrians.

(4.) The end or object of the war was good, just and right, viz. the recovery of Ramath Gilead, which belonged to the territories of Ahab. Josh. 20: 8. And further, was withheld from Ahab in violation of treaty or covenant. 1 K. 20: 34.

(5.) Jehoshaphat was personally interested, his family being connected, by affinity, with the family of Ahab. 2 Chron. 18: 1, and 2 K. 8: 16-18.

(6.) His mode of proceeding manifested that he feared God, was pious and commendable. 2 Chron. 18: 4.

(7.) Jehoshaphat's purposes and designs were, no doubt, good; viz. as is supposed, to promote the peace and safety of his own kingdom, and prevent a new war between Israel and Judah, such as had been between his father Asa and Baasha; as well as to assist Ahab in recovering his own. 2 Chron. 16: 1.

Yet he is reproved for aiding Ahab, not because the war was an unjust one, but because of the character of those with whom he associated in this enterprise. "Shouldest thou help *the ungodly, &c.*"

3. 2 Chron. 25: 5-7. Amaziah king of Judah was undertaking a campaign against the Edomites. He procured, by the payment of a hundred talents of silver, the assistance of one hundred thousand Israelites. A man of God is sent to admonish Amaziah, not that the war was unjust, not to desist entirely from his undertaking, but to dismiss the one hundred thousand Israelites; and solely for the reason that God was not with them.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Whatsoever things were written aforetime were written for our learning." And certainly the doctrine taught us in the above passage, is military associations with the ungodly are unlawful, even though the end contemplated be good and right.

4. Isaiah 8: 12, 13. The situation and circumstances of Judah at this time are described in Isa. 7: 1, 2. The kings of Syria and Israel had confederated to make war upon Ahaz king of Judah; and none, we presume, will doubt that Ahaz was perfectly justifiable in defending himself. But the unbelievers in Judah, as Gillespie remarks, perceiving the evil, and distrusting their own ability by themselves to manage so great a war, invoke the aid of the king of Assyria. 2 K. 16: 6-9. In this trying emergency, Ahaz "sent messengers to Tiglath-pileser king of Syria, saying, I am thy servant and thy son; come up and save me, &c." It was in reference to this military association with the Assyrians, in a war considered in itself entirely just and lawful, that God, by his prophet, addressed these words to his people: "Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." The fear of God rightly in exercise, and such confederacies, are absolutely incompatible.

5. 2 Cor. 6: 14, 18. "Be ye not unequally yoked together with unbelievers, &c. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, &c."

Were not the armies of Israel defeated before Ai, because there was an ungodly Achan in the camp?

These Scriptures are adduced merely as specimens of the teaching of the Word of God on this point. And they render it obvious that military associations with the profane and wicked are forbidden even when for a *good end*; much more then for a *wrong end*, as in the present war.

We might further observe, that the ground of the prohibition, as frequently stated in the Scriptures, is *moral*, and therefore perpetually binding, viz. "lest they make thee sin against me;" "it will surely be a snare with thee;" "lest it be for a snare in the midst of

thee;" "they were mingled among the heathen, and learned their works;" "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

As in harmony with these Scriptures we might here again very appropriately refer to the Solemn League and Covenant, Acts of General Assembly, testimonies, judicial deeds, and practices of our reforming ancestors, touching this question. All are aware, who have properly examined this matter, that it was both their doctrine and practice, when they possessed the reins of power, to purge out from the army, so far as practicable, all who were not of a blameless and Christian conversation; and when the wicked bore rule, to refuse entirely all association with them in arms, whether the object of the war was right or wrong. And when we remember that the church has all along occupied this ground—that all her judicial action on this subject is in condemnation of military associations with the ungodly, and that the above Scriptures, with numerous other of a similar character, are repeatedly quoted by her judicatories as affording proper foundation for her adjudication on this point, we may be very confident that, in this position, we are sustained both by the Divine Word, and the authority of the church.

It may possibly be objected, that those with whom association in counsel and arms was forbidden, so often and so emphatically, by the ancient deeds of the church, were *malignants*; and that consequently these deeds have no bearing upon, and determine nothing respecting our joining with the armies of the United States. True, *malignants* are repeatedly mentioned; but the prohibition is not confined exclusively to those who were thus designated. It is extended to "sectaries," "papists," "prelatists," "fugitives from kirk discipline," and those not "of a blameless and Christian conversation."

But who were the *malignants* of Scotland? It is a mistake to suppose that they were a set of monsters in human shape, so corrupt in principle, and so flagitious in life, as to admit of no comparison with the vile, unscrupulous and unprincipled of other countries and other times. They were royalists, supporters of the arbitrary claims of the king, some of them destitute of principle, profligate in life, and steeped in vice; and some of them moral and decent in their deportment. But they were enemies to the Covenants, National and Solemn League; and to the Reformation, civil and religious. The term *malignants*, in 1643, and afterward, designated those that refused to take the Covenant. "And taking the definition of *malignants*, given by the declaration of both kingdoms joined in arms, anno 1643, to be just, which says, '*Such as would not take the Covenant*, were declared to be public enemies to their religion and country, and that they are to be censured and punished as professed adversaries and *malignants*;' it cannot be refused, but that the prelatial party in England, now joined with, are such." (Old Scot. Tes., page 68.) More than one hundred years after the second Reformation, and nearly three quarters of a century after the close of the persecution, we thus find the Re-

formed Presbyterian Church, in her Testimony, declaring the English to be a nation of *malignants*, in the sense in which the term had been used in the deeds of the church forbidding military associations with them. This nation is as truly *malignant* as Britain; for it spurns and repudiates the Covenant. Hence the conclusion is reached that all those acts and testimonies that condemn and forbid joining in arms with *malignants*, must be interpreted as condemning such associations with the United States, as at present constituted.

In bringing our remarks to a close, we would observe that, in our opinion, the tendency of the Professor's article is to lower the position of the Reformed Presbyterian Church. Indeed, the Professor appears to have almost entirely forgotten the true distinctive position of the church. Wherein does the Reformed Presbyterian Church differ from the churches around us? According to the Professor, scarcely at all. She is but one of the witnessing churches. Yet we do not read in the Book of Revelation of anything more than *one* measured temple; or of any but *one* church of the two witnesses. For one, at least, I desire to enter my most solemn protest against the exposition of our character, and standing, and relations, and duties as a church, given by the Professor. It is, in my opinion, radically, essentially and almost wholly wrong; and must lead practically, if carried out to its legitimate results, to an open abandonment of her former principles, and to blending, mingling and incorporating with the churches and nations.

There is something about the Reformed Presbyterian Church that distinguishes her from the churches styled evangelical, in a far different sense from that in which these churches are distinguished from each other. What is it? It is that the Reformed Presbyterian Church is, and has been, *a witnessing church*, in a sense in which the other churches have no rightful claim to this character whatever.

It is true, "our forefathers in Scotland, before and after 1688, spoke of themselves as a remnant of the Church of Scotland." But they did not mean by this that there were other churches that had any just claim to be regarded as "the Church of Scotland," or as "a remnant of the Church of Scotland." Their idea was, the Church of Scotland was no more; only a feeble remnant was left; and they held that they themselves constituted that "remnant."

And as regards their relation to Scotland as a nation, to the civil authorities before and after 1688, they tell us in the following language, how "their country was ever before them." And moreover, as it is necessarily requisite to the constituting of the relation between magistrate and people, that there be a mutual and voluntary consent; and as the community of Presbyterian Covenanters did never at or since the Revolution, give such consent; but, on the contrary, have, in the most public manner, protested against the Constitution, and installment of rulers in agreeableness thereto, as being contrary to the word of God, covenanted constitution, and fundamental laws of the nations; as is evident from their

printed testimonies and declarations. It follows that their state is that of an oppressed people in passive subjection to a conquering power, whose duty is to wait with patience upon Israel's God for his return to revive his work and recall the bondage of his Zion. How different, according to the Professor's exposition, the relation which Covenanters should now consider themselves as sustaining to the United States.

And as to their patriotism, it was such, though true and genuine, as to utterly refuse to fight for their country, as thus constituted; no, not even to overthrow the intolerable usurpation and persecutions of the tyrant James. Witness their refusal to engage in the Argyle expedition, and their condemnation of joining the Angus or Cameronian regiment. In a word, their declarations and testimonies and practice as regards their relations to the churches of the time, and their country, were the very reverse of what the Professor would have us believe, as we have shown from their own statements. And their example should teach *us* an important lesson now, as regards *our* relations to *our* country.

We may note also in this connection, that there is not an argument the Professor has employed, or can employ, in vindication of the propriety of Covenanters taking part in this conflict, that will not apply, in all its force, to justify them in entering the political arena, and rendering their aid and conjunction in every department of government. Are we reminded that Covenanters have a stake in the country; that its life is in peril; and that it becomes our imperative duty to co-operate with the armies of the nation to save it from destruction by a malignant foe? We reply: the ruin of the country may be effected by a corrupt political party, as well as by insurgents in arms; and if the argument is worth anything, it must lead to the conclusion that we should co-operate with the purer political party to avert national disaster and ruin. And so on indefinitely.

But what does the Professor mean, in denouncing as most unfounded, the notion entertained by some respecting the present and continued existence of "a peculiar people?" Considering his position and influence, it, we apprehend, augurs for the church something exceedingly painful to contemplate. Our peculiarities must be dropped. His observations, in this part of his article, excite at once astonishment and indignation. Let it be noted that it is to New Testament Christians Peter addresses the language, "Ye are a peculiar people." In an important sense, it is true, this is to be understood of all genuine Christians. But still we must add, we have misapprehended the whole teaching of the Scriptures on this point, and particularly that of the Book of Revelation, if we are not given to understand that the *two witnesses* are "a peculiar people," whose place during the whole antichristian period, is in the *measured temple*, and in the *wilderness*, and who are not at all mingled or incorporated either with the outer court worshipers, or with the political organizations of that period. And to intimate to us that they are and ought to be "a peculiar people," yes, if you will,

even "a kind of New Testament Jews," they are expressly distinguished from the "gentiles," to whom the outer court and the holy city are "given." They stand out isolated and distinct from the churches and the nations. And while "all the world wondered after the beast, and worshiped him," they, a *remnant*, "keep the commandments of God, and have the testimony of Jesus Christ." By a faithful testimony against immoral civil and corrupt ecclesiastical power, they "tormented them that dwelt on the earth." And when the lightnings and thunders and earthquakes come that shatter and lay in ruins civil and ecclesiastical systems that have been hostile to "the word of their testimony," they are prepared for uniting with the four and twenty Elders in saying: "We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned." They have no such stake in any of the immorally constituted governments of the earth; their interests are not so interwoven and bound up with them, as to lead them either to fight for, or even desire their continuance. But on the other hand, when *Babylon* and the *Beast* are whelmed in one common ruin, and others, in intensest agony, are lifting loud and bitter the wail of lamentation, *they* are called upon to rejoice, yea and do rejoice.

We cannot better express our views on this point than by quoting from Dr. M'Leod's Lectures on Revelation. In his lecture on the Third Woe, he says:

"When the saints are said to rejoice in *them*, (*i. e.* the terrible scenes of the *Third Woe*) it is because these judgments are in the providence of God introductory to the millennium. It is in the birth of the child, and not in the pangs of travail, that the parents and the friends rejoice. It is on account of their effects that the saints are required to rejoice in the judgments of God upon the nations of the earth; and therefore do they rejoice. Ps. 97:8. 'Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.' To those pious men, who do not suffer themselves by interest, by prejudice, or by partialities, to become blind to the immoral character of the kingdoms of this world, it is certainly gratifying to witness the period of their overthrow; to live to see, in these overturnings, the answer of many prayers; and to have laid before their eyes, those miracles which confirm their faith in the sacred predictions, and in the infinite perfections of their God: for in the light of miracles the fulfillment of prophecy ought uniformly to be contemplated. It is with high ecstasy that this very period of the world will, a very few years hence, be celebrated according to the text now under discussion. 'We give thee thanks, O Lord God Almighty; because thou hast taken to thee thy great power, and hast reigned.' p. 159.

"While the many pastors and teachers of the church are occupied in promoting, by other methods, the interests of Christ's kingdom, there are a *few*, of more public spirit, of more correct information, of greater fidelity to the sacred concerns of the Christian world, and of less subserviency to the schemes of temporizing politicians, who deliver up to the angels the plagues which come upon the nations. They do so, by explaining and applying the predictions—by testifying against lawless power—by plainly pronouncing sentence from the Word of God, upon the opposers of righteousness—by actual

encouragement to the instruments of vengeance, and by prayer for the overthrow of Satan's kingdom, including the several kingdoms of the Roman earth. (And we would add, including equally the government of the United States.) Ps. 79:6, 7. 'Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place.'

"Judgments, inflicted upon the nations, for the sake of the church, ought certainly to be approved of by her members and her ministers. We are bound to pray for them, as appears from this verse, and also from the example of Jeremiah, 10:25. We are moreover required to rejoice in them. Ps. 48:11. 'Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.' Nor is this inconsistent with that benevolent and merciful spirit which becometh the disciples of our Lord. It is assuredly consistent with piety to acquiesce in what its author finds necessary, for his own glory, to do; and the charity of Christians cannot be sincere, when it tends to prevent what the Redeemer himself, in his mercy to them, performs in support of true religion. Is it inconsistent with the holiness of angels to approve of the divine justice in the punishment of men? Is it not consistent with the holiness of God to reveal his wrath? And can it then be inconsistent with an evangelical disposition to rejoice in the overthrow of the nations that do hurt to the church of God, and so oppose the best interests of the human family?

"Christians cannot, I admit, entirely divest themselves of solicitude for the prosperity of the civil communities to which they belong. They ought not to be neglectful of such things. Their own temporal interests, the lives and the property of their friends and their relatives, are interwoven with the national policy. Their passions and their prejudices are interested in the political elevation or degradation of certain men; their own fears and hopes, and their calculations of futurity, co-operating with patriotic sentiments, very frequently and very justly influence their opinions and their wishes. The obligations of truth, of piety, of the divine will expressed to the reasonable creature, still, however, remain in force; and if the combined effect of such circumstances as have been mentioned, extenuates the crime of inattention to the purposes of Providence in the revolutions of nations, it by no means can justify resistance to their purposes, or vindicate the man who laments the demolition of thrones of iniquity, and looks back fretfully, like the wife of Lot upon the ruins of Sodom and Gomorrah." p. 185, &c.

Brethren of the witnessing church! let us stand fast in our distinctive position. Let us sympathize with Christ, and with his despised witnesses, rather than with his enemies. Let us patiently wear the sackcloth a little longer. Let us endeavor to "keep the word of Christ's patience," that he also may keep us from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Have we not been forewarned that "the day of Christ shall not come, except there come a falling away first?" God grant that we may be steadfast and immovable, unseduced by either the smiles or the frowns of the world, and prepared for receiving the blessing promised to him "that watcheth and keepeth his garments." The time, we hope, is not distant, when all corrupt, immoral institutions, both in church and state, shall be demolished and removed; and then, their supporters and apologists will be ashamed.

W. M.

NOTES ON "W. M."

WE did not intend to return again to the subject of our late articles on "The Times and Our Duties;" nor have we found anything in the "Remarks" of "W. M." to induce us to a review of our resolution, had his statements regarding matters of fact been altogether just. These, however, require some rectification.

1. When he denies that the United States waged its war "to prevent the establishment of perpetual slavery," &c., he denies, we think, what every intelligent and impartial man knows; for had the nation been willing to allow this to be done, there would have been no war. So when he insists upon it that the war is for the support of the Constitution, and the whole Constitution, he asserts what may have been held, some time ago, technically, and in part, true, but which is not so now, as all men know. "Technically," we say, because the paper document, we repeat, never was the *real* and interior object of contention. And when he represents our statement as opening the way to the nullification of oaths to maintain, for example, a creed or confession, we wonder greatly; for what has the one thing to do with the other? We take it to be as plain as daylight—first, that the people of this country have not been warring for the Constitution, as it is a mere written document, and that the fact that they are endeavoring to amend it is proof of this; and, second, that if a man swears to a *document*, he swears to the document; and, third, that these things have no manner of connection with each other, "W. M." notwithstanding.

2. This writer endeavors to weaken the statement of the "Testimony" in regard to the action of some of our members during the war of 1812. His primal argument is again taken from the action of the Covenanters of 1648-9, and from the Old Scottish Testimony. These we have considered already, in our April and May numbers. Both are irrelevant: the first, because the acts related to circumstances entirely different from ours; the second, because even if there is a difference between these documents, *our* Testimony controls.

In reply to our reference to the late Dr. Willson as the writer of that paragraph in the Testimony, "W. M." gives some extracts from his sketches of history in the "Albany Quarterly," and speaks of the former as a "a passing allusion," and of the latter as the "expression of his deliberate judgment." Unfortunately for this idea, the passages in the Testimony were written *at least two years after those in the history!* So that it is the former and not the latter to which the title of "deliberate judgment" belongs. But still more, we are ourselves competent to testify as to Dr. W.'s fixed opinions in reference to the acts approved in the "Testimony." He often referred to the war of 1812, and always with approbation of the course pursued; never hinted that he regarded it wrong to fight for the country in a just war; but invariably the opposite.

Besides, the sentence which "W. M." italicises—see p. 143—

occurs in an account of the attempt of the Earl of Argyle, and should, in fairness, be interpreted by the connection in which it is found. That the Covenanters were right in refusing to join Argyle, we never doubted. To use their own language, "the state of the quarrel was not proposed according to the ancient plea." Remember, Argyle came, professedly, not only to deliver the nation from civil oppression, but to vindicate its religion and reformation; and yet he did not take up the matter on the full terms of the covenant, and, still more, brought with him men—leading men—who had been actually persecutors a short time before. Add to all this, Argyle himself had raised his clan to fight the Covenanters at Bothwell Bridge, in 1679—had given the casting vote in 1681, consigning Cargill to the scaffold—and until the Test was imposed had all along acted with the supporters of the king and his minions! Is it any wonder the Covenanters repudiated him?

The attempt of "W. M." to weaken the influence of the paragraphs we have quoted from the "Testimony," or to make any capital out of the case of Argyle, are failures.

3. We care little to furnish any reply to the attempt to answer our second argument in the March number—that from the doing of acts equivalent to bearing arms. Is it not rather disingenuous to represent us as adducing the payment of *ordinary* taxes as one of these acts? We confined our remarks entirely to "*war* taxes" and "*war* loans," and duties pledged for the interest of these last. James Renwick was martyred, in part, for condemning the payment of "cess," levied *expressly* for immoral acts; and the thing is plain enough. Paying an army to fight in a wrong cause is as bad as fighting. If it is wrong to shoot a musket in this war, it is wrong to give money to supply ammunition and pay a man's wages who does it. Why is not "W. M." consistent? The writer tries to take us in a pit in reference to this matter. He says we paid taxes, "directly" and indirectly, for the carrying on of the Mexican and Florida wars, while we denounced them. He is misinformed. We never paid the first cent of "direct" taxes for either—nor, for that matter, did anybody else! Nor was there any "indirect" tax appropriated *expressly* for the purpose of carrying on either of those wars, or for paying interest on the loans by which they were maintained. "W. M." needs better information on these matters. Of course, money was paid for those things, but we had nothing to do with it, except as we may have purchased some articles that had paid duty. This is a very different matter from taking the 5-20 and 7-30 loans now. We think this right and Christian. "W. M." to be consistent in his views of Covenanter doctrine and practice, ought to denounce it, and exclude such as do it from the fellowship of the church.

4. We make little further reference to the assertion that the war is waged for the Constitution, nor to the subject of "immoral associations." The Synod, in 1861-2, passed certain resolutions, in which it was declared, in substance, that the war on the part of

the United States is a just one. "W. M." did not oppose or vote against this action; nor did he ascertain so clearly as to proclaim it, that the war is an unjust one, that Covenanters cannot take part in it, until about the time when the President's preliminary emancipation proclamation appeared—that is, in 1862, toward the fall of the year. What he was ignorant of for a large part of two years after the war began, we have not learned yet. He should have patience with those who are not so docile as himself.

And as to "immoral associations," we follow our Testimony, while "W. M." has found some other guide than that document which he long ago professed to adopt as an exhibition of his belief and position. Which of us is the consistent man and Covenanter?

5. Our critic falls upon us almost savagely for in substance saying that we are not alone intended by the Bible expression "a peculiar people." To his remarks on this topic, we shall reply more fully than we have done to the preceding; but chiefly because we have learned that our statements have made some sensation throughout the church. We have been surprised and grieved at this. For, if anything is plain to a demonstration, it is that we were right, and that what we have stated on this subject it is of no little moment to understand and believe. We remark,

(1.) That we cannot understand what "W. M." believes on this subject. He does not say, distinctly enough, what his own view is. Our view we can comprehend. We say—March number, page 71—that "we are one of the evangelical churches," "members of human society," "differ from the orthodox Christian community in having obtained clearer views of certain great doctrines, and in following them out to their legitimate results;" that "other Christians are witnesses for many great truths," that our "wider scope gives us no title to denominate ourselves a sort of peculiarly chosen people, interested in the divine regard to such a degree above all others as to imagine that what others may do, we may not," &c. This, we think, is all intelligible. It assigns us a very high place—higher in principle and position than other churches, but allowing them to be "witnesses for many great truths." What more do you want? What more does "W. M." want? We do not know. He has not told us, and, we judge, he will not. All he says on this subject is, that "the Reformed Presbyterian Church is, and has been, a *witnessing church*, in a sense in which the other churches have no claim to this character whatever," and then proceeds with reference to our forefathers in Scotland—references of which we utterly fail to see the bearing. To work out his position—if we at all understand it—he should have shown, first, that they regarded themselves as the only church in Scotland; and, second, that in ceasing to sustain a voluntary relation to the government, they also ceased to regard themselves as being Scottishmen, owing any special duties to Scotland more than to any other country, or as any more entitled to privileges there than in France or Germany, or as having any special interest in Scotland more than in Spain or Italy.

(2.) As to the first of these, that they were the "only church," we fear "W. M." would like to have had them say this. He refers to the expression "a peculiar people." This occurs in 1 Pet. 2: 9, and it is not strange that those ignorant of the Greek language, and of the meaning of the word "peculiar" when our translation was made, should suppose it to mean "peculiar" in character and position. But the reference in "marginal Bibles" to Deut. 4: 20, might have led even these to its true meaning. But how one acquainted with the Greek Testament was misled, we do not know. There is not the least allusion in the word to either character or position. It means "a people of acquisition or possession," and is intended to apply to *all* saints *alike*, inasmuch as all saints are purchased by the blood of Christ, and won to him by his Spirit. The attempt to exclude all others but Covenanters from being Christ's "peculiar people," is continued by a reference to Rev. 11: 1, in the following terms:

"But still we must add, we have misapprehended the whole teaching of the Scriptures on this point, and particularly that of the Book of Revelation, if we are not given to understand that the *two witnesses* are a 'peculiar people,' whose place during the whole antichristian period, is in the *measured temple*, and in the *wilderness*, and who are not at all mingled or incorporated with the outer court worshipers, or with the political organizations of that period. And to intimate to us that they are and ought to be 'a peculiar people,' yes, if you will, even 'a kind of New Testament Jews,' they are expressly distinguished from the 'gentiles,' to whom the outer court and the holy city are 'given.' They stand out isolated and distinct from the churches and the nations. And while 'all the world wondered after the beast, and worshiped him,' they, a *remnant*, 'keep the commandments of God, and have the testimony of Jesus Christ.' By a faithful testimony against immoral civil and corrupt ecclesiastical power, they 'tormented them that dwelt on the earth.' And when the lightnings and thunders and earthquakes come that shatter and lay in ruins civil and ecclesiastical systems that have been hostile to 'the word of their testimony,' they are prepared for uniting with the four and twenty Elders in saying: 'We give thee thanks, O Lord God Almighty, which art and wast and art to come; because thou hast taken to thee thy great power, and hast reigned.' They have no such stake in any of the immorally constituted governments of the earth; their interests are not so interwoven and bound up with them, as to lead them either to fight for, or even desire their continuance."

That is, all other people calling themselves Christians, besides Covenanters, are not in the temple; are "outer court" worshipers, and "gentiles," in the same crowd with papists and other heretics, and there they stay for twelve hundred and sixty years! See how differently a wise man and large-hearted expositor interprets this passage.

"The temple is the church of God in her regular New Testament organization. . . . The measuring reed is the word of God given in the Scriptures; and the ministry are commanded at all times to apply, &c. This duty is at the present period (that to which the prophecy refers,) of distraction, contention and sufferings, become more interesting than ever; because the great body of those who bear the Christian name, who occupy the court around the

temple, and the whole of the great city of Jerusalem, are cut off from any part among the true worshipers who worship the Father in spirit and in truth." . . . "The unmeasured tenants of the outer court are the votaries of the apostacy. . . . These votaries of the apostacy, we, in this connection, denominate the heathenish church." "We have a prediction that the churches of the nations—the Roman Catholic Church, should be considered as outcast, apostate, heathenish, for the space of 1260 years." (M'Leod on Revelation, pp. 311–12–13.)

No such folly here as confounding the orthodox and evangelical churches with the outer court worshipers, and the occupants of the temple with the "two witnesses." Dr. M'L. was an able and learned man; who could never have been induced to throw such churches as the modern evangelical churches of Switzerland, or France, or Germany, or Scotland, or England, or America, into one common mass as "gentiles," along with the "votaries of the apostacy;" first denying them the appellation of "witnesses," and then thrusting them from the Lord's "temple."

But whom did Dr. M'L. regard as "the two witnesses?"

"They are a distinct class of Christians in the communion of the visible church." (p. 319.)

"Those faithful men, of whatever age, nation or church, who, during the apostacy of the Roman empire, maintain the doctrines of Christianity, and insist upon their application to the whole moral order of society, both in church and state, bearing their testimony against all persons and communities who refuse submission to Messiah our King." (p. 326–7.)

"We ought not to discard from their fellowship those men of piety, discernment and fidelity, who, according to their several circumstances in society, wheresoever they live, or may have lived, are found contending against the great antichristian system of the Latin empire, and vindicating the doctrines and mediatorial prerogatives of Jesus Christ, the Head of the Church and Governor of the nations of the earth." (pp. 326–7.)

He then instances the Waldenses, the Bohemian brethren, the Reformed cantons of Switzerland, the reformers in the Netherlands, "the French witnesses," and the British reformers of the days of the Solemn League and Covenant. All these in the Old World. Then, passing to the United States, he adds:

"Able and eminent men still exist among the several nations and churches, contending as witnesses for those principles which are destined ultimately to bless the world." (p. 328.)

And then, expounding the "slaying of the witnesses," the Dr. says:

"Thousands among the several religious denominations of the British Isles would seal their testimony with their blood." (p. 347.)

These extracts present a pretty full view of the opinions of this writer, as expressed on this subject, in a work which has been received among us with high approbation. The volume is commonly found in our libraries. Let the reader study it for himself, not we need hardly say to embrace its teachings implicitly, but to be satisfied that the notion of our being in such sense the people

of God that no others can be "witnesses," is a novel idea among us, not sanctioned by our forefathers in this country, as it certainly never was by our forefathers abroad.

If it has been, there was one very able, learned, zealous and faithful Covenanter of the last generation of our sister church in Scotland, who knew nothing of it; one whose praise is in the churches of the saints, as his memory is most precious to all honest Reformed Presbyterians—we mean the late Rev. Professor Andrew Symington, who used the following language at the Bicentenary of the Westminster Assembly, celebrated by the Synod in 1843:

"We only claim for ourselves to be a portion of the church of Christ on earth—a part of the catholic church in the just sense of the term." (Report, p. 202.)

We close our list of quotations by one from our own "Testimony."

"Christians are witnesses for God among men." (Test., p. 267.)

If we have erred, we have erred in very good company. But we have not erred. We have not denied—we have claimed, that the Reformed Presbyterian Church occupies the fore-front in the conflict against immoral constitutions of civil government, and against errors, defections, corruptions in ecclesiastical systems; but not in such sense that there is no other true church—that all others are "sectaries," "outer court worshipers," "gentiles,"—that we are so peculiarly interested in the regards of God and his Christ, that we cease to be members of civil society at all, are governed by some other law than that which governs our neighbors, and hence, sin against God when we do some things that they may lawfully do, or are bound to do some things to which they are not bound; have certain privileges and promises which other Christians may not claim; in short, are not merely the advance-guard of the Christian host, but a kind of church within the visible church of Christ.

Perhaps in this we do not fairly represent "W. M." If not, it is not our fault. We cannot understand what he wishes us to be, unless what we have said. If we are right, or even nearly so, we cannot withhold an expression of the abhorrence with which we regard any such novel and unchristian idea; an idea that would substantially unchurch all other denominations, and leave them, as the High Church prelatists leave all other professing Christians, to the "uncovenanted mercies of God.

Nor can we close without expressing our astonishment at an assertion of this writer, referring to the phrase "peculiar people," and our view of it, when he says, as if it were an inference from our view of that particular point, "our peculiarities must be dropped." If they have no better foundation than the mistaken idea that we are "the peculiar people" meant in 1 Pet. 2: 9, then, of course, they must be dropped; but if, as we believe most firm-

ly, they have their foundation in the word of the living God, then what connection is there between them and that phrase? or between them and any view held by the present writer regarding our place in the visible community of the saints and servants of God on earth? Surely we may believe that the Stiers, and the Hengstenbergs, and the Langes, of Germany, with all their defects, are "witnesses" for Christ's divinity, atonement, and inspired word; that D'Aubigne, Malan, and their coadjutors, and the church to which they belong, are "witnesses," in a high sense, for the same great doctrines of salvation, among and against the Rationalists of their country; that the Monods and Pressenses in France occupy the same position in their country; that the Free Church of Scotland is a "witness" for the supremacy of Christ over his church; that the evangelical churches of Britain are "witnesses" against a proud hierarchy, and a mass of false doctrine in the lordly Establishment of England, and against the semi-infidelity of the Broad Church; that the orthodox churches in this land are "witnesses" against God-dishonoring heresies as they abound here, under the Christian name: we may believe all this, and rejoice in it too, without wishing any of our "peculiarities dropped;" without allowing claims on behalf of those eminent and godly men, or these churches, to be "the witnesses" against all errors and social as well as ecclesiastical sins, which we hold to be our special position as a church. Hence we regard as they deserve the bitter assaults made upon us in various publications, and the abusive epithets heaped upon us. That is, we regard them as we do the low insinuations and scandalous aspersions which so often characterize the controversies of ill-bred and vulgar politicians—as unworthy of even decent, not to say Christian men, especially ministers. This is all the reply we make to them. They will come down upon the heads of the men who expect in this way to injure the reputation and impair the influence of a brother in the church.

Unless some call arises *de novo*, we here close our discussion of this subject. That good will come out of it, we do not doubt. There had grown up among us, it seems, not a few mistaken notions, some of them of very hurtful tendency, that needed to be exposed, and the church led to a clearer perception of her whole system of truth, by the elimination of some exaggerated ideas regarding certain portions of her principles, and certain parts of their application. On this ground, we feel satisfied that the discussion has been opened; and have no objection, in proper circumstances, to its continuance.

J. M. W.

POSITION AND TESTIMONY OF THE CHURCH.

[From the Belfast Covenanter.]

A BRIEF pamphlet has been lately emitted in America, and sent to these countries, on which, because of its title, and its reference to the church, with which this periodical is connected, we consider our-

selves called to offer some comments. For the present, on account of our limited space, we only notice a few of the more prominent features and statements—premising that, in a future paper, we will try to enter into a fuller discussion of the various matters contained in this brochure.

First—The designation of this production is worthy of notice. It is entitled—“*Declaration and Testimony for the Present Truth*,” and has attached to it the names of “David Steele,” Rev. Thomas Hannay, and a number of others, males and females, who, we suppose, are in some way connected with the Old Light section of the Reformed Presbyterian Church in America. The honor of authorship of the document, however, plainly belongs to the “Rev. David Steele,” a minister in Ohio, as the others speak of concurring in his views; and yet he and these *private* members regard the “declarations and statements” of this pamphlet as the grand panacea for healing the breaches of Zion, and uniting the witnesses for the Covenanted Testimony in all lands! They, moreover, endorse these statements, as “just, true and seasonable.” The arrogant presumption of this title, it is difficult to characterize as it deserves. Knowing that Covenanters everywhere make mention of the “Present Truth,” the writer places this in the front of his publication—doubtless that it may excite attention. But, instead of the pamphlet containing any exhibition of the grand doctrine of Messiah’s Headship, in its legitimate application, or any other fundamental article, which is commonly regarded as the *present truth*, it is filled with misrepresentations of public proceedings, misstatements of facts, and false accusations against ministers and ecclesiastical bodies; and its obvious aim is everywhere to excite prejudice against such as are honestly endeavoring, amidst opposition and reproach, to maintain the testimony to which they are solemnly pledged. All this is done, too, by David Steele, and those who, through ignorance and easy credulity, have endorsed his views, in the way of a public “Declaration and Testimony.” The arrogance of this lies in one man, and some others concurring, without authority or consultation, assuming the prerogative of an ecclesiastical court, in judging, condemning and censuring. All that is wanted to complete this display of petulant arrogance is to prefix the short word “Act” to the title, which may, in all likelihood, be done in the second edition; and then we have the “*Act, Declaration and Testimony for the Present Truth*” of David Steele and his coadjutors. This will, probably, in their estimation, supplant even the Testimony of 1761, or any other that has been subsequently published.

Secondly—A word or two in the opening, concerning the author of this “declaration and testimony,” may not be out of place. The Rev. David Steele was, for some time, a minister and member of the Reformed Presbyterian Synod in the United States, fully pledged by his own solemn vows to maintain its testimony, both doctrinal and historical, as contained in the book bearing the title “Reformation Principles Exhibited.” As far as we have ever

learned, while he remained in the body, he made no exception either to the matter or manner of the Testimony of the American Church, nor to the formula and terms of communion adopted by them. After some discussion, which took place in the Synod, a number of years ago, chiefly in relation to voluntary associations respecting slavery, intemperance, &c., in which Mr. Steele took a part, and after the Synod had finally adjourned, he and another minister declined the Synod's authority, and declared a separation from the body under its jurisdiction. This course was clearly unconstitutional and irregular. It was taken on insufficient grounds, as the Synod itself, in a short time after, adopted and acted on the views which Mr. Steele and others in the majority advocated, in voluntary associations. Mr. S., in his separation, was guilty of schism, and this cannot surely be regarded as a light matter by any who have regard to the Scripture declarations on the subject. His course, ever since, has been schismatical—censoriously misrepresenting the position and conduct of brethren in America—gathering dissatisfied persons to his standard, under pretenses of purity and extraordinary zeal for the truth; and now, by means of this declaration, and by personal visits, seeking to prosecute schismatical courses in these countries, by pleading in behalf of the Testimony of 1761, and the Auchinsauth renovation, and by calumniating brethren who are contending and suffering for the present truth. If it is a duty strongly enjoined in Scripture to "mark them who cause divisions and avoid them," then is there small reason indeed for any who love the truth, and who value the church's peace and prosperity, to identify themselves with the "Testimony" of David Steele, and to follow his leadership.

Thirdly—The "declarations and statements" of this brochure, which the subscribers attest to be "just, true and seasonable," have, in our judgment, a character exactly the reverse of this. They are, throughout, unjust, untruthful, and in our view, even for the objects they profess to seek—the healing of divisions in the church—unseasonable statements. The writer professes to deplore "the manifold and successive divisions" of the Covenanting Church; and yet he takes an evident pleasure in trumpeting them aloud: while he misstates the facts respecting them and the present position of the separate parties. He makes statements, moreover, concerning brethren that are anything but fair and candid, and that have the obvious tendency of injuring them in public estimation, and of alienating them in the esteem of those who follow the teaching of the Rev. David Steele and his coadjutors. As a singular instance that men who profess extraordinary zeal for truth, and affect much purity, often know not what spirit they are of, may be noticed the declaration that occurs at the commencement of the pamphlet—"Our present purpose is not so much to criminate others; nor is it our intention to bring a railing accusation against any." Had the writer, instead of this, omitted the negatives in both clauses of the sentence, he would have been much nearer the truth in making the statement. There is, we are persuaded, no

person who will attentively read the pamphlet, and who knows the facts and history referred to, but will admit that the purpose persistently pursued is to "criminate others;" and the act done, whatsoever was the "intention," is to "bring a railing accusation against" such as have the misfortune to differ in sentiment and practice from the Rev. David Steele. Through the pamphlet, we have criminations and railing accusations everywhere; while we have failed to discover a single instance, in which brethren in America, or in these countries, who cannot indorse the writer's views, are credited either with good intentions, or with faithful attachment to our fathers' testimony.

Two or three statements, taken from the commencement of this "Declaration and Testimony," may be given as instances of studied perversion of facts, and misrepresentation. Others will occur hereafter. The maxim that the *suppressio veri*—the concealment of a part of the truth—makes a statement that is otherwise just, a falsehood, applies in all its force here. If we apply it to this "Testimony" throughout, instead of its being, as pretended, an honest display of "the present truth," it clearly falls under the prohibition of the ninth commandment, as being "prejudicial to truth, and injurious to our own and our neighbor's good name, especially in witness-bearing."

Speaking of the number of Synods in existence in Britain and America, Mr. Steele represents the separation in these cases as being on the ground of not "interpreting and applying the *same* judicial testimony in the *same* manner." This is plainly a misstatement. He ought to have known, and candor would have required him to state, that the divisions took place in America and Scotland on account of plain and open departure on the part of the New Light brethren from the testimony formerly received, and that the division took place in Ireland, while the Synod still had the testimony of 1761 as its only authorized testimony. In this case, it was plainly not "the framing and adopting of *different* testimonies," as the writer alleges, "that furnished occasion for a divided fellowship." Nor would any one who is acquainted with the subject, affirm that the adoption of what is styled, with an evident ill design, "*different testimonies*," was the principal cause of division in any of the instances referred to. This is clearly a case of adducing a *non cansa pro causa*, and amounts to a palpable misrepresentation.

Again—the sketch given of the preparation of the present testimony of the church in Scotland, is one-sided and unfair. It is altogether unjust to represent it as the work of men bent on seeking defection. Mr. Steele is perfectly aware that there were other reasons given than those which he has stated, for preparing and adopting the new testimony. The Synod has clearly stated these in the preface, and honesty and candor would have required that the writer had referred to them; but this would not suit, as it would have blunted the point of his criminations. Then it is singularly unfair to represent the present testimony held by the Re-

formed Synods in Scotland and Ireland, as adopted, in conformity to the lax spirit of the age, as an abandonment of the principles of the former testimony, and as "a material change of the platform laid down in the original testimony." These statements are in direct contradiction to the declarations solemnly and judicially made by the Synods in Scotland and Ireland. They are the testimony of the Rev. David Steele *versus* that of the whole ministry and eldership, both in Scotland and Ireland, given after careful consideration, at the periods of the adoption of the testimony. We challenge Mr. Steele to produce the proof of his gratuitous and unfounded assertions; until he does so, we regard ourselves called to pronounce them destitute of truth, and the "Testimony" in which they are uttered as a false witness.

Passing over other points, to which we may allude hereafter, we notice the reference to the new historical testimony, which is now under the consideration of the Reformed Synod in Ireland. Not content with misrepresenting the past procedure of the church, Mr. Steele tries to excite prejudice against any steps of progress in the future. He says, "Add to this, the Irish Synod has now in overture a new draft of a historical part of the testimony, which, if at all necessary, must be presumed to be materially different from that of Scotland." All that we deem requisite to say here is, that of the *necessity* of having such a testimony, the Synod in Ireland may be presumed to be a somewhat better judge than the Rev. David Steel, and his coadjutors. The presumption, moreover, that such a testimony, when adopted, will be "materially different" from the former testimony, is by no means apparent. While the great principles of the church's testimony remain the same, there may be, and, as we presume to think, even at the hazard of being put under the ban of Mr. Steele, there ought to be provision made for their application in different times and circumstances, from those in which they were first emitted under judicial sanction. We will yield to no person in veneration and regard to the testimony of 1761; nor will we ever shrink from maintaining its grand principles. But we view it as simply superstition, and unfaithfulness to the cause of truth, to maintain, as Mr. Steele does, that holding by former scriptural attainments bars the way of the church in different countries, emitting a distinct testimony, adapted to the place and times in which she is situated. The reasons assigned in the preface to our present testimony are sufficient to justify its adoption, and likewise the action of the Irish Synod in relation to the new historical testimony in overture, without having recourse to Mr. Steele's "testimony"—imputing discreditable motives to brethren.

"In the lapse of three quarters of a century, (now more than a whole century) many and great changes have taken place. Truth is immutable, but the forms of error and ungodliness are perpetually changing. That it may confront the varying forms of error, it is, therefore, indispensable that a testimony be progressive. The times are not the same, the controversies are not the same, the parties are not the same that they were seventy-eight (now more

than a hundred) years ago. In a document published at so remote a period, there must be many things which, however necessary and appropriate then, are inapplicable to modern times. The evolutions of Providence, during the same period, bring into existence a long train of events, of which it is proper that the church should make some improvement. The necessity for a new exhibition of the principles of the church had, therefore, become evident many years ago." Would Mr. Steele condescend to discuss these reasons, and to show their insufficiency, he might do a better service to his followers than by casting forth groundless insinuations of unfaithfulness against brethren, and misrepresenting the proceedings of church judicatories, in lifting up a standard for truth.

"THE CHURCH IN THE EAST"—BALTIMORE.

MESSRS. EDITORS—Several articles have lately appeared in the pages of the magazine with reference to the Church in the West. The claims of this and that locality have been presented by this and that writer to the attention of those who seek homes in any of the prairie States. There are, no doubt, many pleasant and desirable locations in the West and Northwest, where the ordinances are now regularly dispensed—these should especially be sought, for many of them possess a soil and climate equal to neighborhoods where preaching cannot now be had, and perhaps with but little prospect for it for some time to come. The writers of these articles certainly do well to point out the advantages of this and that neighborhood, and to ask members of the church, and especially heads of families, if they leave congregations in the East, to settle where they will not be deprived even for a time of stated preaching—for if they go to unknown and distant neighborhoods for the sake of cheaper lands and a better market, and perhaps gain neither the one or the other, they need not complain if the church neglects them, or be surprised if their children enter other churches and neither live or die Covenanters. We sincerely hope the day is not far distant when accessions will be such that we will have large and flourishing congregations in Albion, Washington, Davenport and Indianapolis—for all these places certainly have great attractions.

It is our intention, however, in this article, to call attention briefly to the advantages of at least one locality in the East, and we do so for the reason that the claims of this locality have hitherto been overlooked—and we refer to the city of Baltimore.

It cannot be thought indelicate to present some reasons why a congregation which has hitherto been denied accessions from abroad, if causes existed tending to keep away, should now have those accessions, if the causes then existing are now removed. There must have been a reason why Covenanters who

left the mother church and came to the New World nearly always sought the ports of New York or Philadelphia in preference to Baltimore; and while a few have at one time or another arrived at the latter port, and some of these still remain, yet it was avoided by the very great majority. There must have been a reason also for the fact that while Baltimore as a city will compare with the best cities of the Union, and presents as many advantages—opens as many avenues to wealth—offers as many inducements to the merchant and mechanic, has not attracted Covenanters like other cities have done. We all know that slavery has been the only cause. It was not to be supposed that anti-slavery people of whatever faith, much less Covenanters, would as a general thing of free choice seek homes in a city that had its slave-pens, or a State that in all its counties had its auction blocks. The greater wonder is that Covenanters, with such principles as they have always held, could have found a foothold here at all; yet as early as 1817 we find an organized congregation in Baltimore; and certainly the greater credit belongs to those who, from that time to this, have contended for the truth, remained true to their principles, retained their love for the old "distinctions," refused to be driven from their posts, and, despite all discouragements and temporary reverses, have ever "kept the candlestick in its place." There have been many congregations in the church, and in favorable localities too, that have long ago died out; yet the cause here, by the fidelity and earnestness of the few, flagged not, no not even in days when Plug Uglies ruled the city, and when slavery, by the great majority, was not even thought of as an evil. If a congregation could keep its life for half a century during the worst days of slavery, and even flourish under such unfavorable circumstances, ought it not, for the discouragements overcome in days that are past, be encouraged by accessions in days that are to come? For this reason we do not hesitate to present the claims of a locality that, so far as worldly interests are concerned, offers just now many inducements. Maryland has cleared her skirts of the evil of slavery, and this no longer exists as a barrier to emigration. This great change, which promises so well for her future as a State, was not a hasty, unadvised proceeding, begotten by a momentary impulse; but it was the clear, full, determinate, hearty decision of the people that such should be made, and one that the people do not at all regret, if their actions since can give any index to their feelings. For instance: Representative Creswell, one of the most radical members of the House, has been elected by the Legislature to fill in the U. S. Senate the unexpired term of the recently deceased Senator Hicks.

Baltimore, with but half the population of Philadelphia, gave to President Lincoln at the fall election, a majority of nearly three thousand votes over the city of Philadelphia. Such speakers as Henry Ward Beecher, Frederick Douglass, Geo. W. Curtis, Anna E. Dickinson, spoke here to crowded halls during the past winter, and their most radical utterances were cheered to the echo—all

these things indicating very clearly that the change in the sentiment of the people is not superficial, but radical; and Covenanters coming now to Maryland will find it as thoroughly anti-slavery, and more so than some of the States that have had Free State Constitutions since the organization of the Government.

For merchants, we believe no other city can at this time be so desirable. Baltimore has always had a heavy trade with the South, and will still retain it. If the rebellion is nearly at its end, and everything now seems to indicate it—the guns from Fort M'Henry at this moment announcing the fall of Richmond—trade will once more be resumed, and Baltimore, on account of its location, its accessibility, will take its place as the great commercial city of the South. Merchants from the East are certainly recognizing the fact, as we are told there are more than two hundred doing business here, none of whom were found here four years ago. If others can do so well, why cannot Covenanters? And the change in the farming community of Maryland has been far more manifest, as the papers record nearly every day the sale of farms to parties from other States, principally from Pennsylvania; and the strongest of inducements are now held out to members of our church who would desire farms close enough to Baltimore as to have the benefits of its superior markets, as turnpike roads leading in every direction from the city afford in all seasons of the year easy access to both church and market. Land has advanced in value here, as it has nearly everywhere throughout the country; yet good farms can be had; and considering the improvements and proximity to market, at very cheap rates, as many, on account of the disorganization of the labor system, are willing and even anxious now to sell; and we do believe that many would do well to settle in Maryland—if they are not succeeding more than reasonably well in other places. Clerks, mechanics, laborers, all who wish to live in a city, can do as well here as elsewhere, and their presence will give encouragement and add strength to a congregation that cannot boast a large membership—yet if it even be denied accessions from abroad, has no notion of dying out.

It would be a very great pity, indeed, if a church whose doors have been open every Sabbath for nearly fifty years, and those years belonging all to slavery, should now be closed when the future will all belong to freedom. Gladly would we see a Covenanter congregation in the capital of every State; but should that one be allowed to die which is within an hour's ride of the capital of the country? If others are full of hope, that congregations can be made where there is so little with which to begin, surely that one that has existed so long, where nearly everything tended to discourage, may anticipate well for the future when nearly everything tends to encourage.

In presenting thus the claims of a particular congregation, we do not wish to be understood that it is weaker than many others, for it possesses twenty-two families. It must not be understood that it is not self-sustaining, for it puts more into the treasury of

the church than it takes out—I do not wish it to be understood, either, that unless it has accessions from abroad or other congregations it will lose its own organization, for it has no such idea or expectation; but we simply ask that we be put upon an equality with others, and if deserving, share like benefits. Do not think we would urge any one to come to Maryland, unless we thought it to be their interest so to do. We sincerely pray for the welfare of the church at large, and that our beloved Zion, saved from division, “may lengthen her cords, strengthen her stakes, and stretch the curtains of her habitation both far and wide.”

Any letters sent to the pastor, or to Jas. Wright or Jas. Cummings, members of session, corner East and Hillen streets, will be gladly answered.

April 3d, 1865.

BIOGRAPHICAL SKETCH OF REV. WILLIAM SLOANE.

MR. EDITOR—At your solicitation, together with that of many friends, I furnish you with this slight sketch of the life and character of my honored and lamented father. In thus yielding, I am not carrying out his own expressed wish, viz. that no obituary should be written of him, and that no stone should mark his grave; his only desire being to rest in peace, as one among the undistinguished number of God's children, until the morning of the resurrection.

Rev. William Sloane was born May 12, 1787, in the county of Antrim, parish of Glyn, Ireland; died in Washington county, Illinois, December 3, 1863. He was born of Covenanter ancestry, his immediate parents and all before them as far back as can be traced, having been of the same faith, descendants of those

“Who sustained
With will inflexible, those fearful pangs
Triumphantly displayed in records left
Of persecution, and the covenant times
Whose echo rings thro' Scotland to this hour.”

He was a somewhat peculiar and precocious child, remarkable for his piety and his studious habits; at ten years of age his favorite occupation was to retire to some quiet sunny or sheltered nook and spend the day in perusing the works of the divines of the Second Reformation. Of a nervous temperament, a sensitive and shrinking disposition, he never had any relish for the boisterous amusements of boyhood, and shunned rather than courted the society of those of his own age; he was thus kept from many of the temptations peculiar to this period of life. It was a great cause of thankfulness to him in after years, that he had but few sins of youth over which to mourn.

His first and only ambition was to obtain an education and enter the ministry; this object he kept steadily before him, and pursued it with the most determined perseverance and in the face of

obstacles that might have discouraged one of less tenacity of purpose, until his efforts were crowned with success. He never knew but one object in life, viz. to preach the unsearchable riches of our Lord Jesus Christ to perishing sinners.

At an early age he attended the classical school, or as we would term it in this country, academy, in the town of Larne; this institution was under the care of two gentlemen of first-rate attainments, both in mathematics and the ancient languages; his aptitude soon attracted the attention of his teachers, and he was treated by them as an equal and a friend rather than as a pupil.

From twenty to thirty years of age he was engaged in teaching in order to procure the means of prosecuting his studies, and of supporting an aged father and mother, now chiefly dependent upon him. During this period his leisure hours were spent in diligent and pains-taking reading; he acquired not only large stores of theological knowledge, but made himself thoroughly acquainted with the best writers of the English language both in prose and poetry. Blessed with a memory which it is no exaggeration to characterize as prodigious, he retained what he read with wonderful tenacity, and was able to reproduce it with ease and readiness; those who were familiar with him will remember how frequently a passage from Milton, Cowper, Young, &c., was introduced by him to give point to a sentiment both in preaching and conversation.

At the close of this period he was married to Mary M'Niece, in whom he found not only an affectionate wife, but a prudent counselor. Her untiring energy and hopeful disposition sustained him in many seasons of depression and discouragement, while her prudence frequently enabled him to avoid mistakes into which a temperament somewhat hasty might otherwise have involved him. Shortly after his marriage he emigrated to the United States, and almost immediately commenced the study of theology, under Rev. (afterward Dr.) J. R. Willson, of Coldenham; here he completed the theological course, and was licensed to preach the everlasting gospel by the New York Presbytery, April 4th, 1820.

He soon received a call from the congregation of Topsham, Vt. In this charge he spent the first nine years of his ministry. During this period he was frequently drawn into controversy both upon the Arminian and Universalist heresies; he also took a deep interest in the anti-masonic movement, the question of the day, by which the country was shaken as afterward in the anti-slavery struggle. Finding the climate of Vermont too cold for his somewhat feeble constitution, and the prospects of the congregation by no means encouraging, he demitted his charge and removed to the West in 1829. Receiving appointments from the Pittsburgh Presbytery, he received a call in a few months from the united congregations of Greenfield and Londonderry, within the bounds of that presbytery. The time spent in this region he considered the happiest period of his life; the country was rich, the climate healthy and the society congenial; he was on terms of cordial friendship with his brethren of

the presbytery, and cultivated a close intimacy with the ministers of other denominations in the neighborhood, and especially with the president and professors of Franklin College, by whom he was held in high esteem as a thorough scholar and sound divine; here it was his desire to spend his days. Ambitious and troublesome men in the Greenfield branch of the congregation were the instruments employed by Providence to teach him that here there is no continuing city. In the year 1840, he again removed to the State of Illinois, and was settled for the third and last time in the congregation of Elkhorn. In this charge he continued until 1858, when he was compelled to give up the active exercise of the office of the ministry, on account of the increasing infirmities of old age.

During this period of his life he was visited with repeated and severe afflictions; he followed to the grave in succession seven out of nine children, together with her who had been the partner of his joys and sorrows for more than forty years. These trials he bore with a calm and serene resignation. After demitting his charge he continued to employ his time as diligently as ever in reading, writing and occasional ministrations in the neighboring congregations; his last sermon was from Heb. 12: 24, "Jesus the Mediator of the new covenant." Although the body was wasted and enfeebled by age, the mental powers retained their vigor; he continued to set Zion above his chief joy, took a lively interest in the war, watching the various unfoldings of the mighty drama with the deepest solicitude. During these latter years he resided in the family of his eldest son, was cheerful and contented, expressing no regret except that he had been able to accomplish so little for the cause of Christ. At length the end came: Dec. 2d, 1863, he took tea and read and conversed with the family in the evening as usual; although slightly indisposed for a short time previous, no alarming symptoms were manifested and no danger was apprehended. He retired to rest at the usual hour; in the morning he was found dead in his bed, in a position of perfect repose and with a tranquil countenance that betrayed no evidence of either fear or suffering, apparently having passed away without a struggle or a pang. Such a death Dr. Guthrie has described in his own inimitable manner: "Some are, so to speak, translated like Enoch. Last evening on the street, at his post of duty, the good man 'was;' the chariot with silent wheels comes to his door at the dead of night; he is borne away before he has time to wake; never tasting death, he is in glory before he knows. And they tell how the next morning they found the body lying calm in death. 'He was not, for God took him.' Happy fate to a true believer."

To represent to others my father as he appeared to myself and to those who knew him best, is a task more difficult than can be realized by one who has never made such an attempt; indeed I find it impossible, and must content myself with a few particulars in addition to the brief sketch that I have already presented.

As a student his industry was unceasing and untiring, indeed I do not remember to have heard him complain of weariness from

mere study; he was constantly employed, never wasting a moment that could by any possibility be turned to account. His scholarship consequently was much above the average; he read Latin, Hebrew, Greek and French, especially the two former languages, with great fluency. He was a natural mathematician, and was accustomed to amuse himself in the intervals of leisure by solving mathematical problems; he was well versed in natural science, especially in botany and astronomy, and next to the Word, delighted in the study of the works of God. He excelled in the knowledge of the Scriptures; the notice prepared by Synod's committee does not express it too strongly—"he was mighty in the Scriptures;" they were his constant study from youth to old age; it was his habitual practice to read a chapter in the Hebrew Bible in the morning and one in the Greek Testament in the evening, this practice he continued until his death. In this knowledge of Scripture lay the secret of his power in the pulpit, it was a treasure upon which he could always draw; never, however, quoting Scripture for the purpose of concealing barrenness of thought, nor linking passages together for a burst of declamation, but applying it skillfully, for confirmation or illustration of the topic in hand, each passage fitly joined and compacted into the body of the discourse.

As a theologian he was accurate and profound. With Turretine and the divines of the 17th century he was familiar; this acquaintance with the best theological writers, together with his vast fund of Scriptural knowledge, enabled him to thread his way with skill and ease through the most intricate questions in theology. He was peculiarly adapted to give instruction in this department, a duty to which he was frequently called by presbyterial appointment during his ministry.

He was not what is termed a popular preacher, he was neither a rhetorician nor an orator; his training in both these respects was deficient, consequently he had nothing of that art which has so much influence in making preaching attractive to the mass; he was always heard however by the more intellectual and spiritually minded with interest and profit; his style was concise, perspicuous and forcible, there was no commoplace, and no feeble platitudes. He was argumentative and illustrative, occasionally imaginative and poetic, especially upon communion occasions he would not unfrequently rise to a majesty of thought and language that awed and solemnized the congregation.

His great excellence as a preacher consisted in the clear and simple presentation of gospel truth; in this he was assisted by a natural faculty of "driving the nail," as he was accustomed to term it, or power to lodge the idea in the mind of the hearer so that it must be retained; attentive hearers always carrying away with them large portions of the sermon. A minister of our own church and one well qualified to give an opinion, remarked to the writer recently, that he had heard many great preachers, "but," said he, "I never felt myself so completely *fed* as when listening to your father in his best moods."

His nervous and somewhat excitable temperament unfitted him for taking a prominent part in church courts; he was no schemer, knew nothing of "strategy" and had no taste for "church politics." He viewed every question in the light of its own merits, and without any regard to its bearings upon men and measures; no enticements could allure, no terror awe him to depart so much as a hair's breadth from what he considered the path of rectitude; everything was done as to the Lord and not to men. He loved the church with an attachment that knew no abatement; he set Zion above his chief joy, rejoiced in her prosperity and grieved in her adversity. In the trying times of Thirty-three, he never wavered or hesitated for a moment; he was too well grounded in the belief of the truth to be moved either by the solicitations of personal friendship or the allurements of worldly preferment.

He was, of course, from the first an ardent abolitionist, always when opportunity offered attending anti-slavery meetings and taking an active part in the discussions, preserving his composure in the midst of the greatest excitement, and never quailing before mob violence, to which in the early days of the struggle he was frequently exposed; peculiarly sensitive to opposition from brethren in the church and easily thrown off his guard in such circumstances, he was insensible to threats of personal violence, and frequently most composed when others were most excited.

Thus I have imperfectly sketched the outline of the life of one who was a faithful servant of the Lord Jesus Christ, who gave himself with more than ordinary singleness of purpose to his Master's work. Seeking not the honor that cometh from men, he has received, we cannot doubt, the reward of the faithful servant, the crown of glory that fadeth not away.

"Blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. R. W. S.

FIRST ANNUAL REPORT OF THE NEW ALEXANDRIA R. P. FREEDMEN'S MISSIONARY ASSOCIATION.

THIS Association was organized in January, 1864. At a congregational meeting, a few individuals, feeling that as a congregation we were not doing for the Freedmen all that we were able, or all that the importance of the case required, agreed to meet and organize an effort to supplement the lack.

The working of the organization is of the simplest kind. Meetings are held monthly; the exercises are, opening and closing with prayer; discussing a subject previously proposed, of such a character as to excite an interest in the cause of missions; after which each one contributes whatever they choose; an account of what each contributes is kept by the Secretary. The fund contributed is distributed by vote of the Society. The average attendance of the members for the year has been 18. Eleven meetings have been held; \$199.57, or within 43 cents of \$200,

have been raised; of which \$25 were appropriated to the Washington Mission, \$40 were sent to the Board of Domestic Missions, and \$130 were appropriated to the clothing of the destitute Freedmen at Washington. The annual contribution of this branch of the congregation, numbering over one hundred members, has been from \$25 to \$60 to any one object of public interest. This organization, never embracing one quarter of the members, has by an organized effort contributed nearly \$200.

This statement is presented to the public, not for the purpose of setting forth what we have done, which we feel is nothing to boast of, but to show what a difference there would be in our public funds, if, instead of the present loose and careless way in which collections are raised, there were an organized effort made in every congregation, and every member were to take sufficient interest in the affairs of the church and the cause of Christ, to attend the meetings and take part in the work. If less than one-fourth of the congregation has done four times as much as the whole generally do, the whole congregation co-operating in the same way would do sixteen times as much as they have heretofore done.

S. JACK, *Chairman.*

RESOLUTIONS OF THIRD CONGREGATION, NEW YORK.

At the annual meeting of the congregation of the Third Reformed Presbyterian Church, held in the lecture room on Tuesday evening, 18th instant, after the usual routine business was transacted, the following resolutions were adopted and ordered to be published:

Resolved, 1st. That in this appalling calamity, the assassination of the Chief Magistrate of this nation, which has bowed the entire community in grief, we read a solemn lesson of the uncertainty of human life, and hear the voice of God saying to us—"Watch and pray! for in such an hour as ye think not, the Son of man cometh."

2d. That in this atrocious crime we see the wickedness of that system of violence, oppression and blood which has incited the Rebellion, which now, in its death agony, strikes thus wildly at the Nation's life.

3d. That in the death of Abraham Lincoln we deplore the loss of an honest man, a noble, disinterested patriot, an able statesman, and a just ruler, and recognize his removal at this critical crisis of affairs as a great national calamity, and another severe chastisement from the hand of our Heavenly Father.

4th. That we hear, in this event, the voice of Him who rules in the army of heaven and among the inhabitants of the earth, commanding the execution of a righteous judgment upon the traitor, and a call upon the Nation to acknowledge his authority, to submit to his law, and to recognize his Son as King of kings and Lord of lords.

HUGH GLASSFORD, *Chairman.*

OBITUARIES.

DIED, in the city of New York, on the 8th of March, 1864, Mrs. SARAH WIGGINS, widow of the late Mr. John Wiggins, in the 63d year of her age. She was born near Monaghan, Ireland. Her father, Mr. Joseph Wiggins, came with his family to this country in 1826. He had been an elder in the Secession Church in Monaghan, but soon after his arrival in New York he acceded to the principles of the Reformed Presbyterian Church, and became a member of the Chambers Street congregation. In 1832 the relations were changed to the Second congregation, in which he was an elder, faithful and affectionate, highly esteemed and truly loved, till his removal by death.

The deceased was of a quiet, amiable, and very social disposition—sober-minded from early youth—well read in the massive theology of the seventeenth century—consistent in her religious profession—a lover of the house of God and the society of the godly—and on suitable occasions she manifested that she had rich experience and enlarged knowledge of the Christian life. Her sickness was brief. The summons was sudden, but to her not unexpected. She attended, in more than usual health, all the devotional exercises connected with the dispensation of the Lord's Supper in the congregation. Every member of her family residing in the city was with her at the table. Toward the close of the Monday service she received a slight paralytic stroke, yet not sufficient to prevent her going from the church with some company to dine with her brother, Mr. James Wiggins. From his house she was not removed in life. She gradually sunk till early Wednesday morning, when she was released from conflict. The interval between the enjoyment of the highest communion by faith on earth, and her admission, as we believe, to the fellowship of the general assembly and church of the first-born in heaven, was brief.

The voice of this providence to her husband and to the Christian friends with whom she had for a long season taken sweet counsel, is, "Be ye also ready, for in such an hour as ye know not, the Son of man cometh." Com.

DIED, of consumption, November 24, 1864, Mrs. ELIZA J. FLEMING, in the 32d year of her age. The deceased, from an early age, was a member of the First Reformed Presbyterian congregation, New York, and commended herself to a large circle of friends and acquaintances by her quiet spirit and Christian demeanor. She loved the ordinances, and her last attendance in the sanctuary was at the Lord's table, to which she came in great feebleness only two months before her death. During her lingering illness she was cheerful and confident. The last week of her life, in the intervals of her terrible agony, this was especially marked. She "quieted herself as a child that is weaned of her mother," and with most pleasing simplicity and assurance spoke of heaven and her anticipations of its joys. She forgot all the anguish of separation from husband, children, parents, brothers, sisters and friends, while her faith took hold of Christ and eternity, and with "substance" and "evidence" carried her and them into the glorious presence of her Redeemer, and the full possession of the enduring inheritance. Her death was peaceful. "The King's daughter is all glorious," and we rejoice in hope. Com.

DIED, in Camden, Delaware, September 16, 1864, FLORA, infant child of Rev. Joseph and Mrs. E. Beattie, Missionaries in Latakiah, Syria.

BOOK NOTICES.

THE PRESBYTERIAN HISTORICAL ALMANAC. By Joseph M. Wilson. Vol. VI. 111 South 10th street, Philadelphia. 1864.

We have received Mr. Wilson's "Almanac," and it is a large octavo of 439 pages; full, as have been the preceding volumes, of matter relating to the great Presbyterian family, and its doings in 1863. Among those of the Old School Presbyterian Assembly, we find that it adopted, by almost a unanimous vote, the closing paragraph of the Solemn League and Covenant, quoting it from the covenant.

We again earnestly recommend this almanac. The price is, of course, enhanced: to subscribers who pay in advance it is \$2.00—to those who pay on receipt of copy, \$2.25; paid after publication, \$2.50. These are the terms of vol. 7, for which Mr. Wilson, with his usual promptness and zeal, has already begun to make preparation.

J. M. W.

PRESENTATION to the Rev. Wm. Anderson, A. M., of the Reformed Presbyterian Church, Loanhead, Scotland.

Some friend abroad has sent us this pamphlet of 19 pages, octavo, containing the proceedings of a meeting held in Mr. Anderson's church, March 14, of this year, for the purpose of presenting him with a purse of 270 sovereigns, and to his wife a valuable time-piece, as a token of the high esteem in which both are held by the members of the congregation, and by their Christian neighbors. We can readily understand, on perusing the addresses made by Mr. M'Donald, ruling elder of Glasgow, Mr. Anderson himself, and others, some by members of his congregation, and others by the ministers of the different denominations located in the parish—all of whom, we believe, were present and took part—that the meeting was one of great interest to all parties. We are pleased to learn that our friend and brother occupies so high a place in the esteem and affections of those who know him best, of his own church and of other denominations. He well deserves the honors conferred upon him. He has been a diligent, wise and faithful preacher, witness and pastor.

J. M. W.

REFORMED PRESBYTERIAN CHURCH. Address by the Rev. W. Milroy.

This is a small pamphlet containing Mr. M's. remarks addressed to the congregation of which he is pastor, in Penpont, Scotland, at a meeting convened for the purpose of considering the decision of Synod in 1863, regarding voting and taking the oath of allegiance. The position adopted by Mr. M., and which he urged upon the congregation, seems to be this—that the rightfulness of the oath is not clear, that the evidence is upon the whole against, but that the decision of Synod should be submitted to rather than make a schism in the body. This was substantially the resolution of the congregation, passed by a majority.

That it is right, even dutiful, in many cases, to submit to wrong

decisions of church courts, rather than make another rent in the body of Christ, is universally admitted; but it is a very different matter when the *whole distinctive position* of the church is concerned, as it was in the question then before the *Scottish Synod*. We know it is said that no change was made except in reference to discipline; but this involved doctrine too. If the doing of acts which contravene the profession and testimony of a church, is *expressly* to be tolerated, it is too evident to require detailed proof, that the avoidance of such acts ceases to be an *actual* part of such church's profession and testimony. The words of prohibition may remain in their books, but they are, to all intents and purposes, a *dead letter*.

We regret that our former and much esteemed pupil saw fit to adopt his present position.

J. M. W.

PRINCETON REVIEW.—The following are the contents of the April number: 1. The Structure of the Old Testament. 2. An account of Extreme Unction. 3. Census of 1860. 4. Herbert Spencer's Philosophy. 5. Principles of Church Union. These articles are discussed with the usual ability of the Review.

Additional Book Notices on 2d page of Cover.

A CARD.

THE undersigned owes an apology to many readers of the *Magazine* for the space occupied in late numbers by the controversy on the war question. He thought that a refutation of mistaken views circulated in sheets and pamphlets was needed, but did not anticipate such a protracted discussion. Now, however, that it has closed, he gives assurance that so far as he is concerned it shall not be re-opened.

It is due to himself, in this connection, to state his views on a point that has received some prominence in this discussion—the distinctive position of the Reformed Presbyterian Church. That position is not simply that she has clearer views of divine truth than other evangelical churches. It is, that she is the true representative of the Church of Scotland, holding to all the attainments of the Second Reformation. She differs from other churches by dissenting from unscriptural civil institutions, and forbidding political fellowship with them. She, besides, testifies against all churches that, claiming to be descendants of the Church of Scotland, have given up any of the truths which she exhibited in her Confession of Faith. These departures from the position of the church when she was visibly one, have broken her up into numerous fragments, each forming an organization on a sectarian basis. Should the Reformed Presbyterian Church abandon this, her historic and constitutional position, she will lose her prestige and her power, and will no longer have any distinct mission to fulfill.

T. S.

ACKNOWLEDGMENTS.

Albia, Rev. J. Shearer, $\frac{1}{2}$ 3, 50; Allegheny, W. Slater, 1-3, 3.00; Mrs. Still, S. Campbell, each, 2, 1.00; Mrs. Bradshaw, J. Kitchin, H. M'Kee, W. Hazlett, D. Taylor, H. Miller; Breakneck, J. Hazlett, Chandlersville, Jane Willson, each, 3, 1.00; Clokey, S. Moore, 1, 2, 2.00; Clayton, D. M. Kercher, 1-3, $\frac{1}{2}$ 4, 3.50; Coldenham, Samuel Simpson, 1, 1.00; F. Wallace, 2, 1.00; W. J. Shaw, 2, 3, 2.00; Mrs. Hadden, 4, 1.00; Coultersville, James Young, 3, 1.00; Culmerville, Mrs. Cunningham; Delhi, R. A. Dunn; Dodgeville, John Parker; East Pawpaw, R. Macklin; Elizabeth, Jas. Reynolds, each, 3, 1.00; Wm. Finney, 3, 4, 2.00; John Elliott, Sr., 4, 1.00; Elder's Ridge, Mrs. M. Henderson; Enon Valley, G. Haggerty, each, 2, 3, 2.00; Flackville, Wm. Glass, Wm. W. Glass, Jas. F. Glass, Thomas Armstrong; Griggsville, S. Hawthorne; Hillsvlew, H. M. Murphy; Hopkington, W. K. Whitaker, each, 3, 1.00; Hulton, Jas. Jenkins, 2, 3, 2.00; Montgomery, Mrs. S. Rainey, 3, 1.00; First New York, A. Wallace, 1-3, 3.00; Third New York, Jas. Hooks, 2, 3, 2.00; Neptune, Oliver M'Donald, 1-3, 3.00; New Galilee, R. Porter, 1, 2, 2.00; J. Acheson, 2, 3, 2.00; Mrs. Gray; New Texas, John Euwer; Oil City, Mrs. Parcel, each, 3, 1.00; Olivet, J. M. Coleman, 2, 3, 2.00; Paxton, B. F. Robb, 1, 2, 2.00; Perth, J. Holliday, 4, 1.00; Philadelphia, Robert Willson; Pittsburgh, M. Harper, R. M'Knight, S. Grier; Rose Point, J. Love; Rural Ridge, R. Glasgow, Shersersburg, S. Boal; Titusville, Jas. Allen; Thorald, S. Hawthorne, each, 3, 1.00; Tippecanoe, J. P. Parkhill, 3, 4, 2.00; Union, Thompson Gilleland, 2, 3, 2.00; Mary M. Kinney, 3, 1.00; Robert Campbell; Uniontown, R. S. Parkhill, each, 1-3, 3.00; Wilkinsburg, Mrs. Wadsworth, 3, 4, 2.00; D. Osborne, S. Linton, I. A. M'Crum, each, 3, 1.00.

REFORMED PRESBYTERIAN.—Allegheny, W. Slater, 7, 8, 2.00; Clokey, S. Moore, 2-8, 7.00; Uniontown, R. S. Parkhill, 7, 8, 2.00.

 The Memoir of Rev. J. M'Lachlane is in type, but is crowded out.

 We are out of the January, February and March numbers of this year, and January and February of 1863. Can any of our subscribers send them to us?

RECEIPTS FOR SOUTHERN MISSION.

1865.

April 5,	Ladies' Missionary Society, Rushsylvania, to purchase clothing for Freedmen,.....	\$ 11	32	
" 24,	Wilksburg cong., per H. Dean,.....	70	00	
" "	Collection in Sabbath School in Washington, D. C., per J. O. Bayles,.....	20	00	
" "	John Holliday, Perth, Canada,.....	\$4	00	
" "	Premium on above, per Dr. Willson,....	1	60	5 60
" 25,	Brooklands cong., per Dr. Sproull,.....	30	08	
" "	Robert Wylie, of Plumer, per Dr. Sproull,.....	10	00	
" "	Mary Herron, of Dartown, " " ".....			2 00
" 26,	Wm. Holliday, St. Louis, for Natchez,.....	75	00	
" "	Daniel Chesnut, Pittsburgh, per Dr. Sproull,...	100	00	
" 29,	Certificate of Deposit in Washington, D. C., for clothing and feeding Freedmen, per Rev. T. M. Elder,.....	816	00	
	Less Bank charges for collection,.....	2	04	813 96
May 1,	2d cong., New York, per Jas. Wiggins,.....	110	40	
" "	Calvin M'Alister, Bethel, N. Y., per Jas. Wiggins,	25	00	\$1,273 36
" 3,	Amount collected in the congregation of Pittsburgh and Allegheny for church in Indianapolis,.....			357 65
				\$1,631 01
	D. EUWER, Treasurer.			

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

April 24,	Union, &c. congregation,	\$74 00	
	Premium on silver,	25	\$74 25
"	Brookland cong.,		19 75
"	J. Holliday, Perth, Canada West,	5 00	
"	Premium on note,	2 00	7 00
"	Mary Barr, Allegheny, silver, \$1.00, Prem. 25 cts.,		1 25
"	Donation,		1 00
	All the above per Rev. T. Sproull.		
"	Springfield Branch of Springfield cong.,		10 50
"	Captain W. E. Allen, of 155th Reg. Pa. Vols.,		2 00
"	28, Kortright cong.,		21 00
"	29, D. Chesnut of Pittsburgh, per Rev. T. Sproull,		100 00
"	Robert Wylie, per Rev. T. Sproull,		10 00
"	Joseph Allen, Allegheny, per do.,		5 00
"	Vernon cong.,		16 18
March 1,	Samuel C. Davis, Co. I, 105th Pa. Vols.,		1 00
May 4,	1st cong., Philadelphia, collection of 26th of last month,		329 30
	WILLIAM BROWN, Treasurer of Foreign Missions		

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

April 24,	Cherry Street cong., per W. McKnight,	\$67 90
" 25,	Mrs. Martha Wylie, of Plumer,	5 00
" "	R. Macklin, Shabbona's Grove,	2 25
		<u>\$75 15</u>

DANIEL EUWER, Treasurer.

COMBINED SERIES.

VOL. III.—Nos. 7 & 8.

THE
Reformed Presbyterian
AND
Covenanter.

JULY AND AUGUST, 1865.

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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.*

Editors' address, "Allegheny, Pa."

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.		
May 22,	Old Bethel cong., Ill.,.....	\$32 00
" "	Cash from E. W. Hutcheson, of Rushsylvania, O.	2 00
" "	Samuel McCoy, Triadelphia, Va.,.....	10 00
The following sums received while at Synod in Utica, O.		
" 24,	Londonderry cong., &c.,.....	17 65
" "	Brookland cong., Pa.,.....	9 50
" "	Collected by Miss Sarah Dunlap, of Tomika, O. \$7, Mrs. Quigg, \$1, Miss Quigg, 50 cents,.....	8 50
" "	A. Morrow, \$5, Mrs. Crawford, \$5, Mrs. D. Guthrie, \$4, total per Rev. S. Bowden,.....	14 00
" 25,	Ryegate and Barnet cong.,.....	48 60
" "	Interest on Ruth Gilfillan's bequest,.....	5 60
" "	John A. Morse,.....	10 00
" "	Total per Rev. J. M. Beattie,.....	64 20
" "	Jas. Oliver, Toronto, C. W. \$2, prem. 80 cts., Miss Frazier, 85 cts., per Rev. D. Scott,.....	3 15
" 26,	James E. Nisbet, per Rev. R. B. Cannon,.....	5 00
" "	Robert Shields, licentiate,.....	4 00
" "	Sterling cong.,.....	15 00
" "	William Porter, of Washington, Iowa,.....	1 00
" "	James Patton, of Utica, Ohio,.....	5 00
" "	David Kilpatrick, Jr., of Linton, Iowa,.....	2 50
" "	Female Missionary Society of Sterling,.....	10 00
" 30,	Rev. David Scott,.....	2 50
" "	J. N. McKelvy, last sum received at Synod,.....	1 00
June 3,	Mailed at Norfolk, Va., signed a Tenth to the Lord,.....	2 00
" 6,	Mrs. Rosanna Dunn, of Bovina cong., N. Y.,.....	3 00
" "	Two little girls of do., Mary Elizabeth Dunn and Sarah Catharine Kennedy, 50 cents each, to educate heathen children,.....	1 00
" 15,	Amount contributed by the Sabbath School of the 3d cong., N. Y., for education of boys in the Syrian Mission, per H. Carlisle,.....	180 00
" 19,	Joseph Dodds, of Iowa Prairie, Iowa,.....	5 00

WILLIAM BROWN,

Treasurer of Foreign Missions, 1635 Locust St., Philad'a.

RECEIPTS FOR SOUTHERN MISSION.

1865.		
May 15,	Sabbath School in Coldenham, for Freedmen's school in Washington, ...	\$ 12 00
" 16,	Lake Eliza cong., per Dr. Sproull,.....	9 10
" 22,	Old Bethel cong., per Rev. J. McCracken,.....	15 25
June 1,	Miss Anderson, Slippery Rock cong., Pa., per Dr. W.,....	5 00
" "	Jas. Dunlap, Dresden, O., per Dr. Willson,.....	1 00
" "	Miss Jane Dunn, " " ".....	\$1 00
" "	Mrs. Mary Jane Manners, " " ".....	6 25
" "	Mrs. Nancy Coulter, " " ".....	1 00
" "	Mrs. Martha A. Daugherty, " " ".....	1 00
" "	Western Society, Rehoboth cong., Iowa,.....	9 25
" "	Southern Society, Rehoboth cong., Iowa, per Miss Jane Adair,.....	10 00
" "	R., of Xenia, O., per H. H. George,.....	5 00
" "	Princeton, Ind., per Rev. J. Stott,.....	11 00
" "	David Kirkpatrick, Linton, Iowa,.....	2 50
" "	Mrs. R. Law, New Concord, O.,.....	3 00
" "	Wm. G. Reed, Kossuth, Iowa,.....	5 00
" "	Church Hill cong., Ill., for Natchez Mission,.....	25 00
" "	Bethel cong., per D. S. Faris, for do.,.....	48 00

D. EUWER, *Treasurer.*

THE Reformed Presbyterian and Covenanter.

VOL. III. JULY AND AUGUST, 1865. Nos. 7, 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH. SESSION XXXVI.

REFORMED PRESBYTERIAN CHURCH, UTICA, OHIO,
Wednesday, May 24, 1865, 10 A. M.

THE Synod of the Reformed Presbyterian Church met according to adjournment, and after sermon by the Moderator from Ps. 48:2, was constituted with prayer by the Moderator.

Members were ascertained, and are as follows:

NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. K. Milligan,	James Thompson,	First, New York.
J. R. W. Sloane,	John Kennedy,	Second, New York.
S. Carlisle,	W. T. Miller,	Third, New York.
J. R. Thompson,		First, Newburgh.
J. M. Beattie,		Second, Newburgh.
W. Graham,		Ryegate and Barnet.
J. B. Williams,		Boston.
J. M. Armour,		White Lake.
J. H. Boggs,*		Craftsbury.
Joshua Kennedy,	James Miller,	Brooklyn.
D. M'Allister,†	A. S. Gilchrist,	Bovina.
R. Z. Willson.		Walton.

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	D. Smith,	First, Philadelphia.
S. O. Wylie,	William Brown,	Second, Philadelphia.
	T. Laughlin,	Third, Philadelphia.
W. P. Johnston,*	D. J. Cummings,	Baltimore.
J. M. Willson.		

ROCHESTER PRESBYTERY.

R. D. Sproull,		Rochester.
S. Bowden,	W. Cowan,	York.
M. Wilkin,	H. Crockett,	Sterling.
J. M. Johnston,		Syracuse.
D. Scott.		

* Ordained since last meeting.

† Not present at the constitution of the Court.

PITTSBURGH PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
T. Sproull,	A. Adams,	Pittsburgh & Allegheny.
J. Galbraith,	James Patterson,	Monongahela.
J. Hunter,	Robert Dodds,	Union.
A. M. Milligan,	Samuel Henry,	Wilkinsburg.
R. Reed,	John Beattie,	New Alexandria, &c.
J. J. M'Clurkin,	John Reid,	Brookland, &c.
J. C. Smith,	C. Allen,	Springfield.
S. Sterrett,	R. Spear,*	Slippery Rock, &c.
T. M. Elder,	John Ewing,	Jackson, &c.
A. J. M'Farland,	D. Wallace,	Rehoboth.
N. M. Johnston,	John Acheson,	Salem.
D. Reid,	John Slater,	Little Beaver.
T. Hannay,	M. Stewart,	Miller's Run.
J. Crozier.		Oil Creek.

OHIO PRESBYTERY.

J. C. Boyd,	W. B. Finney,	Utica and Sandusky.
A. M'Farland,	James Ardrey,	Jonathan's C'k & Irville.
H. P. M'Clurkin,	David Wallace,	Salt Creek.
	John Wiley,	Muskingum & Tomica.
	Edward Logan,	Londonderry.
	A. Orr,	Middle Wheeling.

J. A. Thompson.

LAKES PRESBYTERY.

J. L. M'Cartney,	James Trumbull,	First, Miami.
W. Milroy,	A. M'Kinney,	Second, Miami.
J. S. T. Milligan,	John M'Donald,	Southfield.
P. H. Wylie,	F. Holliday,	Macedon.
B. M'Cullough,	A. M'Intire,	Rushsylvania.
H. H. George,	John Gray,	Novi.
J. Dodds,	R. J. Gamble,	Cedarville.
J. French,		Cincinnati.
N. R. Johnston.		Garrison.
		Cedar Lake.

ILLINOIS PRESBYTERY.

J. Wallace,	Jas. Matthews,	Old Bethel.
J. Stott,		Princeton.
J. M'Cracken,	Z. G. Willson,	St. Louis.
D. S. Faris,	John Hunter,	Bethel.
A. C. Todd,	Jas. Beall,	Elkhorn.
D. J. Shaw,	D. Faris,	Bloomington.
W. F. George,	W. B. Whittaker,	Church Hill.
J. Middleton.		

IOWA PRESBYTERY.

J. M. M'Donald,	John M'Intire,	Sharon.
R. B. Cannon,		Rehoboth.
R. Johnson,	Ebenezer Milroy,	Vernon.
C. D. Trumbull,		Lind Grove.

*Not present at the constitution of the Court.

Ministers.	Ruling Elders.	Congregations.
D. M'Kee,		Clarinda.
S. M. Stevenson,*	Hugh Thompson,	Washington & Amboy.
R. Hutcheson,	J. B. Whittaker,	Grove Hill.
		Maquoketa.
J. Love.		

CONGREGATIONS NOT REPRESENTED.

New York Presbytery.—Coldenham, Topsham, Glengary and Kortright.

Philadelphia Presbytery.—Conococheague.

Rochester Presbytery.—Lisbon, Ramsay, C.W., Toronto, C. W.

Pittsburgh Presbytery.—Pine Creek.

Lakes Presbytery.—Lake Eliza.

Illinois Presbytery.—Stanton.

Ohio Presbytery.—Brownsville.

Iowa Presbytery.—Davenport.†

Absentees.—A. Stevenson, J. W. Shaw, W. W. M'Millan, Wm. Slater, J. Neil, and J. Beattie and R. J. Dodds, missionaries in Syria.

R. Shields, D. H. Coulter, J. C. K. Faris, and J. W. Sproull, licentiates, were present during the sessions of the Court.

J. Stott was chosen Moderator; R. Z. Willson was continued Clerk, and H. H. George, Assistant Clerk.

It was stated that Rev. J. M'Lachlan and Rev. W. L. Roberts had deceased since last meeting. It was

Resolved, That committees be appointed to prepare a minute in reference to their decease.

H. H. George, R. Z. Willson and W. B. Finney were appointed a Committee on Unfinished Business. Synod had a recess of an hour and a half.

SAME PLACE, 2½ P. M.

After recess Synod came to order.

The Moderator appointed the following Standing Committees:

On Presbyterial Reports.—S. Bowden, A. M. Milligan, E. Milroy.

On Discipline.—D. Scott, J. Crozier, David Wallace. *On Missions.*

—J. C. K. Milligan, J. L. M'Cartney, J. Reid. *On Theological*

Seminary.—H. P. M'Clurkin, J. C. Boyd, W. T. Miller. *On the*

Signs of the Times.—T. Sproull, R. Reed, A. Adams. *On Foreign*

Correspondence.—J. M. Willson, S. O. Wylie, Z. G. Willson. *On*

Finance.—J. M. M'Donald, J. M'Cracken, D. Smith.

On Presbyterial Records.—New York Presbytery, J. Wallace R.

B. Cannon, J. Acheson; Philadelphia Presbytery, A. M'Farland,

W. Milroy, W. Cowan; Rochester Presbytery, J. M. Armour, J.

A. Thompson, E. Logan; Pittsburgh Presbytery, J. Love, A. C.

Todd, Hugh Crockett; Ohio Presbytery, C. D. Trumbull, D. S.

Faris, R. J. Gamble; Lakes Presbytery, J. B. Williams, N. M.

Johuston, J. Slater; Illinois Presbytery, J. Kennedy, M. Wilkin,

J. Patterson; Iowa Presbytery, T. M. Elder, R. D. Sproull, A. Orr.

The following are the committees contemplated in the resolution

in reference to deceased ministers: *On Decease of Rev. J. M'Lach-*

lan, D. Scott, S. Bowden, W. Cowan; *On Decease of Rev. W. L.*

Roberts, D. D., J. M. M'Donald, R. B. Cannon, Hugh Crockett.

* Ordained since last meeting. † Organized since last meeting.

Resolved, That the hours of meeting be from 9 A. M. to 12 M. and from 1 to 4 P. M., and that the half hour preceding the recess at 12 M. be spent in devotional exercises.

Reasons of absence were assigned by absentees at last meeting, which were satisfactory.

The Committee on Unfinished Business reported. The report was accepted and laid on the table for the present.

The Presbyteries of the Lakes and Rochester asked and obtained leave to sit during the sessions of Synod.

The Clerk was directed to draw an order, in his own favor, on Synod's Treasurer, for the sum of fifty dollars (\$50), said sum to be drawn from the Literary Fund.

Papers were called for and numbered as follows: No. 1. Communication from Rev. A. C. Tris, in relation to a mission among the Jews in the United States. No. 2. Memorial on the subject of Temperance. No. 1. Read and referred to the Committee on Missions. No. 2. Read and referred to a special committee; J. R. W. Sloane, A. M. Milligan and David Wallace are that committee.

J. M. Willson stated that Rev. D. Scott had prepared an essay on the Scottish Reformation, at the request of the Presbyterian Historical Society, to be read before this Synod, if the Court so order.

Resolved, That this Court fix Monday next at 7 P. M. as the time for hearing this essay.

The Board of Foreign Missions reported. The report was read and referred to the Committee on Missions. The subject of missions was made the order of the day for Saturday forenoon, and the Committee on Missions was directed to report at that time.

Resolved, That the rule requiring Synod to meet on the fourth Tuesday of May, at 7½ P. M. be suspended, and that when Synod adjourn, it will adjourn to meet at Rochester, N. Y., on Wednesday succeeding the fourth Tuesday of May, at 10 A. M., and that the time for hearing the Synodical sermon be 7½ P. M. of the same day.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

SAME PLACE—Thursday, May 25, 9 A. M.

Synod met and was constituted with prayer. All the members present. Minutes read, amended and approved.

The elder of Union congregation, whose certificate had not been signed by the Clerk, was, on motion, admitted to a seat in this Court.

Papers were called for: No. 3. The report of the Treasurer of Home Missions was received and referred to Committee on Finance. No. 4. The report of the Treasurer of the Theological Seminary was received and referred to the Committee on Finance.

The Central Board of Domestic Missions reported. The report was read and referred to the Committee on Missions.

The Board of Superintendents of the Theological Seminary re-

ported. The report was read and referred to the Committee on the Theological Seminary.

T. Sproull read extracts from a letter from Dr. Metheny, physician of our mission in Syria, from which it appeared that the missionaries judge that a house of worship for the use of the Mission is required.

Resolved, That the Committee on Missions be instructed to report on the propriety of taking measures for the erection of a place of worship in Latakiah.

No. 5. Report of Wm. Brown, Treasurer of Foreign Missions, &c., and Trustee of Synod, was received and referred to the Committee on Finance. No. 6. Report of the Ohio Presbytery. No. 7. Report of the New York Presbytery. No. 8. Letter from the Scottish Synod.

The following resolution was adopted:

Resolved, That the Clerk be directed to prepare and have printed one hundred copies of a blank tabular form for statistics, for the use of Presbyteries in their reports to Synod, and distribute them equally among the Presbyteries.

No. 9. Memorial of the Springfield session. No. 8. The letter from the Scottish Synod was read and referred to the Committee on Foreign Correspondence. No. 9. Read and returned to the session, with directions to adjudicate the case according to their best judgment in the premises.

The hearing of Presbyterial reports was made the order of the day for Friday forenoon, and Presbyteries were directed to report on or before that time.

The report of the Committee on Unfinished Business was taken up, and considered, item by item, for adoption. Item 1. Committee on the Signs of the Times in readiness to report. Its consideration deferred until after recess.

The Presbytery of Pittsburgh had leave to sit during the sessions of Synod.

Item 2. Iowa Presbytery to take cognizance of J. Neil; attended to. Item 3. Thanks to Solicitor Whiting, &c.; attended to. Item 4. Clerk directed to print statistical tables, &c.; attended to. Item 5. Ministers to preach, &c.; generally not attended to.

Synod having spent half an hour in devotional exercises, had recess until 1 o'clock.

SAME PLACE, 1 P. M.

After recess Synod came to order. Minutes read and approved.

Consideration of report of the Committee on Unfinished Business resumed. Item 6. No member of the Committee on Pastors' Salaries present. Item 7. In reference to endowment of notes. Referred to the Committee on Finance.

The Committee on the Signs of the Times reported. The report was accepted. It is as follows:

The causes of fasting and humiliation are sins that exist within and without the church. Of the former, we would particularly specify,

1st. *Natural depravity.* "God hath made man upright, but they have sought out many inventions." "From the sole of the foot even unto the head, there is no soundness, but wounds and bruises and putrefying sores."

2d. *Neglect and misimprovement of ordinances.* The private, domestic, social and public ordinances are of Divine appointment, gifts of unspeakable value and importance, outward and ordinary means whereby the Spirit applyeth the benefits of redemption. Private devotions are in many cases formal routine, deficient in faith, earnestness, importunity; there is little of that holy wrestling which characterized the patriarch at Penue!—frequently have we shrunk from, instead of engaging in with sincerity and dependence upon the Holy Spirit, that difficult but important duty—self-examination. Family worship and catechizing have been oftentimes omitted, and when performed, discharged in a cold, lifeless, unbelieving manner. The most trivial grounds afford many, sufficient cause to neglect attendance upon the prayer meeting, "through which the life's blood of religion flows." The vacant seat, lack of punctuality, indifference in promoting the general interests of the society, attest a growing tendency to forget the assembling of ourselves together. Our conversation, instead of being "always with grace, seasoned with salt," partakes of a worldly, carnal spirit, for while many converse freely and intelligently about the world, they are silent about spiritual things. Are we not liable to the charge? "This people draweth nigh unto me with their mouth, and honor me with their lips, while their hearts are far from me."

3d. *Low state of personal godliness.* The instances are rare in which piety essential to peace, comfort, usefulness, is the primary and principal object in life; too often it occupies but a secondary and subordinate position; inadequate conceptions are entertained of sin in its guilt, pollution and power; pride, self-esteem, love of applause, ambition, instead of being daily and habitually watched against, are secretly indulged. Feeble and indistinct are the actings of our faith upon the person, offices and providence of our exalted Mediator; instead of loving him supremely, other objects are too often preferred. He has but a subordinate place in our affections. Bearing as we should, injury with humility, cultivating as we ought Christian forgiveness, we have been easily provoked, giving way to wrath, emulation, strife—in many instances have we failed to exemplify that charity which beareth all things, hopeth all things, believeth all things, endureth all things; conceding that brotherly love, by which God is honored, grace exemplified, the church's unity and peace secured, is increasing, yet brethren do not take that interest in each other's temporal and spiritual welfare required by the divine law; instead of unity of counsel and harmonious co-operation, we are often broken in judgment, easily offended—trivial causes rending asunder those that are bound in the same covenant relation and seeking the attainment of similar objects. Forgiveness of enemies is too rarely cultivated. Parents deeply interested about the secular education of their children, are not equally anxious for their moral and spiritual culture, consequently the youth, instead of walking by the footsteps of the flock, turn aside frequently by the flocks of their companions. For these things we should cry, Unclean, unclean.

4th. *Worldly conformity.* The divine command is, "Be not conformed to this world." We are living in an active, enterprising age, each one seeking his gain from his quarter. The world attracting with magnetic influence to be conformed to it in its principles, maxims, pleasures, pursuits. The lukewarm, cold, lifeless formalism that pervades the church, the oft-forgotten closet, the neglected family altar, the vacant seat, the little interest taken in the assembling of ourselves together, and the disinterested look in public ordinances, manifest the prevalence of a carnal spirit. Oftentimes when the claims of the

world, of Christ, and our holy religion, come in collision, the world asserts its supremacy, exhibiting that piety, instead of being the controlling principle, occupies but a secondary influence. The varied callings and professions in life are filled to repletion, excepting one, than which there is none more honorable or more requisite—the ministry of reconciliation; few volunteer to serve God in the ministry of his Son. The Most High has opened his hand and liberally supplied every thing that lives; labor, in its varied departments, has been rewarded: many have amassed wealth, how small their returns. How inadequate the support contributed to the Christian ministry in comparison with the requirements of the divine law, the demands of the times, and the prosperity enjoyed by the merchant, mechanic and husbandman. Admitting that the members of the Reformed Presbyterian Church contribute as liberally as others, yet how inadequate when tried by the supreme standard. How little of that spirit which distinguished the primitive church, when men sold their possessions and goods, and parted them to all, characterizes our age. Freely has the church received, has she contributed freely in return? Is not this a reason why so many young men of talent, enterprise and activity turn aside to other callings instead of devoting their time, attention and talents to the winning of souls! Feeble and inefficient efforts are made in promoting home mission enterprise; wide doors and effectual are being opened, hundreds and thousands of men, women and children, long held in chattel slavery, ignorant, degraded, yet accessible, and anxious for intellectual, moral and spiritual culture, are calling upon us to send them the gospel—but how feeble our efforts to supply their necessities. May not the charge brought against the church in the days of Ezekiel be applicable to us? “With their mouth they show much love, but their heart goeth after their covetousness.”

5th. *Inadequate appreciation of our distinctive principles, and lack of zeal.* The mediatorial dominion of the Lord Jesus over nations, their duty to kiss the Son, by swearing oaths of fealty and allegiance, submitting themselves to his law, overlooked by many of the Redeemer's friends, opposed by men in their individual and social relations, yet secured at great cost, and prominently revealed in the Bible, have not, we fear, that chief place in our conversation and prayers which their important and timely nature demands. Few make themselves familiar with the past history of the church and the faithful contendings of the martyrs of Jesus. Holy zeal enjoined by God, springing from faith in and love to the Lord Jesus, exhibited in earnest desire for the church's purity, the salvation of souls, the reformation of society, exists very feebly. Great occasion have we to say, “Iniquities prevail against us.” As ministers, we should mourn over remissness in cultivating personal and domestic godliness, lifting up a clear and pointed testimony against existing evils; as ruling elders, in setting before the flock a godly example, promoting and preserving the church's purity by the faithful application of discipline, cultivating an enlarged public spirit, stimulating the people by precept and example to Christian activity; and as members, that we have been so little concerned for our personal salvation, the cultivation of domestic and congregational piety, the practical exemplification and diffusion of those great truths for which our reforming forefathers took joyfully the spoiling of their goods, sending the gospel to those perishing for lack of knowledge at home and abroad, all of which is deeply aggravated in the presence of God, by our insincere repentance in the past, manifested in not practically returning from the sins which we have confessed.

Those that prevail without:

1st. *Many practically reject the Lord Jesus Christ, and the Bible as a divine standard.* On the principle, “by their fruit ye shall know them,” few have

any adequate conception of their natural state, their spiritual need, the urgent necessity for personal, immediate and believing subjection to the Lord Jesus Christ; accordingly, they despise the invitations of mercy, reject the Saviour to their eternal condemnation. Many live as if there were no God, Sabbath, Saviour, ordinances, heaven, hell, hereafter. Impiety and irreligion prevail—the newspaper and novel are preferred by thousands to the Bible and ordinances—the world, its pleasures, business, to Christ and his church—the ball room and theatre to the prayer meeting and sanctuary. Great insensibility exists among those that frequent ordinances. Should we not be deeply grieved that so many of our race, affected by sin, liable to condemnation, despise and reject the only remedy provided? How shall they escape, if they neglect so great salvation? He that believeth not is condemned already.

2d. *Social immorality.* Society is corrupt; among all classes, high and low, learned and illiterate, vice, dissipation and extravagance prevail. The world is the principal object sought by thousands; to obtain it, personal and domestic peace, reputation, country, interests of humanity, are sacrificed, reckless speculation indulged. Profanity, dishonoring to God Most High, and provoking Him who hath said, "He will not hold him guiltless that taketh his name in vain," abounds. The Sabbath, the day of sacred rest, is dishonored by idleness, pursuits of business, pleasure, acts of legislation, the transportation of mails, opening of post offices, running of rail cars and steamboats. The moral and spiritual culture of children is neglected by parents, or else devolved upon Sabbath school teachers. Intemperance exists among citizens in their homes, soldiers in the camp, and sailors on the rivers and seas. Intoxicating liquors are manufactured and used in great and increasing quantities. Human life is wantonly disregarded—"The land is full of blood, the city of perverseness, for they say, The Lord seeth us not, because there is no truth, nor mercy, nor knowledge of God in the land." "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood; therefore shall the land mourn, and every one that dwelleth therein shall languish."

3d. *Divisions, corruptions and unfaithfulness in churches.* "For the divisions of Reuben there should be great searchings of heart." The visible church should be one: there is one Lord, one faith, one baptism, one God and Lord over all. Division in the church dishonors her Head, alienates the Divine blessing, impairs her efficiency, and is a cause of stumbling to the irreligious. We deplore the breaches of Zion. Cultivating that charity which suffereth long and is kind, envieth not, vaunteth not itself—we are constrained to acknowledge, the doctrines of the gospel are not fully preached; truth not merely concealed, but error tolerated and maintained; sanctuary worship corrupted by the use of instrumental music and human composition; the discipline of the house neglected—false systems of ecclesiastical government advocated. The evils that exist in the national organization, instead of being clearly, explicitly and consistently testified against, are connived at, members being permitted to remain in sworn connection with the civil government, thus upholding it in its disregard of God's law and rejection of the Lord Jesus Christ as Governor among the nations. "The iniquity of the house of Israel and Judah is very great."

4th. *Continued national hostility to Prince Immanuel.* Jesus reigns. The divine command is, "Kiss ye the Son." We deplore that nations instead of recognizing and submitting, are hostile to his throne and government, reject his authority, and ignore the Bible as the standard of legislation. Deeply sympathizing with our land in its struggles against a wicked, wide-spread and powerful rebellion, faithfulness requires us to say that this is the national sin. In the

constitution of civil government God is not mentioned, the claims of the Lord Jesus Christ despised, the constitution and laws of the United States, and treaties under the authority of the United States, being the supreme law of the land. God Most High has done much for us, none more highly honored. His goodness is exhibited in our intellectual and social development and prosperity—a land of Bibles, churches and Sabbaths, yet we have refused to acknowledge Him whom the Father delighteth to honor. Civil war culminated in the assassination of the great and good President. Divine judgments are upon the land, yet there is great insensibility to their procuring cause, little sincere and genuine repentance; few realize the heinous and aggravated sin of the nation in giving its influence, power, wealth, so long to the preservation, support and extension of that sum of all villainies—human slavery; fewer still recognizing the true cause of all our national trouble to be forsaking God, and the rejection of the enthroned Mediator. Well may we say, “When thine hand is lifted up they will not see.” Deeply do we deplore this insensibility, assured from the character of God, the history of the past, the admonitions of his word, that continued hostility and impenitence tend to further social calamity and distress. “The wicked shall be turned into hell, and all the nations that forget God.”

5th. *The progress of infidelity.* The plenary inspiration of the Scriptures is denied, reason exalted into the place of divine revelation. Efforts are constantly made to undermine the authority of the Bible and the religion it reveals; rationalistic views are entertained and disseminated, the entire political influence being conducted on principles foreign to true religion. Popery, twin sister to infidelity, exerts a wide-spread influence, establishing schools, seminaries, places of worship, charitable institutions, laboring after and seeking for position and power among the nations.

For these and other causes, Synod appoints the first Thursday of February, 1866, to be observed as a day of fasting and humiliation.

CAUSES OF THANKSGIVING.

1st. *The continued administration of divine ordinances.* The throne of grace is accessible, the Bible disseminated, the Sabbath enjoyed, the gospel preached, and sealing ordinances dispensed among us. The candlestick has not been removed. “Peace is within our walls and prosperity within our palaces.” “Bless the Lord, O my soul, and all that is within me bless his holy name.”

2d. *A healthful and productive season.* “Thou crownest the year with thy goodness, and thy paths drop fatness.” The pestilence that walketh in darkness, the destruction that wasteth at noon-day, has not come nigh our dwellings. Health has been enjoyed, the resources of the nation developed, new channels of trade and prosperity opened, the population of the Free North increased by immigration and emancipation, labor rewarded, little suffering from the unusually high price of the necessities of life. Though for a time it seemed that the moral Governor had called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, yet the year was crowned with His goodness, the pastures clothed with flocks, the valleys covered over with corn. Great facilities enjoyed for the mental and moral culture of our children. Rebel armies prevented from invading northern soil—the masses of this nation united in sustaining the administration in prosecuting a war, waged for the integrity of the Republic and in defense of liberty, thrust upon them by a confederation of proud, arrogant, supercilious slaveholders; the national armies and cause successful, traitors discomfited, rebellion crushed by the powerful hand of national government.

3d. *The Divine favor to Zion.* It was feared the public interests of the church would suffer from the calamity and distress resulting from protracted civil war; that her schemes for the reformation of society, the evangelization of the world, would be sensibly curtailed, if not temporarily suspended; she might be necessitated by pressing demands to recall some of her missionaries. While we deplore the lack of public spirit that pervades the church, we rejoice that she has not abandoned a single field, nor recalled a single laborer. The Bible is published and extensively disseminated. The necessities of the times have developed a mine of benevolence unparalleled, Philanthropy and Benevolence having poured their streams of wealth with prodigal hand into the lap of Charity to promote the physical, intellectual and moral welfare of the soldiers, sailors and freedmen of our country, through the channels of the Sanitary and Christian Commissions, and Freedman's Association. The Home Missions of our church extended—the Seminary sustained—the force of our Foreign Missions increased.

4th. *The progress of the Church's testimony.* The church of our fathers has been pre-eminently a witness for the Lord Jesus Christ. Her testimony against the social evils of the land has been clear, pointed, consistent. When others were silent on the subject of slavery, we denounced it as a moral, social and political evil. Long we bore reproach and wore the sackcloth. We rejoice that the days of slavery are numbered, that the Constitution has been virtually amended, prohibiting the existence of slavery in the nation—thousands emancipated, the rights of the colored race to all the privileges of citizenship advocated, deep rooted prejudices overcome. The nation's duty to acknowledge God, by submitting to his Son, and his revealed will as the supreme law of the land, urged by many through the pulpit, platform and press, begetting a reasonable hope that the day is not far distant when we shall no more be termed Forsaken, neither shall our land any more be termed Desolate, when we shall be called Hephzibah and our land Beulah.

5th. *The approaching destruction of Antichrist.* Its doom is fixed; the hour of its overthrow and the church's freedom advances. The fields are already white unto the harvest. The Bible translated into many different languages—the angel having the everlasting gospel is flying through the midst of heaven, obstacles to its progress are being removed, already it has reached the extremities of the globe. The school accessible, education is no longer limited to the few, but extended to the many. The Most High is about to take the heathen as his inheritance, the uttermost parts of the earth as his possession. "As I live, saith the Lord, all the earth shall be filled with the glory of the Lord."

For these and other causes, Synod appoints the fourth Thursday of November, 1865, to be observed as a day of thanksgiving by congregations, missionary stations and societies under our care.

Respectfully submitted,

SAMUEL CARLISLE, *Chairman.*

Item 8. Delegate to the Reformed Presbyterian General Synod. Not attended to for satisfactory reasons. Item 9. Laid on the table for the present.

Resolved, That a special committee be appointed to mature a plan for the dissemination of our distinctive principles. J. M. Armour, A. M. Milligan and W. B. Finney, are that committee.

Resolved, That a special committee be appointed to make arrangements for a public meeting to be held in this place next Tuesday, at 6 P. M., to consider the duty of this nation to acknowledge God, his Christ and his law. J. Galbraith, J. C. Boyd and David Wallace, are that committee.

Resolved, That all committees to which papers have been referred except the Committee on Foreign Correspondence, be directed to report on or before Saturday afternoon.

The Synod adjourned with prayer, to meet to-morrow at 9 A. M.

SAME PLACE—Friday, May 26, 9 A. M.

Synod met and was constituted with prayer. All the members present. Minutes read and approved.

Papers were received and numbered as follows: No. 10. Petition of members of Cedarville congregation. No. 11. Petition of session and congregation of Southfield. No. 12. Complaint, remonstrance and petition of some members of the church in the vicinity of Northwood. No. 13. Complaint of R. Hutchinson and others. Nos. 10, 11 and 12 were read and laid on the table for the present. No. 13. Referred to the Committee on Discipline.

Order of the day called for—the hearing of Presbyterial Reports. No. 6. Report of Ohio Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 7. Report of New York Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 14. Report of Lakes Presbyteries. Read and referred to the Committee on Presbyterial Reports. No. 15. Report of Illinois Presbytery. Read and referred to the Committee on Presbyterial Reports, except so much as refers to public questions, which was laid on the table for the present. No. 16. Report of Philadelphia Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 17. Report of Iowa Presbytery. Read and referred to the Committee on Presbyterial Reports, except so much as refers to J. Neil, which was referred to the Committee on Discipline. No. 18. Report of Pittsburgh Presbytery. Read and referred to the Committee on Presbyterial Reports. No. 19. Report of Rochester Presbytery. Read and referred to the Committee on Presbyterial Reports.

The committee to prepare a minute in reference to the decease of Rev. W. L. Roberts, D. D., reported. Report accepted and adopted. It is as follows:

The committee to prepare a minute on the death of Rev. W. L. Roberts, D. D., respectfully report: That this esteemed and beloved father suddenly finished the labors of his life and the toils of a long and devoted ministry, on the 7th of December, 1864. Although his demise was sudden, he was, we doubt not, ready and waiting for the coming of his Lord. In his death the church has lost one of her oldest and most venerable ministers. He was well acquainted with the Scriptures, and from their treasures he was ever ready to bring forth things new and old. He was learned and eloquent, an able and faithful defender of the testimony of Jesus. It was his delight to preach the gospel; and the preciousness of Christ in the fullness of his grace and truth and the glory of the mediatorial reign, were the themes on which his soul delighted to dwell, and which, with a heavenly unction, he ever exhibited to those who waited on his ministry. He was, too, the pleasant companion, the faithful and guileless friend, the dignified and honorable gentleman. "In his eyes vile men were despised." Fondly we remember him as a fellow-laborer in the gospel, and warmly cherish his memory as a brother and father in Christ.

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

The following resolution was unanimously adopted:

Resolved, That in the judgment of this Synod, the remuneration of unsettled ministers and licentiates (\$10 per Sabbath) is wholly inadequate, and that congregations are directed to take this matter into consideration and increase the amount to at least \$15 per Sabbath, and that Clerks of Presbyteries be directed to give notice to vacant congregations of this action of Synod.

Papers Nos. 10, 11 and 12 were taken up and referred to a special committee consisting of four ministers and three elders, and it was ordered that all other papers on the state of the country be referred to said committee. A. M. Milligan, M. Wilkin, D. Scott, R. Hutcheson, A. M'Intire, David Wallace and John Hunter are that committee.

The Committee on the Records of Iowa Presbytery reported. Report accepted and adopted. It is as follows:

The committee appointed to examine the records of the Presbytery of Iowa report that they have examined said records, and find in them nothing contrary to the law and order of the church.

Respectfully submitted,

T. M. ELDER, *Chairman*.

The Committee on the Records of Illinois Presbytery reported. Report accepted and adopted. It is as follows:

The committee to whom were referred the records of the Illinois Presbytery would respectfully report that they have examined said records, and find nothing in them contrary to the law and order of the church.

Respectfully submitted,

JOSHUA KENNEDY, *Chairman*.

The following resolution was adopted:

Resolved, That the subject of educating colored young men, together with the resolutions presented by Mr. M'Cartney, be referred to the Committee on Missions, and that the committee be instructed to report to-morrow morning.

The Presbytery of Illinois had leave to sit during the sessions of Synod.

The Committee on the Records of the Lakes Presbytery reported. Report accepted and adopted. It is as follows:

The committee to whom were referred the records of the Lakes Presbytery, report that they find nothing in them contrary to the law and order of the church.

J. B. WILLIAMS, *Chairman*.

The Committee on the Records of the New York Presbytery reported. Report accepted and adopted. It is as follows:

The committee to which was referred the records of the New York Presbytery have examined said records, and find nothing in them contrary to the law and order of the church.

Respectfully submitted,

JAMES WALLACE, *Chairman*.

After attending to devotional exercises, Synod had a recess to 1 o'clock.

SAME PLACE, 1 P. M.

After recess Synod came to order.

The following resolution was presented and adopted:

Resolved, That Synod appoint ministers to prepare discourses on Missions;

Christian Beneficence; the Duty of the Nation to God, his Christ, his Law, and the Christian Religion; and that these discourses be delivered on the Sabbath during the sessions of Synod at its next meeting.

The committee appointed to mature a plan for the dissemination of our distinctive principles reported. The report was accepted, amended and adopted. It is as follows:

The committee appointed to propose, to Synod, a practical plan for promoting the amendment of the United States Constitution, would respectfully recommend to Synod the adoption of the following preamble and resolutions:

WHEREAS, we have ever sought to bring the nation to acknowledgment of its two great sins, 1st. In disowning and rejecting God and his law; 2d. In disfranchising and enslaving unoffending men.

And Whereas, God in his providence has prepared this nation to repent of and turn from the latter of these sins;

And Whereas, we are greatly encouraged by this most auspicious beginning, as well as by other indications of Providence, to hope, pray and labor zealously for the reformation of the nation, as it regards the acknowledgment of the claims of the Messiah;

And Whereas, it is *exceedingly desirable* that all the friends of Christ should be heartily united in demanding of this nation a recognition of God and his Christ and his law; therefore,

Resolved, 1. That a suitable form of petition be adopted and furnished to every minister of our church, and that a copy be sent (if practicable) to every evangelical minister in the land, accompanied with a letter requesting him to take part in this great work.

Resolved, 2. That, in the judgment of this Synod, it is the duty of the ministers, elders and people of our church to use their best endeavors, in their several localities, to enlighten the public mind and secure the largest practicable number of signatures.

Resolved, 3. That a committee be appointed to take the whole matter in charge; to visit the President, and endeavor to obtain from him a recommendation of the amendment to the attention of Congress; to confer with whatever committees may be appointed by the Houses of Congress to consider it; to correspond with other organizations in reference to the movement and obtain co-operation as far as practicable in the whole matter.

Respectfully submitted,

J. M. ARMOUR, *Chairman*.

The Committee on the Records of Philadelphia Presbytery reported. Report accepted and adopted. It is as follows:

The committee appointed to examine the records of the Philadelphia Presbytery, would respectfully report that said records are not on hand.

Respectfully submitted,

A. M'FARLAND, *Chairman*.

The Committee on the Records of Ohio Presbytery reported. Report accepted and adopted. It is as follows:

The committee appointed to examine the records of Ohio Presbytery report that they have examined said records, and find in them nothing contrary to the law and order of the church.

Respectfully submitted,

C. D. TRUMBULL, *Chairman*.

It was stated that one of the delegates, John Brinkerhoof, ruling elder, from the United Presbyterian General Assembly, was present, and it was ordered that he be heard to-morrow morning, after the constitution of the court.

The Committee on the Theological Seminary reported. While the report was under discussion, Synod adjourned, with prayer, to meet to-morrow at 9 A. M.

SAME PLACE—Saturday, May 27, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Holliday, who soon appeared. Minutes read, amended and approved.

John Brinkerhoof, delegate of the United Presbyterian General Assembly, was heard, and the following resolution was unanimously adopted:

Resolved, That this Synod has heard with interest the address of the esteemed delegate of the United Presbyterian General Assembly, and extend through him, to that Assembly, our fraternal salutation.

The Moderator then addressed the delegate, extending to the body whom he represented the congratulations of this Synod upon their prosperity, &c.

The Committee on Presbyterian Reports reported. The report was considered paragraph by paragraph, amended and adopted. It is as follows:

REPORT OF COMMITTEE ON PRESBYTERIAL REPORTS.

The committee to whom were referred the reports of the several Presbyteries, would respectfully report:

That it gives us much pleasure to be able to affirm, from a careful examination of the papers referred to us, that the Reformed Presbyterian Church in this country is generally in so prosperous a condition. Her influence in the land is being greatly augmented. She is growing in numbers and in resources. The people have responded with singular promptness and liberality to the increased demands made upon them. The statistical reports, herewith submitted, are very gratifying evidences of this fact, and would have been more so if they had been made as full as they should have been. It will be noticed, however, that while most congregations have increased the salaries of their pastors, and responded liberally to the calls made upon them to advance the public schemes of the church, the salaries of a number of the pastors still remain lamentably deficient. The great lack now is not want of pecuniary resources, or failure in the liberality of the people, but a paucity of laborers to do the church's work. We have special reason to thank God that in times of so great excitement, and amid so pressing temptations, the witnessing church has adhered with so great fidelity to her distinctive principles and practices.

In all the Presbyteries two regular meetings have been held, besides a number of special meetings in some of them. These meetings have been characterized generally by a spirit of great harmony, and earnestness of effort in advancing the interests of Christ's kingdom in the earth.

Since last we met two of the fathers have deceased, leaving very few of the old men in the ministry. "The fathers, where are they? The prophets, do they live forever?" Two students of Theology have been licensed to preach the everlasting gospel. Three licentiates have been ordained to the office of the holy ministry and installed in pastoral charges. One unsettled minister has been installed, and arrangements have been made for ordaining two other licentiates and for installing two unsettled ministers. Four pastors have been released from their charges.

Synod has under its care nine unsettled ministers, one of whom, Rev. W. W. M'Millan, is in the employ of the Central Mission Board, and besides two licentiates who are engaged in the Southern Mission field, there are seven others at its disposal. Of these we recommend the following distribution:

NEW YORK PRESBYTERY.—*R. Z. Willson*, June and July; *D. H. Coulter*, July and August; *J. W. Sproull*, August and September; *R. J. Sharp*, September and October.

PHILADELPHIA PRESBYTERY.—*D. H. Coulter*, June; *R. J. Sharp*, July; *D. Scott*, August and September.

ROCHESTER PRESBYTERY.—*R. Shields*; *D. Scott*, June and October; *J. W. Sproull*, July; *R. J. Sharp*, August.

PITTSBURGH PRESBYTERY.—*J. Crozier*; *J. S. Buck*; *T. Hannon*; *J. W. Sproull*, June and October; *D. Scott*, July; *R. Z. Willson*, August, September and October; *D. H. Coulter*, September.

OHIO PRESBYTERY.—*J. A. Thompson* June, July and October; *R. J. Sharp*, June.

LAKES PRESBYTERY.—*R. M. C. Thompson* and *N. R. Johnston*.

ILLINOIS PRESBYTERY.—*J. Middleton*.

IOWA PRESBYTERY.—*J. Neil*; *J. Love*; *J. A. Thompson*, August and September; *D. H. Coulter*, October.

We have to report further, that after all the expense and trouble Synod has incurred in preparing, printing and circulating statistical tables, some of the sessions and presbyteries are still chargeable with the most culpable negligence in failing to prepare full reports of the respective congregations. For specifications we refer to the accompanying statistical reports, which we recommend shall be published.

We recommend that there be an additional column in the statistical report, headed "For church buildings."

We recommend that the station of Olathe, Kansas, be placed under the care of Illinois Presbytery; and the congregation of Glengary, C. W., be placed under the care of Rochester Presbytery.

All which is respectfully submitted.

S. BOWDEN, *Chairman*.

REPORT OF NEW YORK PRESBYTERY.

The Presbytery of New York report: That we have held two regular and two special meetings of Presbytery during the past year. Our meetings have been characterized by great harmony and unanimity. At our last special meeting, held in December, J. H. Boggs was ordained to the work of the ministry, and installed into the pastoral charge of the congregation of Brooklyn.

Rev. J. Kennedy was received by certificate from the Philadelphia Presbytery, and was installed as pastor in the Bovina congregation in the month of January.

Rev. N. R. Johnston, at his own request, was released from the pastoral charge of the Topsham congregation, and dismissed to the Presbytery of the Lakes.

We have three vacant congregations, Kortright, Topsham and Glengary. The latter of these is small and feeble; owing to its distance from our centre of operations, and its difficulty of access, we have not been able to send much preaching to our people there. We have five missionary stations: Fayston, Argyle, West Galway, Dundaff and Ballybay. The three last named are old fields, newly re-opened, and we design, as we are enabled, to cultivate them with care; and we have good reason to hope that our labors will be rewarded by success.

We desire from Synod, in its distribution of supplies, the full time of at least two laborers. Our congregations are in an unusual state of peace and quietness, if we may judge from the fact that we have had but one case appealed to us since your last meeting. We have great reason to thank God and take courage.

Notwithstanding the sore temptations to which our people have been exposed during the past four years, they, with very few exceptions, have remained steadfastly faithful to our testimony.

In common with all faithful Christians, and true patriots, we rejoice at the overthrow of the great rebellion, and look forward with gladness to the speedy restoration of peace. We bless the Head of the Church and "Governor among the nations," that our land is now a land of freedom, and that so many who formerly opposed us, or were indifferent, are now co-laborers with us in seeking to make this nation a "kingdom of our Lord and of his Christ." We cannot forbear expressing the hope that as our Lord has thus far kept us faithful and enabled us to witness for the truth, he will still cause us to present an unbroken front in displaying the banner he has given us because of the truth.

We present herewith our statistical report.

J. C. K. MILLIGAN, *Clerk of Pres.*

REPORT OF PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery would respectfully report: Since your last meeting, W. P. Johnston having accepted a call from the congregation of Baltimore, was ordained and installed in that charge on the first Thursday of August, 1861. Rev. Joshua Kennedy, at his own request, was certified to the New York Presbytery.

We still, therefore, have five constituent members, three of whom have congregations under their charge. The Third congregation of Philadelphia and the congregation of Conococheague still remain without pastoral care.

There is nothing in the internal condition of our congregations that demands special remark. General diligence in attending on the ordinances, and an increasing spirit of liberality among us, are evidences that the favor and presence of the Redeemer are not wholly withdrawn. Still, with us it is a time of spiritual drouth. With the form of godliness, we feel but little of its power. It is for a lamentation that this coldness has continued notwithstanding the judgments by which the Redeemer has been confirming our testimony, and summoning us to activity in his cause.

Presbytery ask the aid of one laborer in our bounds, and a due proportion of the mission fund at Synod's disposal.

T. P. STEVENSON, *Clerk.*

W. P. JOHNSTON, *Mod.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester report as follows: The days of thanksgiving and fasting have been generally attended to.

The state of religion among our people has undergone no particular change since our last meeting of Synod. The ordinances of religion are in most cases carefully attended to in our congregations and societies.

Since your last meeting of Synod one of our number has been removed from the church militant to the upper sanctuary—the Rev. James M'Lachlan, who died on the 19th of November, 1864.

We have three vacant congregations, one of which, Ramsay, C. W., has made a call on Mr. R. Shields, which has been accepted, and arrangements made for his ordination and installation.

Presbytery ask a portion of the disposable supply of Synod, for the ensuing six months.

All which is respectfully submitted.

DAVID SCOTT, *Clerk of Pres.*

REPORT OF PITTSBURGH PRESBYTERY.

Since our last report we have had two harmonious meetings.

We number fifteen ministers, fifteen congregations, two vacancies—Monongahela, and Pine Creek—and one missionary station—Oil City—to be organized before our next meeting. Two of our ministers are unsettled, Revs. Crozier and Hannay. The former was released from the pastoral charge of his congregation at his own request, at our last meeting, in order to cultivate a larger and more promising field in the city of Indianapolis.

We have under our care four theological students, viz. T. A. Sproull, J. R. Newell, J. A. Black and W. J. Gillespie.

At our last meeting we licensed Mr. R. J. Sharp to preach the everlasting gospel.

Mr. J. S. Buck, licentiate under our care, has been required by his physician to cease all mental labor on account of feeble health. He has preached none for several months. There is a hope that he may recover.

Days of fasting and thanksgiving throughout our congregations have been observed.

Respectfully submitted.

N. M. JOHNSTON, *Clerk.*

REPORT OF OHIO PRESBYTERY.

The Ohio Presbytery would respectfully report: That we have held two meetings since last Synod. At the meeting last fall, Rev. James Love, at his own request, and with the consent of the people, was released from the pastoral charge of the Londonderry congregation and dismissed to the Iowa Presbytery. At our late meeting this spring, Rev. J. A. Thompson, at his own request, and with the consent of his people, was released from the pastoral charge of the Brownsville congregation. Now we only number three settled pastors and one unsettled minister. We have four unsettled congregations, viz. Middle Wheeling, Londonderry, Muskingum and Tomika, and Brownsville. The three first named have asked for the moderation of calls in their respective bounds. Our congregations are all enjoying peace and harmony, for which we desire to thank our new covenant God. The days of thanksgiving and fasting appointed by Synod were observed in our bounds.

We have four missionary stations that require considerable labor: Frenchcreek and Bullcreek in Western Virginia, and Savannah and Loudonville in Ohio.

We need the labors of two unsettled men in our bounds, and ask Synod to remember us in the distribution of these.

We present as full statistics of all our congregations as we could obtain.

H. P. M'CLURKIN, *Clerk.*

J. C. BOYD, *Mod.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report: That since your last meeting we have held two regular semi-annual meetings. Our deliberations have been characterized by fraternal love and harmony. Scarcely any business beyond the ordinary routine has come before us. A unanimous call has been made on Mr. R. M. C. Thompson, licentiate, by Lake Eliza congregation; arrangements have been made for his ordination, provided the call be accepted. The usual days of fasting and thanksgiving have been observed—so far as known to us—by all the congregations and families under our care.

Our people generally have taken a lively interest in the excited and agitated state of the country, and have been much concerned respecting the duty of the witnesses of Jesus in relation to the fierce and bloody war which has been raging during the last four years. On this subject considerable diversity of opinion prevails. Several important papers on the subject from various congregations within our bounds have come before Presbytery for transference to Synod. To these papers we would call your serious consideration, and we hope and pray that Synod will be enabled to take such action on this subject as will tend to promote the peace and harmony of the church and glorify her living and exalted head.

Rev. N. R. Johnston has been received as a constituent member of this Presbytery on certificate from New York Presbytery.

Respectfully submitted.

J. L. M'CARTNEY, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois beg leave to make the following report: Since last Synod there have been held one special and two regular meetings of Presbytery. A high degree of harmony, brotherly love and zeal to promote the interests of our beloved Zion characterized these meetings.

At the special meeting, Mr. D. H. Coulter, student of Theology of the fourth year, upon recommendation of the Professors of Theology, delivered the customary pieces of trial, and after a satisfactory examination, was licensed to preach the everlasting gospel, with the privilege of attending the Seminary another term to complete the curriculum.

At the fall meeting, Mr. James M. Faris, a graduate of the Indiana University, was received under the care of Presbytery as a student of the first year, and certified as such to the Professors of Theology.

We have under our care seven settled congregations and one unsettled. A call has been accepted on Stanton, and steps have been taken to have it settled under the pastoral charge of Rev. John Middleton since last meeting of Synod.

We have three missionary stations, Walnut Ridge, Morgantown and Olathe. The last had been recognized upon petition of the people of that place before the location of Synod's mission, and supplies had been appointed; but as the Central Board occupied the field before our missionary arrived, he was directed to another place. This Society is properly within the bounds of Illinois Presbytery, and we think should hereafter be left entirely under our control.

We would respectfully ask help from Synod to the extent of at least the whole time of one laborer. Days of fasting and thanksgiving have been observed by all our congregations.

Within our observation, the state of public morals is deplorably corrupt, a lamentable fact, in view of the terrible judgments of God. This is, in a great measure, due to the demoralizing influence of war. Intemperance, profanity and Sabbath breaking are fearfully prevalent, even among people who formerly manifested some outward regard to religion. In some of our own congregations the young have shown themselves impatient of the restraints of parental and ecclesiastical authority, and prone to indulge in licentious amusements; nor is there at all times that gravity and seriousness in the house of God, nor that sacred regard to the sanctity of the Sabbath, that formerly characterized our Western Covenanters.

But while these marks of the decline of vital piety are plainly visible on the one hand, there are encouraging circumstances on the other. There is a very general respect for religion, at least for the name. There is a disposition to acknowledge the providence of God, or even the authority of God and

his Christ over the nations. There is a remarkable spirit of benevolence abroad in society. Covenanters are not behind others in self-sacrificing devotion and liberality. The statistical reports, herewith submitted, will, we think, show quite an advance upon the liberality of the previous year, both in support of ordinances and in contributions for the extension of Christ's kingdom in the world.

Besides contributing to the support of Synod's mission to the freed people, a considerable amount of money has been placed at the disposal of Presbytery by our congregations for the establishment of a mission within the bounds of Presbytery.

A few of our people, pressed by the urgent solicitations of other patriotic Christians, have been led to violate the testimony and the law, by incorporating with the nation at the Presidential and State elections. Some of these have already seen their error, confessed their sin, submitted to the discipline of the church, and returned to the enjoyment of their privileges. Others seem to have entirely lost sight of the necessity of a practical application of the testimony. In all these cases our sessions have been prompt in applying the discipline of the church.

Much discussion has been elicited between us and neighboring Christians, which has served to confirm the wavering, and to torment those that do evil that good may come. We hope that our people are now better informed in regard to the true nature of an entire dissent from corrupt systems of civil government than ever before, and more determined to be faithful to this position. Few of our people seem to be in danger of right hand extremes or left hand defections. They are almost unanimous in believing that patriotism is a duty, while there is very generally a wholesome regard to the great principles of our testimony.

We think the time has come when Synod should make an unequivocal declaration of the true application of our principles suited to the present eventful times. And we hope this great duty will not be delayed under the impression that our testimony is not progressive. Our country is in a revolutionary, and in some respects a reforming condition. We ask the Synod to determine precisely what changes in the Constitution of the United States, and of the several States, are necessary before Covenanters can support them. We urge this, because some imagine that as the atheism of the government is negative, there is nothing but slavery to prevent our incorporating with the nation. We hope you may be able to give a deliverance that will direct the members of the church in the good and right way.

All which is respectfully submitted.

DAVID S. FARIS, *Clerk.*

REPORT OF IOWA PRESBYTERY.

The Iowa Presbytery respectfully report: That since your last meeting we have had two regular meetings, characterized by unity in judgment and a good degree of brotherly feeling. We trust that we have also had some evidence of the presence and direction of the church's exalted Head.

Since the last meeting of Synod we have been called upon to record the decease of our oldest and much esteemed member, Rev. W. L. Roberts, D. D. On December 7th, 1864, he was suddenly called to render an account of his stewardship, and we trust to enter upon the enjoyment of his eternal reward.

At our last meeting Rev. Jas. Love was received on certificate from the Ohio Presbytery.

In the month of September last a congregation was organized in Davenport, which is the ninth regularly organized congregation now in our bounds. Petitions for organizations from the missionary stations of Kossuth and Albia have

been granted, and arrangements have been made for effecting organizations in these places. Albia has also received a grant for the moderation of a call.

Mr. S. M. Stevenson, licentiate, having accepted a call from the congregation of Washington and Amboy, was, at our meeting in October, ordained to the office of the ministry, and subsequently installed as pastor of the congregation by a commission of Presbytery.

The missionary stations in our bounds are Janesville, Wisconsin, and Elliot, Minnesota. At Janesville we understand that \$300.00 have been subscribed for preaching, and the people are desirous of obtaining all the preaching that we can give them. At Elliot they are also desirous of obtaining preaching.

Days of fasting and thanksgiving have been observed by the congregations under our care. We feel much encouraged by the increase in numbers, the growing spirit of liberality, and the harmony of all our congregations.

Presbytery has taken cognizance of the case of Rev. J. Neil. The following resolution was adopted :

Resolved, That we report to Synod the following in Mr. Neil's case: that we have no charges against him, and that we know of no tangible charge against him affecting his moral character, but that we cannot profitably employ him in our missionary stations. He is at present, we understand, living upon his farm, and preaching to persons outside of the church when called upon. We therefore respectfully refer the case to Synod, with the request to dispose of the whole matter as in their judgment they may deem best.

Respectfully submitted.

J. M. M'DONALD, *Clerk*

The following resolution was presented and adopted :

Resolved, That Walter T. Miller, John Kennedy and John Slater be appointed a committee to devise a plan for increasing the salaries of the ministry of the church, and for establishing, if possible, a sustentation fund, and for increasing the Seminary Endowment Fund; said committee to report during the sessions of this Synod. This committee shall also, at as early a date as possible, prepare a circular, to be published in the magazine, pressing this matter upon the attention of the church.

Order of the day called for—the consideration of the subject of missions. The Committee on Missions reported. The report was accepted and considered paragraph by paragraph. While this report was under discussion, the hour for devotional exercises arrived. After devotional exercises Synod had recess until 1 P. M.

SAME PLACE, 1 P. M.

After recess Synod came to order. Consideration of missions resumed.

S. Sterritt and J. Ewing had leave of absence for this afternoon and Monday forenoon. J. B. Whittaker had leave of absence during the remaining sessions of this court.

After proceeding some length in the adoption of the report on missions, it was laid on the table for the present.

Item 9 of Unfinished Business was taken up. The committee to inquire respecting the buildings at Northwood, &c., reported. Report accepted. While it was under discussion, that part of the report of the Committee on Missions that had been laid on the table was taken up. The discussion was arrested, and the committee to make arrangements for the public meeting reported. Report accepted and adopted. It is as follows :

The Committee of arrangements for public meeting, to be held on Tuesday evening, on the State of the Country, respectfully report the following order of exercises:

- 1st. The Moderator of Synod to open the meeting by prayer and preside.
- 2d. The following topics to be the subjects of discussion:
 1. The Necessity of National Reformation, by T. P. Stevenson.
 2. The Subjects of National Reformation, by H. P. M'Clurkin.
 3. The Means of National Reformation, by A. M. Milligan.
- 3d. An invitation to any other person favorable to the object contemplated in the call of the meeting, to address it.
- 4th. The regular speaking to be limited to 30 minutes, and all others to 10 minutes.
- 5th. Close by singing Psalm 72, from 7th to 11th verse, and apostolical benediction.

All which is respectfully submitted.

J. GALBRAITH, *Chairman.*

It was stated that the delegate, Rev. Mr. M'Caslin, from the Reformed Presbyterian General Synod, was present, and it was ordered that he be heard on Monday next at 3 P. M.

The Committee on the records of the Rochester Presbytery reported. Report accepted and adopted. It is as follows:

The Committee on the Records of the Rochester Presbytery report, that they have examined said records, and find in them nothing contrary to the law and order of the church.

J. M. ARMOUR, *Chairman.*

D. M'Alister appeared and took his seat.

Synod adjourned with prayer, to meet on Monday at 9 A. M.

SAME PLACE—Monday, May 29, 9 A.M.

Synod met and was constituted with prayer. All the members present except Bowden and R. Johnston, Logan and D. Wallace, who soon appeared.

Minutes read, amended and approved.

The Committee on Foreign Correspondence reported a letter to the Scottish Synod. The letter was read, accepted and laid on the table for the present.

The business under discussion at the adjournment on Saturday was resumed.

Item 9 of Unfinished Business was again laid on the table for the present, and Synod proceeded in the consideration of the report on missions.

Revs. J. M. Willson, S. O. Wylie and A. M. Milligan, and John Caldwell, ruling elder, were appointed the deputation contemplated in resolution No. 3.

The whole report was amended and adopted. It is as follows:

The Committee on Missions respectfully report: We recommend the publication of the reports of the Boards of Foreign and Domestic Missions as containing much to encourage and stimulate in the work of our Master. He has prompted us to sow bountifully, and is making us to reap abundantly with promise of a still richer harvest.

- As to the Foreign Mission, we recommend, 1. That the church be encouraged to continue the laudable liberality which has been shown during the past year.
2. That the Board be instructed to take immediate steps for the organization

of a Female School; and that they devote as much of the funds as can be appropriated to the enlargement and efficiency of the schools. 3. That we ask special contributions for the erection of a house of worship in Latakiyeh, and direct the Board to commence the work whenever the receipts shall warrant it.

In reference to the Domestic Mission, we recommend, 1. That the balance of the Presbyterial fund in the Treasury be placed at the disposal of the Board for missionary purposes. 2. That Synod renew its efforts to establish a Church Extension scheme, as a most effective means to forward the work of Missions, and that J. R. W. Sloane, J. C. K. Milligan and W. S. Miller, J. Wiggins and J. Kennedy, be a board to put in operation and manage this work. 3. That the location of the Mississippi Mission be left to the discretion of the Board. 4. That in view of the lamentable deficiency of laborers for this field, and the fact that colored men are more acceptable and consequently more effective among the freedmen, we recommend the adoption of the following preamble and resolutions:

Whereas, Hundreds of thousands of men hitherto held in cruel bondage have in the righteous government of God, been emancipated by the war, and are accessible to missionary influence; and whereas, our church, which has always been the consistent and sympathizing friend of the colored race, has now a loud call in Providence to engage in the great work of educating and evangelizing this wronged and outraged class of American citizens; therefore,

Resolved, 1st. That this Synod, expressing its profound gratitude to God for his wondrous work in the overthrow of the oppressor and the deliverance of the enslaved, recognizes that the first and great work of the church at home is to bind up the wounds of this oppressed people, by providing for them schools and religious instruction.

2d. That we take measures for establishing a school, in which talented colored persons may receive preparatory training for the work of teaching their brethren and preaching the gospel of Christ. This school shall be under the control of a board elected biennially by the Synod, consisting of four ministers and four laymen of the church, who shall receive instructions from this court, and report annually.

3d. That the Board prepare and publish at an early day, an appeal to the church for funds setting forth the wants of the mission; that pastors be directed to bring this before their respective congregations, and awaken their prayerful interest and liberality; and that we send out a delegation of three ministers and a ruling elder to Europe, in order to solicit funds for the purpose of carrying forward our work of education among the colored people of this country.

4th. That our missionaries in the South and our ministers generally, look out and report to the Board young colored men and boys of fair promise, to be trained for this work.

In answer to the letter of Rev. A. C. Tris, we recommend the adoption of the following letter to be transmitted to him, and the publication of both letters with the minutes.*

All of which is respectfully submitted.

J. C. K. MILLIGAN, *Chairman*.

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board, in submitting its annual statement, congratulates Synod and the congregations under its care on the past and present of our Syrian Mission; we give thanks also to God, to whose favor we owe every thing on its behalf. After years of toil and struggling, it is at length established on what may fairly be regarded as a permanent basis. A foothold has been obtained that

* See both letters in Appendix to Minutes.

promises to be lasting, and we may not doubt, with the promises of God's word and the history of other Missions before us, that results commensurate with the hopes and labors of the church will be forthcoming in due time.

It affords us the sincerest gratification to be able to assure Synod that the treasury, as heretofore, is in a satisfactory condition. The total receipts for the fiscal year ending April 20th, amounted to thirteen thousand and forty-one dollars and eleven cents (\$13,041.11), the total disbursements during the same period to ten thousand three hundred and sixty-five dollars and three cents (\$10,365.03), producing an excess of two thousand six hundred and seventy-six dollars and eight cents (\$2,676.08), which leaves on hand, including balance for last year, four thousand five hundred and seventy-nine dollars and thirty-nine cents (\$4,579.39) at the commencement of the current year. The past year has been one of unprecedented demands upon the treasury. The extraordinary rates of foreign exchange, growing out of the disturbed condition of the finances of the country, so increased the cost of remittances, that the expenses of the Mission were considerably more than doubled. At one time the treasury was overdrawn to a large amount, but an appeal to the church for help was responded to with such promptness and liberality that we were able at once to satisfy all demands. The hearty interest shown by our people on behalf of the Mission in the readiness and abundance of their contributions, we accept as a token for good from the Lord of Missions. It has pleased him to give it a place in the heart of the church that promises well for its future permanence and prosperity. In what he has already done for it, granting instant and complete relief in a threatened emergency, we would see a fresh proof of his power, and pledge that still greater things will be wrought on its behalf. The day of small things may not be despised.

Mr. Dodds has continued at his post, prosecuting the work of the Mission with the most exemplary patience and zeal. We cannot speak too highly of the devotion of this beloved brother to the work assigned him by the Master, and of the self-denial of himself and family in toiling for weary months alone, uncheered by the presence and counsel of friend or brother. The health of the mission family, through the blessing of God, has been comparatively good. There has been no case of severe or protracted illness during the year. Mr. Dodds has requested permission for himself and family to visit their native land some time during the present year, perhaps in the coming autumn, in case they may feel justified when the time arrives in availing themselves of the permission. The Board did not hesitate to grant the request.

Mr. and Mrs. Beattie, with their only surviving child, after an absence of some eighteen months, returned to the mission field in the autumn of last year. The health of Mrs. Beattie, the shattered state of which necessitated a return to this country, was quite restored. We are pained to say that shortly before leaving for their Syrian home they were for the fourth time bereaved. Their infant child sickened and died suddenly in the month of September. The sojourn of these dear friends at home though brief was pleasant to all, and indirectly of no small benefit to the Mission.

The great desideratum of the Mission, the services of a competent physician, has at length been met. Dr. David Metheny, a member of the Pittsburgh and Allegheny congregation, who had for some time been under appointment by the Board, finally declared his acceptance. Preparations for departure were forthwith commenced. Himself, wife and infant child sailed with Mr. and Mrs. Beattie. The two families left New York for Liverpool on Wednesday, November 2d, in the Cunard steamer *Scotia*, in which the company obligingly granted a passage on the most favorable terms. They arrived out after a brief but stormy passage, and after a week's delay in England they embarked for Alexandria, and there connected with a steamer for Latakiah, arriving about

the middle of January in good health and without any evil occurrent by the way. A profound and lively interest was evinced on behalf of the mission families on the eve of their departure. Farewell meetings, held in Philadelphia and New York, were numerously attended, and many of the brethren accompanied them to the ship, where, after commending them to God in prayer, the final leave was taken. Dr. Metheny was ordained to the office of ruling elder by the session of the congregation of which he was a member. This action was at the request of the Board.

It is now four years since Synod authorized measures looking to the establishment of a female school. The missionaries have brought the matter repeatedly before us, and the importance of the measure to the future of the Mission, as well as to the interests of the female population of Syria, has been deeply felt. The way, however, did not appear open for definite action. The difficulties heretofore in the way are now in great measure removed, and it is the opinion of the Board that the time has come when this further step should be taken. At a late meeting measures were initiated with a view to this, and unless Synod should direct otherwise, a female teacher will be sent out during the ensuing summer or fall, to take charge of the school and supervise its general interests. We add in this connection, that a lively interest is felt in this movement by many members of the church; a number of contributions have been received with direction to apply to this specific object, one person alone contributing the sum of five hundred dollars.

It was mentioned in our last report that the Reformed Presbyterian Synod in Ireland had made a generous appropriation of funds at its disposal in favor of our Mission; we were not able at that time to state the precise amount, but the Mission has since reported to us the receipt of £23 9s. 9d. stg. from that quarter, which was applied with our approval to the fund for educating the Fellahin. The Board immediately on receiving the necessary information made proper acknowledgment to the brethren in Ireland for this valuable token of their interest in our Mission, and of their regard for our Synod. The Mission had also received through Rev. Dr. Houston, from friends in Knockbracken congregation, a very handsome communion service. We deem it but an act of simple justice to record, that Mr. Lyde of London continues to manifest an unabated interest in the Mission. Besides remitting regularly the annual proceeds of the bequest of his late brother, the Rev. Thomas Lyde, he makes frequent contributions on his own account, and has interested others greatly to the advantage of the Mission. A remittance of £75, of which £25 was a personal contribution, we received from him a few weeks ago.

The Mission has met with a sore bereavement in the death of Hammud, its first baptized convert. We were led, as were all who had any knowledge of him, to cherish sanguine anticipations in regard to the future labors of this devoted young man among his deluded countrymen, the Fellahin. It pleased God, who can provide instruments to carry forward his work when he needs them, to blast our hopes, and in this way to call the church to walk by faith and not by sight. After an illness of several months, originating in dyspeptic affection, Hammud died from pulmonary phthisis on the evening of Saturday, the 17th of December last, and on the next day his body, followed by a large concourse of mourners, was laid in the Mission cemetery at Latakiyeh. We subjoin the following tribute to the worth of the departed, prepared by Mr. Dodds, who knew him well and was witness to the calm and peaceful triumph of his death:

"Hammud was altogether a remarkable man. He was endowed with an acute, penetrating mind, an eagerly inquisitive disposition, a well balanced judgment, and great patience for mental labor. He was of a mild, quiet spirit; fond of argument; patient of opposition; deferential to the innocent

usages of society, but uncompromising in withstanding whatever he believed to be wrong. He was ready to profess Christ in any company and in any presence, and never since he professed himself a Christian did he shrink from the obloquy of the cross. I never knew one who more steadily and constantly aimed at perfection, or more scrupulously shunned every appearance of evil. I should say that I never knew any one so much so, only I fear it might be interpreted as an exaggeration by those who did not know him as I did. My companions in the Mission would consider it no exaggeration. He gained large esteem from the missionaries and native Christians with whom he became acquainted on his visit to Beirut; and any of them who visited our place, if it were but for a few days, soon marked him as a young man of more than ordinary promise; even his enemies had no evil thing to say against him. The worst and only offense that any Nusairi could charge him with, was that he left their religion and became a Christian. There was nothing in his behavior to furnish a hold by which calumny could fasten upon him, and I do not know that ever he was assailed with it. It is not known exactly when he was converted; but I do not think that we had any instrumentality in it, whatever we may have had in building him up in the divine life. I am inclined to think that the means of the saving change was the truth stored up in his mind by Mr. Lyde's teachings long before we came, and a serious impression made on his mind by the intelligence of Mr. Lyde's death, which deeply and salutarily affected his mind and heart; and I have a strong hope that his own death will, by the grace of God, be in like manner blessed to others. I have reason to believe that he had experienced the new birth a long time before he was baptized. But whenever or however the change was wrought, it was the work of that Spirit whose movements are like the wind, which bloweth where it listeth; and his salvation (of which I feel quite as sure as I do of the salvation of any man I ever knew) is such a triumph of sovereign grace as mightily encourages to hope that our labors will not be in vain in the Lord. If indeed the first fruits of our tillage is laid up in the heavenly garner, as we cannot doubt that it is, we cannot but have a harvest in due time, if we faint not."

Such was the life and such the death of this admirable youth. And who will say that there is not here ample recompense for all the sacrifice and labors and toil of the church and her missionaries for nine successive years in Syria? He was a chosen vessel of mercy, and in this mysterious way did God move to perform toward him the wonders of his love. He saw the end from the beginning, but we did not.

There is nothing striking to note in the progress of the Mission during the past year. The attendance upon the schools has been about the same, except in the case of the Nusairiyeh. This has not been so large. The reason, however, was not their unwillingness to come, but partly the reduction of force in the Mission and partly other reasons. More scholars could have been obtained from the mountains, had circumstances warranted the Mission to receive them, than perhaps at any previous time. It is hoped that some time during the present season the property in the mountain bequeathed by Mr. Lyde to the Mission, may be taken possession of and occupied as a distinct station. The matter has been brought before the attention of the missionaries, and is now under advisement by them. Yusef, admitted to the fellowship of the church about a year since, holds fast his integrity. The prospects of the Mission are emphatically hopeful. It is the opinion of the missionaries that they were never more so than at the present time. It is with special satisfaction and thankfulness, that we mention that within a few weeks past four of the Nusairiyeh youths have applied to be put under a course of instruction with a view to baptism. The death of Hammud, whom all classes had learned to love and respect, had

produced a salutary effect: and the subsequent arrival of Mr. Beattie and Dr. Metheny with their families, had greatly increased respect for and interest on behalf of the Mission. Indeed up till our last accounts the services of the physician were in constant demand, and it was with extreme difficulty that the numerous applications for advice and relief could be met. These indications are significant and well suited to arrest and fix attention; we interpret them as tokens for good—the drops from heaven that precede and promise plentiful showers. At all events we are sure of complete eventual success. We have tasted already the first ripe fruit, and it gives hope of abundant satisfaction in the end of the day. If we have sown in tears we have also reaped in joy. Let us, therefore, not weary in well-doing, but go forth weeping though it be, bearing the precious seed of the word of God, and the mower shall come back bearing his ample sheaves, and then he that soweth and he that reapeth shall rejoice together.

SAMUEL O. WYLIE, *Chairman of Board.*

T. P. STEVENSON, *Secretary.*

REPORT OF THE BOARD OF DOMESTIC MISSIONS.

To the Synod of Reformed Presbyterian Church, to meet in Utica, Ohio, May 24th, 1865.

The following named ministers and ruling elders appointed by your reverend body, in May, 1864, to organize and act as a Board of Domestic Missions, viz. Rev. Prof. J. M. Willson, Rev. Thos. Sproull, D. D., Rev. A. M. Milligan, Messrs. D. Gregg, H. Dean, D. Euwer and W. Wills, met in the Hall of the Theological Seminary, Allegheny City, on 8th June, 1864, and constituted by the appointment of Rev. J. M. Willson, President; W. Wills, Secretary. Since that date we have regularly met monthly, besides special meetings. The total receipts, as shown by the Treasurer's report for the year, including amounts received from the late Eastern and Western Boards, amount to \$7,445.42. Total expended, \$4,434.46. These receipts have been for the general Domestic Mission, \$1,272.88; for the Freedmen's Mission, \$6 172.54. Amount expended for Domestic Missions, \$737.50; for the Freedmen's Mission, \$3,696.96; leaving balance in treasury, \$2,475.58 for Freedmen's, and \$535.38 for Domestic Missions—\$3,010.96 in all. Your board found Mr. S. M. Stevenson engaged in missionating in Wisconsin and Minnesota, where he continued to labor until October, 1864, with very encouraging success, having visited among others the following stations: Magnolia, Elliot, Patch Grove, Portage City, Newton, Iowa, Janesville and Spring Valley, of which Elliot, Minn., and Janesville, Wis. appear to be the most promising.

Early in October, 1864, Mr. Stevenson repaired to Sharon, Iowa, at the recommendation of the board, with a view to ordination. While in that neighborhood he received a call to a vacant congregation, which he accepted, and thus his connection with the board was dissolved.

The board regard this as a very promising field, and have been desirous to supply his place, but have hitherto found it impracticable. Would recommend that Synod pay particular attention to this mission field. The board at its first meeting appointed Rev. W. W. M'Millin to missionate in the State of Kansas, where it was known that we had some members by whom application had been made for the administration of ordinances. Mr. M'Millin repaired to his post at an early day, and has since been actively employed in his work, visiting a number of points, and at the present time is laboring specially at Olathe, Johnson Co. Kansas, and vicinity. The prospects are encouraging, and this is largely growing in interest as an important mission field. Olathe is regarded by Mr. M'Millin as a point at which it would be desirable to erect a house of worship.

With reference to the missions among the Freedmen, the board regrets to say that it has not been able to re-commence operations in Fernandina, Fla. The principal difficulty was to obtain a qualified person to take charge of such a field. We think it ought not to be entirely abandoned. So far as we know, it is yet accessible. When we received the Washington, D. C. Mission under our charge, it was in the hands of Mr. J. O. Baylis, aided by Mr. D. O. Brown and a lady teacher; the latter soon after resigned. The board at an early period appointed Rev. T. M. Elder to take charge of the mission, with Mr. J. O. Baylis and Miss M. B. Floyd as co-laborers. At a subsequent period, the schools having increased largely, Miss C. S. Clough was added to the corps of laborers. Rev. Elder repaired to Washington in September, 1864, and remained until the middle of March, 1865.

The mission is now in a more flourishing condition than at any former period; the teachers appear to be laboring with diligence and success. The day school numbers about 200, the night school 70; the latter composed principally of adults, who are occupied during the day in various employments. The attendance at the Sabbath school is 150.

Synod is aware that tenant houses were erected on the lot occupied in part by the church and school-house. The revenue from these has been \$490.15 (most of this consumed by repairing), an amount not so large as anticipated, owing to the fact that the original rate of rent was too high and had to be reduced, and also owing to inability of tenants at times to pay, because of irregularity in receipts from government. At the present time all are rented, and on terms that warrant us to expect regular receipts in future. There are at present laboring at Natchez, Miss., Messrs. J. C. K. Faris, D. C. and J. Faris, Misses E. Morrison, M. Sterrett, S. J. Speers, R. B. Speers, J. Halliday, E. M'Knight (now Mrs. J. C. K. Faris) and M. J. Jamison, who have schools in operation in Natchez and on plantations in the immediate neighborhood. The attendance is good on Sabbath, day and night schools, and numbers about as follows, viz. Sabbath, 111; day, 305; night, 17, 18.

At our last accounts the Government Superintendent expressed a desire that they would remove either to Vicksburg or Davis' Bend; the matter was not acted upon by the board, and is referred to Synod.

Early in August last the board learned that money could be raised in Britain for the Freedmen's Mission, and requested Rev. J. L. M'Cartney, then in that country, to make the attempt. He carefully entered upon the work, with what success you are acquainted, his report having been published in the *Reformed Presbyterian and Covenanter*; and Mr. M'Cartney certainly deserves the thanks of Synod for his promptness and success.

The board feeling itself warranted by the action of Synod, defining the field of operation assigned it, took charge of the mission in the city of Indianapolis, Indiana, but did not succeed in securing a regular administration of ordinances there until the first of the present year, when Rev. J. Crozier, who had been much encouraged by a brief visit to that place early in 1864, was requested by the board to spend the months of January and February in that city. Mr. C. cheerfully accepted, and with intervals of necessary absence has been laboring there with great acceptance since. The preaching, which is held in the court house, is well attended. Lots have been purchased, and an effort is making to erect a house of worship. Some liberal donations in the shape of building lots, have been made for this object here by residents not of our church. The erection of an edifice appears to be indispensable to the permanent success of this important effort, and the board would be happy to find the church responding freely and liberally and unanimously to the call thus made upon her generosity.

It was made the duty of this board to distribute the funds, subject to the

call of the Presbyteries, for missionaries and supplements to salaries in their own bounds. When this subject came before us at our last meeting, we found the balance on hand small, especially when reduced by the amount of one instalment of Mr. D. Gregg's special contribution, and by one quarter's salary to Mr. M'Millin, due 8th June next; and besides application had been made by but two Presbyteries. Under these circumstances the board postponed action, and referred the matter again to Synod.

The board has felt sustained and encouraged in its efforts, by the evident good results of their missionaries' labors among the Freedmen, and it is our decided judgment that the church should endeavor to enlarge her operations in this great and growing field. The progress of events has made it evident that very soon the whole colored population of the South will become accessible to the missionaries of our own and other evangelical churches, and to these, moreover, they will have to look both for religious and secular instruction. The Macedonian cry comes up loudly and widely. Shall we not respond to it? We may add that teachers can be obtained, both men and women. We need funds; with these furnished, we could dot over the entire South with our schools and stations.

The board deemed it necessary to have Mr. J. C. K. Faris ordained, and requested the Illinois Presbytery to ordain him.

Respectfully submitted.

JAS. M. WILLSON, *Chairman*.

WILLIAM WILLS, *Clerk*.

It was stated that Rev. J. Stott was about to visit Ireland, and it was

Resolved, That Rev. J. Stott, Moderator of this court, be appointed a delegate from this Synod to the Synod of the Reformed Presbyterian Church in Ireland, and also to the Scottish Synod of the Reformed Presbyterian Church, provided a meeting be held; and that the Clerk be directed to give him a certificate.

J. M. Willson, S. O. Wylie, A. M. Milligan and J. Caldwell were also appointed delegates to the Reformed Presbyterian Synod in Ireland.

A committee was appointed to nominate members of the Board of Education contemplated in resolution No. 2.

In pursuance of the resolution of Synod, the Moderator appointed the following persons to preach during the next meeting of Synod: On Missions, H. P. M'Clurkin; alternate, J. R. Thompson. On Christian Beneficence, J. R. M'Donald; alternate, A. J. M'Farland. On the Duty of the Nation to God, &c., J. R. W. Sloane; alternate, H. H. George.

A resolution in reference to the building of a church at Indianapolis was referred to the Committee on Church Extension.

A special committee on paper No. 2, reported. Report accepted.

Synod having spent half an hour in devotional exercises, had recess until 1 P. M.

SAME PLACE 1 P. M.

After recess Synod came to order. The committee appointed to nominate the Board of Education reported the following: Revs. A. M. Milligan, T. P. Stevenson, H. P. M'Clurkin, J. L. M'Cartney; elders, David Wallace, James Brown, W. Willis and Thomas Smith. Report accepted and adopted. The following resolution was adopted:

Resolved, 1. That Walter T. Miller, No. 5 Hanover street, New York, be appointed Treasurer to the Board of Church Extension. 2. That all congregations be directed to take up annual collections for the Church Extension Fund, and that the first collection be forwarded to the Treasurer as soon as practicable.

The Moderator appointed A. M. Milligan, J. R. W. Sloane and Wm. Brown to visit the President, confer with Committee of Congress, and correspond with other organizations for securing the amendment of the Constitution.

The consideration of the report on paper No. 2 was resumed. The report was amended and adopted. It is as follows :

The Committee to whom was referred the papers from Pittsburgh upon the subject of Temperance, respectfully report : The subject presented in this paper is one whose importance we can scarcely exaggerate, and which at the present time calls for serious consideration.

That intemperance is alarmingly upon the increase, is a fact that is admitted upon all hands and is patent to every observer. The appalling prevalence of this sin and crime is calculated to excite the most serious apprehension, and should rouse every friend of humanity to the most strenuous efforts to arrest the progress of this abomination that maketh desolate.

Nor are the causes of the increase of drunkenness concealed ; they are to be found in the sanction which Government gives to the manufacture and sale of intoxicating liquors, the excessive indulgence in their use by the soldiers in the army, the increased use of them—both malt and distilled—by physicians, the vicious indulgence in that detestable narcotic, tobacco ; the relaxation of their efforts on the part of the friends of temperance, and the failure of the church to set herself determinedly against this vice.

Your committee recommend that Synod seriously and earnestly warn the people under its charge, as they desire to cultivate that purity of heart without which no man shall see the Lord, and as they value their eternal interests, to abstain entirely from the use of intoxicating liquors as a beverage, and also by avoiding their frequent and unnecessary use as a medicine, and especially all alcoholic medicated nostrums in the shape of bitters, which, under the respectable name of medicine, minister to a depraved appetite. Also, that sessions be directed to give special attention to this matter, and enforce the law of the church against all who manufacture, sell or use intoxicating liquors as a beverage.

Finally, that the pastors of all our congregations be directed to preach frequently upon this subject, and once more solemnly warn their people against this seductive and ruinous vice.

All of which is respectfully submitted. J. R. W. SLOANE, *Chairman*.

The consideration of the report on the Theological Seminary was resumed. It was amended and adopted. It is as follows :

The Committee on the Theological Seminary report : The only paper referred to us is the report of the Board of the Theological Seminary.

There is nothing in this report requiring the action of Synod, except the request of the Professors, "that Synod would devise some means to increase the number of theological students." On this, we recommend,

1. Earnest and united supplication by the whole church to the Lord of the harvest for an increase of laborers.

2. Liberality on the part of all our people in the support of the ministry.

The want of this is no doubt one discouragement in the way of the sons of the church devoting themselves to this work.

3. That the Presbyteries be directed to make special efforts to find and encourage suitable persons to devote themselves to the ministry.

4. That all our pastors be directed to preach on this subject, and call the attention of all our people to it. The church is not alive as she should be in this matter. Our Theological Seminary ought to occupy a far deeper place in the heart of the church than it does.

5. We further recommend that the salaries of Professors Willson and Sproull be raised to \$2,000 and \$750 respectively.

H. P. M'CLURKIN, *Chairman*.

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

Another theological session of the usual period of five months, closed on the 21st of March. The names of eight students are found upon the roll as being in attendance during the winter, though two were not present until the beginning of the year; one on account of ill health, and the other for reasons regarded as satisfactory. The attendance of a third was very partial in consequence of other claims upon his time and attention. J. W. Sproull, one of our licentiates, was in attendance upon the duties of the seminary during the greater part of the session. We regret to say that James S. Buck, mentioned in our last report as a student of the third year, was absent on account of feeble health. Mr. Buck, who had been licensed by his presbytery, after preaching for some two or three months, with more than ordinary acceptance, was attacked with violent hæmorrhage from the lungs, under the effect of which he was greatly prostrated, and still remains in a precarious condition of health. Mr. Buck was one of our most promising students, and the stroke that has laid him aside for the present, is not only a severe personal trial to himself and family, but an affliction to the church, which greatly needs laborers of his mutual attainments and experience.

The list of students reported to us by the Professors as in attendance during the session, is the following: 1st year—James M. Faris, A. W. Johnson. 2d year—James A. Black, James R. Newell, Thomas A. Sproull, Alexander Wright. 4th year—D. H. Coulter, R. J. Sharpe. The deportment of the young men was satisfactory to their teachers, who also speak of their industry and diligence in study in commendatory terms.

The board was more than satisfied with the indications of improvement furnished by the examination of the students, and by the discourses delivered in its presence. There was evidence enough that the teaching had been careful and thorough, and that diligent and capable attention had been given to it. A chief source of regret in connection with the Seminary, is the paucity of students. We need earnest supplication to the Lord of the harvest for an increase of laborers, for as yet they are few in proportion to the harvest to be gathered. We subjoin the following paragraph from the joint report of the Professors, and solicit for it Synod's most earnest attention:

"We think this a proper occasion to urge upon Synod, through you, the adoption of some means, if any can be devised, for the increase of the number of our students. The demand for laborers in the work of evangelization has never been so great among us in proportion to the supply. We know, indeed, that it is the prerogative of the Lord of the harvest to provide and furnish laborers; but this he does through means, actively and prayerfully employed. As it seems to us, no subject demands more imperatively the immediate attention of Synod."

SAMUEL O. WYLIE, *Chairman of Board*.

The following resolution was unanimously adopted :

Resolved, That the thanks of this Synod be returned to Jas. Wiggins, J. T. Willson, Henry Martin, Wm. M'Knight, Wm. Dunlap, Hugh Graham, W. W. Keys and the Elkhorn congregation, for their generous donation in supplementing, for one year, the salary of Professor Willson.

It was *Resolved*, That Synod will adjourn finally at or before 5 P. M. on to-morrow.

The special committee to which papers Nos. 10, 11 and 12 were referred, reported. Report accepted and considered article by article for adoption.

The discussion was arrested by the order of the day—the hearing of the delegate from the Reformed Presbyterian General Synod. After his address, it was

Resolved, That this Synod have heard with great satisfaction the able and earnest address of the delegate, and through him return to the Reformed Presbyterian General Synod our cordial salutations.

The Moderator in a few appropriate remarks to the delegate expressed the interest which this Synod has in the body which he represents. It was

Resolved, That A. M. Milligan be re-appointed delegate to the Reformed Presbyterian General Synod ; his alternate, H. H. George. Also,

Resolved, That Rev. J. R. Thompson, alternate, J. Stott, and D. Smith, ruling elder, be appointed delegates to the United Presbyterian General Assembly.

S. Bowden appeared. Synod resumed the consideration of the report. The hour of adjournment having arrived, the rule requiring adjournment at 4 P. M. was suspended for half an hour. While the report was still under discussion, Synod adjourned until to-morrow at 9 A.M.

SAME PLACE—Tuesday, May 30, 9 A. M.

Synod met and was constituted with prayer. All the members present except Allen, J. M. Beattie, Boyd, D. Faris, M'Cullough, Shaw, Stewart and D. Wallace, who soon appeared. Minutes read, amended and approved. It was

Resolved, That the Central Board of Domestic Missions be instructed to pay the expenses of the committee to visit Washington.

The special committee appointed to devise a plan to increase pastors' salaries, &c., reported. Report accepted and laid on the table for the present.

The special committee to prepare a minute in reference to the decease of Rev. J. M'Lachlan reported. Report accepted and adopted. It is as follows :

The Committee appointed to prepare a notice of the late Rev. James M'Lachlan report as follows :

Mr. M'Lachlan was born in the city of Glasgow, North Britain, and was at the time of his death (19th Nov., 1864,) in the 67th year of his age. He received his classical and philosophical education in the university of his native city ; and the theological preparation for the ministry in the seminary of the old Burgher section of the Secession Church, of which he was a member. He

was licensed to preach the everlasting gospel by the old Burgher Presbytery of Glasgow, in 1827, and in the same year was ordained by presbytery to the holy ministry, in view of proceeding to Southern Africa, as a missionary, under the patronage of the London Missionary Society; but owing to the ill-health of his wife, after two years residence at the Cape of Good Hope, he was compelled to return.

The following four years Mr. M'Lachlan spent, as chaplain to the Seamen's Chapel, in the city of Glasgow. During this time he became dissatisfied with his ecclesiastical connexion, and convinced of the truth of the distinctive principles of the Reformed Presbyterian Church, to which he gave his accession; and in 1834 was sent by the Scottish Synod of our church to Canada West, as their missionary. In this field he labored for nearly twenty years; and when the Synod ceased to maintain her mission in Canada West, Mr. M'Lachlan became a member of the Presbytery of Rochester, in the U. S. Several years after he received and accepted a call from the congregation of Lisbon, N. Y., within the bounds of the Rochester Presbytery, where he continued till the hour of his death, a period of nine years.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

The Committee on Finance reported. Report accepted and adopted. It is as follows:

The Committee on Finance report:

1. That we have examined the reports of the Treasurer of Synod, the Treasurer of the Theological Seminary, and the Treasurer of the Central Board of Missions. In reference to these reports we make the following recommendations: (1.) That the investments made by Synod's Treasurer be approved and his report published. (2.) That the report of the Treasurer of the Central Board, and the report of the Treasurer of the Theological Seminary on the Endowment Fund, be recommended to them, be perfected, and that when so completed, they be published.

2. In reference to the collection of notes for endowment of the Theological Seminary, we recommend that Synod direct sessions and others, having such notes in possession, to collect immediately all that are matured or collectible, discounting for cash such as are doubtful, and report to the Treasurer of the Seminary; and that ministers and elders present in Synod, be specially charged to give attention to this matter in their respective bounds.

3. The following sums have been received for the traveling fund:

Congregations.	No. Delegates.	Expenses.	Contributions.
Allegheny,.....	2	\$14 95	\$31 20
Salt Creek,.....	2	.....	16 00
Society of Greencastle, Conococheague,.....	..	.....	10 00
Utica,.....	2	.....	12 25
Monongahela,.....	1	9 60	10 00
White Lake,.....	1	30 00	10 00
Clarinda,.....	1	90 00	15 00
Second, New York,.....	1	21 00	49 94
Bloomington,.....	2	54 80	16 60
Lind Grove,.....	1	42 00	12 40
Grove Hill,.....	1	40 00	10 35
Bethel,.....	2	68 00	10 50
First, Philadelphia,.....	2	43 20	21 10
Rehoboth, Iowa,.....	1	48 00	10 50
Craftsbury,.....	1	34 40	9 00
Syracuse,.....	1	30 00	8 00
D. Scott,.....		30 60	.....
R. Z. Willson,.....		28 10	.....
Prof. Willson,.....		9 45	.....

N. R. Johnston,.....	\$10 05	.....
T. Hannay,.....	8 00	.....
J. Love,.....	50 00	.....
Total,.....	\$682 15	\$256 54

The dividend, 37½ per cent. on the expenses incurred.

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

It was *Resolved*, 1. That the Traveling Fund, in its present form, be abolished. 2. That a committee be appointed to ascertain the total traveling expenses of the next meeting of Synod, and distribute them *pro rata* over the Presbyteries according to the number of communicants under their care, and report at next meeting of Synod. That committee to consist of J. M'Cracken, J. C. Smith and D. Smith.

The following resolutions were presented by J. R. W. Sloane and unanimously adopted:

Resolved, 1st. That this Synod congratulate the country upon the utter overthrow of the slaveholders' rebellion, which has for the past four years filled the land with mourning and aimed at the destruction of the nation.

Resolved, 2d. That we recognize in the death of President Lincoln, by the hand of an assassin, a severe chastisement from Almighty God, and the legitimate fruits of that system of wrong and bloodshed which inspired and animated the late Southern conspiracy.

Resolved, 3d. That inasmuch as it is a principle of the divine government that "he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord;" it is our calm and deliberate judgment, that it is the duty of the government to inflict the penalty of death upon the leaders of the late rebellion.

Resolved, 4th. That we recognize in the late war a signal manifestation of the divine wrath against the sins of the nation, especially the rejection of the authority of Messiah and oppression of man.

Resolved, 5th. That we heartily rejoice in every step which has been taken for the destruction of slavery, and urge the carrying forward of the work, until every man in the nation, without regard to color, stands upon a perfect equality before the laws.

Resolved, 6th. That we again call upon the nation to abandon its rebellion against God, acknowledge his name, submit to his authority, and recognize the mediatorial claims of his Son.

The business under consideration last evening was resumed. A substitute was entertained, amended and adopted. It is as follows:

Inasmuch as Synod, at its recent meetings, did pass resolutions and enactments, in reference to the war, which have not proved satisfactory to many members of the church; and,

Inasmuch as the exhibition of reformation principles has never at any former period been so important as at this very time, showing clearly the importance and necessity of union, brotherly love and harmony amongst ourselves;

Therefore, *Resolved*, That we do not approve of or sanction any act, relation or oath of allegiance which involves identification with the government of the United States, while it continues to refuse submission to the Messiah, and remain in rebellion against God; and if anything done by this Synod has been so construed, we disclaim that interpretation.

We further assure these petitioners, that we do not approve of any departure

from the footsteps of the flock and the approved standards of the church, nor from the previous action of this Synod, disapproving of the army oath; yet, on account of the indefiniteness of Synod's action at different times,

Resolved, That Synod direct sessions to take no further action in the case of returned soldiers, than to ascertain that they still adhere to our testimony against the sin of the nation, and maintain a practical dissent from the constitution of the government. But in cases where individuals have taken oath of naturalization or of civil and military office, which involves an approval of the constitution, or have voted at the polls, we direct that they be dealt with according to the usual practice of the church.

The Letter to the Scottish Synod was taken up and adopted, and it was ordered that it be signed by the Moderator and Clerk, and transmitted to the Synod in Scotland.

To the Synod of the Reformed Presbyterian Church in North America, to meet in Utica on the fourth Wednesday of May, 1865.

DEAR BRETHREN—Your letter addressed to the Synod of the Reformed Presbyterian Church in Scotland, to meet on the first Monday of June, 1864, was duly received; but from the time at which it was written it was of course impossible that it could reach us before our meeting in the beginning of last June. Under favor of Providence, however, it will be presented to our next meeting, which is to commence its sittings on the first Tuesday of June, 1865. But as we hold it desirable that a reply from us should reach you at your first meeting in the end of May, we again write to you on behalf of the Reformed Presbyterian Church of Scotland in the name of the same Committee which replied to your former kind letter, in which you spontaneously expressed so warmly and so strongly your cordial approbation of the protest we had taken, in defense of the principles of our Covenanted Reformation, in May, 1863, and of the steps we had taken for the maintenance of those principles, which you concur with us in believing to be the principles of truth and righteousness, under the banner of a Testimony for the Crown and Covenant of our Divine Lord and Master.

By your letter of last year, we are gratified to learn that amidst all your own trials and difficulties, you still continue to express your cordial approbation of the position we have been called to occupy, holding up the "banner with its animating inscription, For Christ's Crown and Covenant, floating in the breeze."

Since we wrote to you, we have been endeavoring to go on in the work of our Lord, preaching the glorious gospel, administering regularly the ordinances of divine grace, maintaining the truths of our covenanted testimony, and working together harmoniously in the cause of our Lord. In the week after we wrote to you, the Rev. Robert Wallace was inducted into the Reformed Presbyterian congregation of Glasgow. Since that time he has been laboring in that large city with much diligence and ability, and with encouraging evidence that his labor is not in vain in the Lord. In all our congregations which enjoy fixed pastors, there is the regular administration of gospel ordinances; and in vacant congregations the gospel is preached and ordinances administered to the utmost extent of our ability. We have also endeavored as far as in our power to carry the glad tidings of salvation through different parts of our land; and specially to minister to the friends of the Covenanted Reformation scattered in different places, who earnestly desire to enjoy the full and faithful preaching of the glorious gospel. But we feel it painful to find that, in consequence of the departure of brethren from the cause to which they

were pledged, numbers of the people of God in many places are shut out from enjoying the gospel and its ordinances, as they would desire to have them under the banner of a testimony for Christ's Crown and Covenant.

We have also been endeavoring to do something for the diffusion and defense of divine truth by means of the press. It is known to many of you that in the month of July last year there was commenced a small periodical called "*The Reformed Presbyterian Witness.*" It is published once every two months, and has a considerable circulation, not only in Scotland but to some extent in Ireland and America. It is our hope that by the blessing of God it may be the means of doing some good.

We rejoice in all your labors for the holding forth of the precious doctrines of God's salvation in your own and other lands. We are glad to learn that your Syrian Mission is sustained, and that you have evidence that the labors of your missionaries are owned and blest of God. It is peculiarly gratifying to us that you have set yourselves with energy and earnestness and some measure of success to convey the glad tidings of salvation to those inhabitants of the great country in which you dwell, who have lately been delivered from the cruel temporal bondage under which they had been so long oppressed and downtrodden by the wicked operations of the system of slavery.

At our last meeting of Synod in June, 1864, we submitted to the court your letter of 1863, and at the same time the reply which we had sent to it. The Committee's letter which was sent to you met the cordial approbation of Synod, so that you may hold it fully sanctioned as expressing the deliberate views not only of our Committee but of the whole Synod. In that letter we expressed our views and feelings in regard to the circumstances in which you are placed in the great country with which you are connected. To the views and feelings there expressed we still adhere; from the fraternal feelings you have expressed towards us, we think we are not going beyond the limits of propriety, when we again call your attention, as we now do, to the statements contained in that letter, and earnestly request you to ponder them in a manner worthy of the importance of the matters to which they refer. It is with the kindest feelings that we make this request. It is our most earnest desire, that in the midst of the solemn and important events through which America is passing, you may be wisely guided, and enabled to hold forth a faithful and united testimony for the rightful claims of the Prince of the kings of the earth, in a manner that may be for the glory of God and for the true welfare of the country in which you dwell. Righteousness exalteth a nation, but sin is the reproach of any people. It is by the faithful exhibition of divine truth, and by keeping in a state of separation from immoral institutions, that the witnesses for Christ are to gain the victory, and to be instrumental in promoting the highest and best interests of the people among whom their lot is cast. You have felt the importance of this in former times. You have set forth the claims of the Divine Saviour over the nations of the earth. You have entered your protest against the immorality of the American Constitution. You have felt yourselves bound to keep yourselves in a state of separation from it on account of its immorality. We venture now to say to you, dear brethren, that there never was a time when fidelity in this matter was more necessary than at the present time. You will bear with us when we say, in the spirit of kindness, that at the present time there is special need of watchfulness, and steadfastness to tried principles, on the part of the witnesses, lest the strong excitement prevailing so widely should carry them, in some degree, away from the high and honorable position they have hitherto occupied as witnesses for Christ.

In reference to the terrible war which is carrying mourning and death into

so many families, there are some aspects of the matter which we deem not unworthy of your attention. There are now two great controversies going on in America. There is a controversy between those who are called Confederates on the one hand, and those who are opposed to them on the other. There is a controversy between the holy and righteous God on the one hand, and the nation of America on the other, on account of sin. Where there is a controversy between God and men, the right is always and forever on God's side. Where there are controversies between one man and another, or between one association of men and another, it is a thing quite possible that there may be much wrong on both sides. This may be the case, also, at the very time when God in connection with these very controversies is working out great and holy purposes. In America God is at present doing great things, for which we are glad. We feel thankful to God that by his holy working, such a change has been wrought, within a short period, in the feelings and actions of the people of the North toward the enslaved population. We are thankful that an important movement has been made toward the utter abolition of slavery throughout America. And from the aspects of providence it is our hope and our persuasion that ere long that accursed system shall be numbered among the things that were. The terrible war which is now raging in the land has been made largely instrumental in bringing about these results. But that God has been doing these good things by means of this war is no proof of the lawfulness of the war either on the one side or on the other. This question must be determined by other considerations, on the principles of religion and morality. The selling of Joseph into Egypt, by the hand of God was productive of blessed consequences, the whole extent of which go far beyond our limited conceptions. But this does not in the least prove the lawfulness of the conduct of Joseph's brethren. Through the mercy and love of God no event was ever productive of such blessed consequences as the crucifixion of the Lord of glory. But this does not in the least prove the lawfulness of the conduct of those who put to death with wicked hands the Prince of life. In like manner we firmly believe that the fact of great and blessed consequences, flowing through the overruling providence of God, from the American war, is no proof of the lawfulness of the conduct of those by whom the war was commenced; nor is it any proof of the lawfulness of the war on the part of those who are opposed to them. As we said in our former letter, the course of the Confederates is utterly wicked and wrong; they are rebelling against God and sinning against men. But on the other hand, is the course of those who fight against them wholly right? Your own statements, and the undeniable facts of the case, prove that it is not so. You admit what is undeniable, that the war on the side of the U. S. government is for the maintenance of the constitution; and this constitution, you have long witnessed, cannot stand the test of God's holy law. It ignores the claims of God and of his Son, and sanctions the iniquities of slavery. To take up the war and to carry it on on such a footing is very far from being in accordance with the principles of eternal righteousness. "That the maintenance of the Constitution is an object of the war," you say, "is undeniable," but you add, "it is as a means to an end—the preservation intact of the Union." We wonder how such a sentence could come from your pen. To make a thing right in the sight of God, both the end and the means must be right. It cannot be right either as an end or as a means, to make war for the maintenance of any system that is immoral—opposed to the glory of God and the welfare of men. Neither does it make the matter right, that the course on the other side is inconceivably worse—vile and wicked in the highest degree, in the sight of God and men. If any of you, dear brethren, think that it is lawful to maintain a war, and shed oceans of blood, for the maintenance of a system,

which you yourselves believe to be immoral and wrong—we entreat you to consider the matter more deeply in the sight of Him with whom no throne of iniquity can have fellowship.

But there is a controversy going on between God and the whole American nation. The whole land has sinned and the whole land is suffering. In this controversy you had long ago taken God's side, in opposition to ungodliness, both in the constitution and administration of the government. Now on the part of the Confederates, the course taken is to increase and aggravate rebellion against God and cruel wrong toward men. Those who are opposed to them took up the war on the footing of continuing the controversy with God on the same ground as before. From this ground God is seeming to be now driving them. But on this ground they took up the war; and up to this hour they have never taken the ground of giving up the controversy with God, submitting themselves to his righteous authority, and conforming their Constitution and Administration to his holy and righteous will. We state these views, brethren, frankly to you, because we believe them to be sound and scriptural; and because to follow them out on your part will tend to promote at once the purity and peace of the church, and to benefit in a high degree the land you love.

You refer to the division which took place in America more than thirty years ago. In reference to that matter a report was adopted by the Reformed Presbyterian Synod of Scotland in the year 1836. Of that document we cordially approve. We believe it sets forth clearly and plainly the principles of the Covenanted Testimony, and their right application to the institutions both of Britain and America. On the footing of these principles we desire firmly to stand, and on the same footing we are prepared to hold fellowship with brethren in America holding the same principles and faithfully carrying them out in practice. That document it is proposed to republish in the forthcoming number of the *Reformed Presbyterian Witness*—with some introductory remarks by one of our number for the sake of the cause of truth, and for your benefit and our own. We are encouraged to hope that you will concur with the views expressed in that document, and also with the views expressed in this communication—from the fact that in your last letter you strongly condemn what you call a vicious principle, which we also condemn. “That principle is,” you say, “that in order to bear a faithful testimony against an immoral civil government it is not necessary to refuse to swear allegiance to it or to refrain from acts that imply identification with it.” Carry out the condemnation of this false principle, and all is right. This false principle is the very principle on which our brethren here have been acting, by which the brotherly covenant has been broken, and disruption brought about. These brethren, who have been acting on this false principle, seem anxious that you should go as far astray as themselves. They even speak to us tauntingly, as if you had already gone further astray than themselves. They speak of a hundred in your church “who swear government oaths for one who swears them in the Synod” with which they are connected. In our view, this representation is toward you very unjust and unfair. It may be, we fear, that some of your members have, under the pressure of the strong excitement prevailing in America, acted inconsistently with their avowed principles. But so far as we know, there has been no law made by you, even in the midst of American excitement, to sanction such inconsistency, as has been done in a time of peace by these brethren in Scotland. At the same time we can have no doubt that there have been among you both individual and synodical actings, which we think it impossible to reconcile with the principles of the covenanted church; and we must confess that there have been some things,

particularly in regard to discipline in reference to this matter, that tend to fill our minds with the most serious alarm. From our own experience, a strong impression has been made on the minds of many, that some parts of your procedure have a marked similarity to the course pursued by our friends in this country, which before our disruption you so strongly condemned. But, dear brethren, while we thus speak to you in all kindness, it is our earnest desire and prayer, that in the issue, by faithful discipline, at once firm and gentle, you will prove your fidelity to your holy profession, and demonstrate that there exists a strong and marked contrast between yourselves as witnesses for Christ and the erring brethren in Scotland, who have practically given their testimony to the winds. Dear brethren, you are in the midst of trial. We feel for you most deeply. You need grace, and strength, and wisdom from on high. You need patience and brotherly kindness toward one another. You need the mighty power of God to uphold and guide you. May the good Lord himself lead you and bless you, so that you may be enabled to glorify together his holy name; and that you may be found with one mind and with one spirit striving together for the faith of the gospel. It is only by faithful witnessing for God, and keeping aloof from immoral institutions, that we can discharge the duties we owe to God and to our fellowmen, promote the welfare of the church and of the lands with which we are connected, and fulfill the high ends of our mission as witnesses for the crown of our Divine Lord and Master. Let us hold fast our high position. Let us walk humbly with God. Let us wait at the post of duty, the Lord's time; and he shall yet appear gloriously to plead his own cause, to overthrow all systems of iniquity, and to bring all the nations of the earth under the dominion of their rightful Sovereign. Let us be faithful unto death, and the God of all grace will give us that crown of glory which shall never fade away. Wishing you all grace, mercy, and peace, from our Covenant God, we are, dear brethren,

Yours affectionately, on behalf of Committee.

WM. ANDERSON, *Convener*.

GLASGOW, April 11, 1865.

The Committee on Foreign Correspondence report the following Letter to the Synod of the Reformed Presbyterian Church in Scotland :

UTICA, OHIO, May 30th, 1865.

Dear Fathers and Brethren—Your letter, addressed to us by your committee, has been received and read at our present meeting of Synod; and we are glad to hear that, not discouraged by the great and painful defection of so many who once co-operated with you in the exhibition and maintenance of your scriptural position, and distinct and faithful testimony, you still continue, having obtained help of God, to hold on with so much fidelity and zeal to your practical dissent from the British Constitution, and that you are exerting yourselves, as you can, to diffuse the great doctrines of the covenanted reformation throughout your land. You say truly that these are times when fidelity to Christ and his cause are specially required. They are times of change. Old things are passing away. The fallow ground is breaking up. The nations are better prepared—we speak particularly of your own country—to listen to the voice of truth on the topics embraced in our public and peculiar profession, as the claims of the Messiah and his law; while, in the United States, that portion of our testimony which relates to human liberty has been taken up by the nation itself in the adoption of more than two-thirds of each House of Congress, and submission to the people of an amendment to the Constitution, making it impossible to hold a slave within the national limits. That this amendment will be incorporated in the Constitution we

cannot question. It is maintained by some that this has already been done, and that our land is already, legally, a free land, inasmuch as the amendment has been ratified by the votes of more than three-fourths of the loyal States. It has been adopted by twenty-five, thus leaving but two of a deficiency, even including the whole thirty-six.

The work of amendment once begun, we have ground to hope that, ere long, the claims of Immanuel will also be recognized, and this great republic, with sorrow for its former most aggravated disregard of the person, and official dignity and authority, will humble itself before him as its supreme lord and king, and so become in its constitutional acknowledgment and its system of law, and in the convictions and feelings of the people, a kingdom of our Lord and of his Christ. We would not be too sanguine as to the period when so vast a change will take place, but why may not "a nation be born in a day?" at all events, the door is now opened, as never before, for the publication and spread of the distinctive doctrines of our testimony. Not a few men of ability, piety and influential social position have come to see the truth, value and importance of these doctrines, and are uniting in their vindication and diffusion; and some efforts are now making to combine all these friends of religious national reformation in such way as to move the public mind in this direction. The supreme judicatories of some of the largest religious bodies in the land did last year adopt resolutions recognizing the importance of this reform; and while the strength of the evangelical churches is far from being as yet brought out in favor of it, comparatively little opposition has been elicited, and the cause has found in all the churches warm and earnest friends.

We are happy to say that our missions are flourishing. We have reinforced our foreign mission by the addition of Dr. Metheny and wife, during the fall of 1864, to our missionary corps. Such a reinforcement has long been regarded by our brethren in Syria as very desirable. We have had our attention directed to it for some years, but were unable to secure the services of one competent to fill the place of a missionary physician until the last summer. Dr. Metheny was in good practice in the city of Pittsburgh, but left all that he might enter upon a work to which he had long looked forward, and for which we well knew him to be qualified in no ordinary degree. From the very day of his arrival in Latakiyeh he has been fully occupied in the labors of his profession, and we have thus very satisfactory evidence that the anticipations of benefit to the mission entertained by our missionaries and by the church at home will be fully realized. Moreover there is now a better attendance than heretofore upon the preaching of the word. Our school is well filled up. Our board of foreign missions has been directed at this meeting of Synod to establish a girls' school—a measure which has been in contemplation for years—and we add with great satisfaction, that there are some additional applicants for admission to the enjoyment of the sealing ordinances of the church. The fund for this mission has been abundantly replenished during the past year. Notwithstanding the heavy draughts made upon the means of our people to meet the exigencies of the war, the amount received by this fund has been over \$13,000.

We have missions in operation among the freedmen at Washington, District of Columbia, at Natchez, Mississippi, and on some of the plantations in the vicinity of that city. Some hundreds of these people, children and adults, are receiving instruction from our missionaries and teachers in the elementary branches of secular learning, in the doctrines of the gospel, and in the rules of the Christian life. We are sowing the seed, praying and hoping for that blessing from on high which alone can secure the increase. In Washington

we have a school building, used also as a church. The work is done there by three teachers—a licentiate, aided by two ladies. In Natchez we have a corps of ten—three men, one a licentiate, and seven ladies, all fully occupied.

Our laborers in these fields meet with encouraging success. They find, as do all others employed in teaching and ministering among this people, that they are very docile, eager, especially the adults, to acquire knowledge, and very affectionate and respectful. The field is practically unlimited. Already many hundreds of thousands have been actually emancipated, and, the rebellion once completely subdued, the whole southern country will be open to the enlightening and evangelizing labors of the churches; for, with the triumph of the arms of the United States, liberty will be proclaimed to all the inhabitants of the late Confederate States.

In view of this fact, now certain of accomplishment, Synod has taken steps at the present meeting for the establishment of a collegiate institution in which colored persons of both sexes may obtain a thorough education, thus fitting them for becoming instruments in the great work of teaching and evangelizing their kindred. We have in this special reference to the preparation of young men of this race for the ministry, and have appointed a deputation consisting of three ministers and a ruling elder, to visit the Old World during the summer, to solicit funds to aid in carrying out this much-needed beneficent enterprise.

As a church, we are lengthening our cords; at this meeting of Synod we have one hundred and eleven members.

We have heard with interest your reply to our request regarding your relations to other bodies claiming the Reformed Presbyterian name, whether in the British Isles or in this country. You refer us to the paper adopted by the Scottish Synod in 1836. With this paper we have all along been acquainted, and, as far as it goes, satisfied. It contains a comprehensive and very just presentation of the principles of our common testimony, and of the rules by which their application is to be adjusted. But we do not fail to remember that for nearly thirty years subsequent to its adoption and transmission to this country, the Scottish Synod maintained the same relation to those in the United States who had deserted their testimony as to us, and the same relation, practically, to a similar body in Ireland as to the Synod of our church there. Our design was to call out an expression on your part of a purpose to carry out to its proper, practical consequences, the very excellent exhibition of principles made in the paper of 1836. As we now are, the condition of things is anomalous. It could be easily remedied; and we do not question that it would be as agreeable to you that a definite conclusion should be arrived at, as it certainly would to us; and as we hoped would be reached so soon as you had obtained power to act in accordance with your cherished principles.

You again refer to the matter of the war in this country, and to the action of this Synod in reference to it. We acknowledge, brethren, your zeal for the purity of the Covenanter church abroad as well as at home; we can readily appreciate your sensitiveness as to anything that may appear susceptible of an interpretation unfavorable to our fidelity to Christ and his cause, and are not unwilling to listen to any exhortation tendered us in kindness and love, and expressed in terms consonant to our relations as brethren engaged in our respective localities, in the same great and glorious work of witnessing for Christ's crown and covenant; and in the light of this statement we wish our present communication to be understood throughout.

We cannot but remark, however, that in the letter before us there seems to be some misapprehensions. We notice,

1st. That there seems to be an apprehension felt by you that there is on our part some disposition to change our relations to the United States Constitution. We assure you, dear brethren, that there is no ground for any fear of this kind. We are not aware that any feeling, much less conviction, finds a place among us inconsistent with our long fixed judgment and practice in this matter. We still regard the United States Constitution, as an instrument, "atheistical, infidel and oppressive;" we still refuse, steadily and without wavering, to swear, directly or indirectly, to support or defend it; and would exclude from our fellowship any one so doing. In a word, there is no desire, so far as we are aware, to make any change in our relations to the present Constitution of the United States.

There have been, we learn, a few cases in which votes were cast in the late exciting presidential election of 1864, but such cases have, all along, occasionally required the cognizance of the church; and these late ones have, we believe, in no instance, been passed without inquiry, and when ascertained, without censure. We are awake to this point, and are prepared to act upon it according to our profession, so long as the Constitution remains as it is.

2dly. You seem to think that our action has been taken under undue "excitement," occasioned by the stir and commotion of a terrible war. We are not surprised that you entertain such an idea, but that it is a misapprehension we are prepared to affirm. This Synod did, deliberately and nearly, if not quite unanimously, come to the conclusion, many months after the war broke out, that it was a just war on the part of the United States. We could not, and we cannot, reconcile to our sense of right and justice the idea that the government of this country was under moral obligations to see its integrity broken up for the purpose of erecting on the national soil a confederacy based upon slavery as its "corner-stone."

You seem to suppose,

3dly. That the war is in defense of the Constitution of the United States as a whole, and as it now stands. To this we say, that even admitting that the Constitution was in some sense the object of the war, this phrase is not to be interpreted as if the particular provisions of the Constitution were at any time the end of the war, on the part either of the government or of the people of the United States. This is undeniably evident from the fact that the Southern Confederates, when putting the rebellion in the force of a national organization, adopted the Constitution of the United States with but two important exceptions: they inserted the word "slaves" where the United States Constitution *means* them, and introduced the name of God into the preamble, thus writing "*blasphemy*" upon its forehead in professing dependence upon God's help in establishing the first government ever known in human history as based avowedly upon oppression. So far as the United States Constitution is chargeable with some most grievous faults, the South approved it, and would never for these have warred against the country. The only sense in which, at any time, the war has been declared by the national authorities to be for the Constitution, was simply as the acknowledging of this instrument included a recognition of the nation as *one* nation, and of the national authority as extending over all the national territory.

That the war has not been for the maintenance of any special provision of the Constitution, or for any defect in it, is further and conclusively established by three facts: (1.) That at an early period of the war, the army was forbidden by law to return fugitive slaves. Had the army been raised for the purpose of defending the Constitution in the above sense, the passage of such an act would have involved perjury on the part of all concerned in it, as well

as direct contradiction, and the great guilt of commanding the soldier to commit perjury. Nothing of the sort has ever been charged against Congress in its premises. (2.) Congress and the country are at work amending the Constitution. To suppose that they have been fighting for love to the Constitution in its specific provisions, and to bring the Southern States again under it as it was four years ago, and that they are, at the same time, taking measures to change some of these provisions, is too preposterous a charge to be entertained for a moment. (3.) Many of the most intelligent and best men in the land are prosecuting measures to supply the grand defect of the Constitution. Are these men, while so engaged, zealously and earnestly giving their countenance and help to the government in the war, for the purpose of maintaining the Constitution in its specification?

What the government is engaged in may be illustrated by a supposed case parallel in all essential respects. Were the southern tier of counties in England to rebel against the British government, not as a reforming movement, but from ambitious and selfish motives on the part of the leaders, or to maintain some gross iniquity long practiced, but which had ceased to find favor with the British authorities; not to "root out" episcopacy, or to remove the Queen from her usurped position as "head of the Church of England;" not to revolutionize the government, or change the laws in any respect in the interest of righteousness; but simply from the motives we have already stated, would the British government be chargeable, in its efforts to subdue the rebellion, with fighting for the constitution of the country, including all its evils? or with attempting to thrust a wicked system upon a portion of the country? Would it not be their sole object to sustain the unity and authority of the nation? for observe, the insurgents do not object to any of the specific articles of the British Constitution; all they want is to be an independent people. In this case any and all questions in regard to the character, or definite provisions, of that constitution, are entirely out of the contest.

This case is parallel to that which has actually existed in this country, and shows that the whole purpose of the late civil war to which we need look or should look, is simply the putting down of a rebellion which you yourselves acknowledge to be "utterly wicked and wrong;" and, we add, that had we believed, as you appear to do, that the object of the war had been to establish the Constitution in any other sense than this which we have stated, we would have given it no more our countenance than you would yourselves.

Finally, brethren, the war is about over. Enlistments have ceased; peace will soon be restored. Would it not be well for us to cherish confidence in each other's fidelity to the cause of our blessed Saviour and King, and in our determination and fixed purpose to maintain it to the utmost of our ability until the witnesses shall have completed their testimony?

Wishing you grace, mercy and peace from God the Father, and from the Lord Jesus Christ,

We remain, dear brethren, yours in the faith and testimony of Jesus.

All which is respectfully submitted.

JAMES M. WILLSON, *Chairman.*

The following resolution was adopted by acclamation:

Resolved, That the thanks of this Synod be returned to the citizens of this village and neighborhood for the very kind and hospitable manner in which we have been entertained, and to the various rail roads which have furnished return tickets to the members of this court.

Synod spent half an hour in devotional exercises and had recess to 1 P. M.

SAME PLACE, 1 P. M.

After recess Synod came to order. Minutes read, amended and approved.

Report of the Committee on Pastors' Salaries, &c., taken up, amended and adopted. It is as follows :

The Committee appointed to devise a plan for increasing the salaries of the ministers of the church, and for increasing the Theological Seminary Endowment Fund, and to establish, if possible, a Sustentation Fund, respectfully report :

1st. In reference to the increase of pastors' salaries, the committee recommend that Synod direct each Presbytery to make specific inquiry into the case of each of the settled ministers connected with such presbytery, and ascertain whether his salary be adequate to his comfortable support, and provision for increasing his literary acquirements ; and that in such cases as it may be found that it is not so, such congregations be instructed and directed by the presbytery to fulfill these obligations, unless it shall appear, after close investigation, that the people are really unable to increase their contributions ; and that presbyteries report their action and its results at the next meeting of Synod.

And further, that Synod direct that before its next meeting each of the ministers of the church shall preach at least one discourse upon the duty of systematic beneficence, and special application to this subject.

2d. In reference to the Theological Seminary Endowment Fund, the committee believe that it is of the utmost importance that this fund should be increased to a sum the interest of which at six per cent. per annum would cover the salaries of the professors and the current expenses of the seminary ; and that as a large fund has already been collected and invested for these purposes, but to which many members of the church did not contribute at the time of its inauguration, objecting to one of the modes of contribution, namely, by individual notes of hand, the committee recommend, 1st. That authority be given to the Treasurer to collect, compromise and cancel all the remaining notes given for this fund, by or before 1st January, 1866 ; and to enable the Treasurer to accomplish this end, that it be made the duty of the session of each congregation to ascertain whether any of these notes are in the possession of any one within their respective bounds, and to communicate the facts to the Treasurer by or before 1st September next. And that a committee be appointed in connection with the Treasurer, to obtain subscriptions in cash to this fund, which, as fast as they are collected, shall be invested in United States securities ; and that the amount of subscriptions which it shall be their endeavor to obtain shall be a sufficient addition to the existing fund to provide a sufficient income to cover the salaries of the professors and the current expenses of the Seminary.

The permanent investments made on account of this fund *appear* to be about \$26,000 ; we say *appear*, because, although the committee were allowed an examination of the Treasurer's report by the Finance Committee, it could not be accurately determined.

The amount of notes in hands of the Treasurer appears to be about \$1,400, besides which there are some scattered through the church, and supposed to be in the hands of pastors or sessions.

3d. In reference to the Sustentation Fund, or a fund to supplement the salaries of the pastors of weak congregations.

Should Synod see fit to establish such a fund, the committee recommend that presbyteries be directed, each one according to its own wisdom and cir-

cumstances, to establish three several rates of compensation, or salaries of settled ministers. 1st, for pastors of city congregations; 2d, for those of smaller towns; and 3d, for country congregations, and below which rates such presbytery will not settle pastors in such congregations.

When a presbytery would desire to settle a minister in a congregation unable to comply with the rule, it should be entitled to draw upon this fund to supplement the salary thus deficient.

But as the idea of this fund is new to a portion of the church, the committee recommend that no steps be taken at the present meeting for its establishment, leaving the matter for consideration of the church, and the action of Synod at its next meeting.

All which is respectfully submitted. *WALTER T. MILLER, Chairman.*

Item 9 of Unfinished Business taken up, and a substitute was entertained and adopted. It is as follows:

Resolved, That Synod direct the Board of Education to confer with the present owners of the college building and female seminary at Northwood, and purchase the same if they can be obtained on reasonable terms and free from all claims and incumbrances, if this will, in their judgment, conduce to the furtherance of the object committed to them.

The report of the Committee on Unfinished Business was adopted. It is as follows:

The Committee on Unfinished Business report: That they have examined the minutes, and find that they have been carefully and accurately transcribed. The following are the items of unfinished business:

1. Report of Committee on the Signs of the Times. 2. Iowa Presbytery directed to take cognizance of James Neil; printed minutes, p. 207. 3. Moderator and Clerk directed to transmit thanks to Solicitor Whiting, &c., p. 207. 4. Clerk directed to print blank statistical table, p. 225. To send resolutions to the President, &c., p. 246. 5. Ministers directed to spend one Sabbath in exhibiting Reformed Presbyterian principles outside of the bounds of their congregations, p. 232. 6. Committee to report on pastors' salaries, &c., p. 246. 7. Sessions and others to collect and report on Endowment Fund, &c., p. 246. 8. A delegate appointed to visit the Reformed Presbyterian General Synod, p. 223. 9. Committee appointed to report in reference to securing buildings at Northwood, and an endowment for a public school, p. 231-2.

Respectfully submitted.

H. H. GEORGE, Chairman.

The Committee on Discipline reported. Report accepted, amended and adopted. It is as follows:

The Committee on Discipline report as follows:

No. 13. The complaint of Rev. R. Hutcheson against the Presbytery of Iowa.

Whereas, the right of protest and appeal belongs only to a party in the case; and whereas, Mr. Hutcheson, as appears from the extracts of presbytery and protest and appeal, your committee report that the case does not come before Synod in order.

No. 17. The report of the Presbytery of Iowa in the case of the Rev. James Neil referred to Synod.

Whereas, in this case there is no charge made against Mr. Neil; there is, therefore, no ground of discipline, therefore,

Resolved, That no action be taken on the case.

Respectfully submitted.

DAVID SCOTT, Chairman.

The motion referring a resolution to the Board of Church Extension was re-considered; the motion to refer was withdrawn, and the following resolution was adopted :

Resolved, That congregations be recommended to take up collections for the missionary station at Indianapolis, and that they be forwarded to Mr. Crozier at Indianapolis, care of J. T. Boyd, M. D., Box 858.

The committee to obtain subscriptions in cash to the endowment fund consists of Walter T. Miller, David Smith, Jas. Campbell (Franklin Square, Rochester), Robert Dodds, W. Wills, James Brown, D. A. Faris and R. B. Cannon.

Resolved, That the supply of the pulpits of the ministerial delegates to Europe be put into the hands of the Central Domestic Board of Missions.

Resolved, That this Synod express its gratitude to the American Bible Society for the liberal donation of books to our Freedmen's Missions during the past year, and recommend that our people heartily support that institution.

Rev. S. O. Wylie was requested to publish in the magazine his speech on the subject of Foreign Missions.

The following was presented and adopted :

WHEREAS, The present state of the country, and the present movement for national reform, call loudly for the employment of the press for the awakening and enlightenment of the public mind ; therefore,

Resolved, That this Synod will give its hearty and unanimous support to any organ which may be established for the advocacy of the scripture principles of civil government.

Rev. T. P. Stevenson was appointed the Moderator's alternate to preach the Synodical sermon at the next meeting.

The Professors were appointed a committee to prepare and publish an appeal urging upon the parents and youth of the church the duty of young men devoting themselves to the work of the ministry.

The following preamble and resolution was adopted :

WHEREAS, In the providence of God, great and effectual doors are opened for the dissemination of the principles of the Reformed Presbyterian Church; therefore,

Resolved, That our ministers be enjoined to spend as much as possible of their time in missionary labor.

The minutes were ordered to be published in the magazine. Synod adjourned with prayer, and singing the 133d Psalm.

R. Z. WILLSON, *Clerk.*

J. STOTT, *Moderator.*

APPENDIX.

To the Synod of the Reformed Presbyterian Church in North America, to meet in Utica, Ohio, May 24, 1865.

BRETHREN AND FATHERS IN CHRIST—Respectfully, and with that Christian love and spirit which characterized the disciples of Jesus, and join us together to the great Shepherd, whose mission was to seek the lost sheep of

the house of Israel, we wish to direct your attention to the cause of the Jews living in the United States of America.

We hope you will not call it presumption in us, as a minister ecclesiastically connected with the United Presbyterian Church in North America, to have taken this step in calling your attention especially to this serious subject. It is far from us that we think to say anything not already known to you all. We only can say, "Brethren, our heart's desire and prayer to God for Israel is, that they might be saved."

We commenced a mission among the Jews in New York in September, 1864, entirely *alone*, and without such prospects as whereon the present age chiefly depends, having only the co-operation of some dear brethren, who felt some interest in this sacred cause. We felt that it was our duty in our adopted country to do for Israel what we could, as we have done during the time of our ministry in Holland. Experience has taught us the mournful lesson that the Scripture is literally fulfilled in our present time. "This is Zion, whom no man seeketh after"—Jer. 30 : 12-17; and that the Jews are almost entirely neglected on these western shores of the Atlantic.

We have endeavored to explain to more than 1,300 Jews that Jesus Christ is the very and the true Messiah, according to the Scriptures; distributed more than 45,000 pages of tracts, many Bibles and New Testaments among them since the month of September, 1864; and although we have met often with great opposition, we can say in truth, they are accessible, and will often enter into a religious conversation, and the gospel of peace can be brought to them.

The conversion of Israel ought to be a pleasant theme for the whole Christian church. The indications of the times direct us to great events in the Orient which are at hand, and which call our attention directly to Israel as the firstborn among the nations, the beloved for the Father's sake.

Truly, now it is the time that we should remember Israel more especially in our prayers before the throne of God. It is now so entangled in the snares of Satan that it seems for human mind nearly an impossibility that any Israelite in America can be converted. They live in a nearly independent state in relation to their worldly circumstances. They keep a close watch over their co-religionists, and are united together in secret societies, which are so strong in membership that on the day that the obsequies of our lamented chief passed through Broadway, New York, the order of Bnai Berith was numbering probably 1,500, followed by the I. O. Free Sons of Israel, which organization numbered about 1,000 men. Thus two thousand five hundred Jews were the representatives of only those two societies. Truly, we may say the walls of Babylon were never so strong and invincible as the social, secular and religious concerns and connections by which Israel is cemented together at this present day in America, and only the word of Jehovah, who has spoken once of Cyrus: "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut asunder the bars of iron," can raze those strongholds to crumble into the dust; and he has promised to do it, if the Daniels and the Ezeiels of the present time, the church of the living God, will commence to pray for the conversion of Israel, "so that through our mercy they also may obtain mercy;" and therefore, we feel it to be our duty to request the prayers of the whole Christian church in behalf of the conversion of Israel.

And finally, that although not one of the children of Israel should be converted (and we know there is a remnant to be saved), we wish to call to your attention our duty to be witnesses for Jesus among Israel. We are debtors to them; their fathers were the witnesses of Jehovah before the world, and we

belong only by adoption to Abraham their father. Shall we stand behind the efforts of the churches and societies in England, Scotland, Ireland, Holland, Geneva, Berlin, and other places? Shall we forget the fact that nearly one quarter of a million of Israelites live in the United States of America; that in New York city live more than 40,000 Jews, Jewesses, and little Jewish children, and that that number is nearly as large as the whole number of Israelites in the United Kingdom of Great Britain in Europe; that it is more than the half of the number of all the Jews in Holland, and that their whole number in America is nearly as large as it is in Poland or Prussia, and that their number is rapidly increasing?

Brethren, if this subject only should be brought nearer to our hearts, and the desires of our hearts should be enlarged for the salvation of God's ancient covenant people, we would heartily acknowledge that the end in sending of this letter to your Synod was accomplished.

With the wish that the great Master may be in all your deliberations, we remain, your brother in Christ,

ABRAHAM C. TRIS.

NEW YORK, May 16, 1865.

UTICA, OHIO, May 27, 1865.

REV. AND DEAR SIR—Your letter was laid before this court by the Moderator, and Synod desires to express its hearty approval of your efforts in behalf of the Jews in the city of New York.

We are gratified to know that amid all the excitement incident to the times, when the philanthropy, the beneficence, the sympathies and energies of the great mass of Christians in this country are largely diverted from the Jews into new channels, in behalf of the freedmen at home, and the brethren in newly-opened foreign fields, you are devoting your time and strength to the evangelization of this torn, scattered and almost forgotten remnant.

There is much to encourage you in your efforts. They are a people of high hopes and promise, and God will not leave unfulfilled his own promises. Scattered, they shall be gathered; despised, they shall be honored; trodden under foot, they shall be lifted up and set on high places. The Lord will comfort his people, and have mercy upon the afflicted. Jerusalem shall be safely inhabited. Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem. Ten men shall take hold out of the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.

Unless great and good men have been much mistaken in their interpretation of prophecy, we are now treading upon the borders of that period when there shall be a large gathering of the lost sheep of the house of Israel.

Wishing you every success, we most cordially recommend your missions to the prayers and liberality of Christ's people.

By order of Synod.

Yours, very truly.

REPORT OF THE TREASURER OF DOMESTIC MISSIONS.

Total receipts.....\$1,783 43
1864.

Expenses.

June 7	To cash paid for books.....	\$ 1 60
8	do paid Rev. W. W. M'Millin	50 00
10	draft sent to Mr. J. O. Bayles, Washington.....	50 00
30	cash paid for books sent to Washington	9 00
Aug. 2	amount transferred to Southern Mission.....	451 55
"	cash to Rev. W. W. M'Millin from Mr. Robert Greer in Pittsburgh, June 9, 1864.....	20 00

Minutes of the Synod of the

Aug. 11	To draft sent Rev. S. M. Stevenson, per W. Wills.....	\$ 125 00
" "	" do on Rev. W. W. M'Millin, Olathe, Kansas.....	100 00
Dec. 30	" paid Rev. W. W. M'Millin order in favor Dr. Sproull	25 00
1865.		
Jan. 6	" do do per John Downie	15 00
7	" do do order in favor Dr. Sproull.	5 00
12	" do do draft to Olathe, Kansas.....	155 90
Feb. 9	" paid Mr. John Sproull.....	10 00
May 5	" draft sent to Rev. W. W. M'Millin.....	125 00
5	" amount paid Rev. J. Crozier, balance due him for 11 days' preaching at Indianapolis.....	105 00
		\$1,248 05
Balance on hand.		535 38
Respectfully submitted.		DANIEL EUWER, <i>Treasurer.</i>

REPORT OF TREASURER OF SOUTHERN MISSION.

Total receipts.....		\$6,530 19
1864.		
<i>Expenses.</i>		
June 10	To cash sent to Mr. J. O. Bayles.....	\$ 50 00
30	" do books sent to Washington to Wm. Hutchison	9 00
Aug. 11	" do D. O. Brown, New Alexandria.....	41 66
" "	" do J. O. Bayles, per D. O. Brown	14 05
Sept. 8	" draft sent to H. Floyd, Philadelphia, for Miss M. B. Floyd.....	28 00
" "	" do sent to Rev. J. Love, O., for Miss M'Kitrick.....	50 00
Oct. 5	" cash to Rev. A. M. Milligan, for Mrs. L. R. Gray.....	30 00
" "	" draft sent to Mr. J. O. Bayles, Washington, D. C.....	144 00
Nov. 3	" do sent to Mr. J. C. K. Faris, Natchez, 1 quarter's salary to himself and 5 lady teachers.....	375 00
" "	" do sent Mr. J. O. Bayles, for Miss M. B. Floyd.....	72 00
" "	" do sent to Thomas M. Faris, Bloomington, Ind.....	200 00
" "	" cash to Miss E. M'Knight for herself and Miss M. J. Jamison, 1 quarter's salary each, and traveling expenses.....	220 00
Dec. 8	" draft sent to Rev. J. M'Cracken, St. Louis.....	31 00
30	" paid Mr. J. O. Bayles, per Rev. T. M. Elder.....	6 00
1865.		
Jan. 11	" Rev. T. Sproull, expenses to Washington, D. C.....	20 35
12	" Rev. John Crozier, Indianapolis, on loan.....	1,000 00
" "	" draft sent Miss M. B. Floyd, Washington, D. C.....	80 00
" "	" charged to Mr. J. C. K. Faris, amount collected at Natchez, and paid out for fuel, &c.....	30 95
16	" draft sent to Mr. J. C. K. Faris, Natchez, Miss.....	100 00
17	" paid Wm. Frew, Treas. Christian Commission, amount received from Muskingum and Tomica congregations, 30th ult.....	6 00
Feb. 7	" draft sent to Mr. J. C. K. Faris, Natchez, 1 quarter's salary to each, himself and 6 female teachers	435 00
21	" draft sent to Rev. T. M. Elder, Washington, D.C.....	166 67
Mar. 1	" do do Mr. J. O. Bayles, do	213 89
16	" do do Rev. T. M. Elder, in full	288 00
17	" cash to Miss E. M'Knight, per her brother James.....	60 00

May	24	To cash paid insurance on property in Washington, D.C., per Wm. Brown	\$18 75
"	"	books sent to Washington, D.C.....	20 67
"	"	do do Natchez, Miss.....	19 00
"	"	Rev. J. L. McCartney's expenses.....	96 08
April	5	amount sent to Mr. J. O. Bayles, Washington, D.C....	126 04
"	"	do do Miss C. S. Clough, do do	144 85
"	"	do do Miss M. B. Floyd, do do	120 00
"	17	do do Mr. J. O. Bayles, do do	20 00
"	25	sent to Mr. J. C. K. Faris, Natchez, Miss.....	100 00
May	3	balance paid Rev. J. Crozier, for 11 days' preaching in Indianapolis, up to April 1st	000 00
"	5	draft sent to Mr. Faris, Natchez, Miss., 1 quarter's salary to 6 lady teachers	360 00
Balance on hand			\$1,938 23
Balance due by Rev. J. Crozier			537 35
			\$2,475 58

Respectfully submitted.

DANIEL EUWER, *Treasurer.*

REPORT OF TREASURER OF THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

Total receipts.....		\$3,099 47
1864.	<i>Expenses.</i>	
June 20	By 6 per cent. premium \$3,000 U. S. Bonds.....	\$180 00
"	" 5 do do \$1,000 do	50 00
24	" Water rent	3 80
July 1	" Coal bill	16 50
Nov. 9	" 1 per cent. premium on \$500 U. S. bond.....	5 00
12	" Express charges.....	00 50
Dec. 6	" Rev. T. Sproull, D. D.....	200 00
9	" J. Boggs, pulpit supply.....	5 00
30	" J. W. Sproull.....	5 00
1865.		
Jan. 21	" Rev. T. Hannay.....	10 00
"	" Rev. A. J. M'Farland	10 00
Feb. 6	" Rev. J. M. Willson	300 00
21	" Rev. T. Sproull.....	100 00
Mar. 13	" Insurance on Library.....	4 00
17	" Pulpit supply, Sproull and Coulter.....	10 00
23	" Rev. W. Milroy, traveling expenses.....	16 00
24	" Rev. A. M. Milligan, do	2 00
27	" Rev. T. Sproull, in full, to 1st November.....	100 00
28	" S. Henderson's bill	61 21
May 5	" Rev. J. M. Willson, to 1st November.....	900 00
		\$1,979 01
Balance on hand.....		1,120 46

ENDOWMENT FUND.

Total receipts.....		\$6,290 23
1864.	<i>Expenses.</i>	
June 20	By U. S. bonds, 1881.....	4,000 00
Aug. 11	“ Certificate, U. S. bonds.....	1,000 00
Nov. 9	“ U. S. bonds, 1881.....	500 00
1865.		
Feb. 23	“ U. S. bonds, 7-30.....	50 00
24	“ U. S. do	50 00
Mar. 13	To William M'Afee.....	35 00
		\$5,635 60
Balance on hand.....		725 23

Pledged by sundry persons to supplement Professor Willson's salary, time of Synod :

1864.		
June 22	James Wiggins, New York, paid.....	\$200 00
“	J. T. Wilson	100 00
“	W. M'Knight, Philadelphia, paid	100 00
Aug. 1	W. Dunlap, do do	100 00
6	W. W. Keys, do do	50 00
Nov. 5	Elkhorn congregation	100 00
Dec. 27	Hugh Graham, Philadelphia	50 00
“	Mr. Martin, of St. Louis	100 00
		\$700 00

TREASURER'S REPORT OF LIBRARY FUND.

1864.	<i>Receipts.</i>	
May 2	To cash on hand last report.....	\$50 78
12	“ Salem congregation.....	5 00
17	“ Third congregation, New York	37 50
June 3	“ R. Shields, licentiate.....	5 70
Aug. 1	“ A tenth to the Lord.....	2 00
Sept. 3	“ do do	1 00
Oct. 17	“ R. Shields, licentiate.....	1 00
“	“ A tenth to the Lord.....	1 00
		\$103 78
1864.	<i>Expenses.</i>	
Dec. 7	By Rev. J. Rogers.....	\$7 50
1865.		
May 9	“ do do	4 00
		\$11 50
Balance in treasury.....		92 48

1865.			
May	9	To amount of U. S. bonds in my hands, interest in gold...	\$9,100 00
"	"	" 1 certificate of indebtedness	1,000 00
"	"	" 7 3-10 bonds.....	100 00
"	"	" Notes due by Pittsburgh and Allegheny, supposed good	1,075 00
"	"	" other notes in my hands	365 00
"	"	" Loan on judgment bond for	616 00
"	"	" in two notes at interest	430 00

Total amount in my hands.....\$12,686 00

May 13 Bought one thousand dollars U. S. 7 3-10 bonds at par, since
the report was made out. D. GREGG, Treasurer.

REPORT OF TREASURER OF FOREIGN MISSIONS.

Total receipts\$19,009 42

Expenses.

May	24	Cash paid on 24th December last to Rev. Joseph Beattie, on order of Rev. R. J. Dodds, omitted at the time receipt presented to board.....	\$18 25
	30	Chairman of board, postage	2 00
	31	Rev. Joseph Beattie, traveling expenses while canvassing the church in favor of foreign missions.	135 00
June	2	Rev. Joseph Beattie, on account his expenses in returning from Syria.....	150 00
	3	Deposited at Mint on temporary loan	1,200 00
	8	(I have this day withdrawn the above \$1,200, and also \$1,000 deposited on 26th February, 1863, and now deposited both sums at 6 per cent. interest per annum.)	
	16	Brown, Brothers & Co., for bill of exchange in favor of Rev. R. J. Dodds, for £.0 st., by order of board	372 30
	30	Rev. Joseph Beattie, balance his traveling expenses home from Syria in 1863, by order of board	438 04
	"	Rev. J. Beattie, balance in full his salary up till 1st October next.....	50 00
Aug.	12	Deposited at U. S. Mint, on temporary loan	2,800 00
Sept.	14	U. S. postage stamps for Rev. R. J. Dodds.....	6 00
	"	Mr. Gordon, of Boston, expense forwarding do	50
	24	Stuart & Brother for bill of exchange forwarded to Rev. R. J. Dodds by Mr. John Caldwell	835 57
	27	Brown, Brothers & Co., bill of exchange in favor of Rev. R. J. Dodds, for £100 sterling... ..	941 98
Oct.	17	Chairman of board, postage	3 00
	"	Jay Cooke & Co., commission on converting bond	37
	19	Passages of Rev. Joseph Beattie, wife and child, and Dr. Metheny, wife and infant, in Cunard line of steamers to Liverpool, on their way to Syria.....	500 00
	"	Half ream paper and ink for Dr. Metheny	2 50
	31	Dr. Metheny, as traveling expense of himself and family from Pittsburgh to Philadelphia.....	22 00
	"	Dr. Metheny, as outfit for him as medical missionary to Syria.....	400 00

Oct.	31	Rev. Joseph Beattie, in full his salary from 1st inst. to 1st April, 1865, which amount he had to pay for a bill of exchange for £90 sterling.....	979 41
	"	Rev. Joseph Beattie, to defray the expense of himself and family from Liverpool to Latakiyeh, to pay for bill of exchange for £50 sterling	544 12
	"	David Metheny, M. D., in full six months' salary from 1st instant to 1st April, 1865, equal to £90 sterling	979 41
	"	His expense from Liverpool to Latakiyeh	544 12
	"	Traveling expense of himself and family to New York	7 00
	"	Rev. Joseph Beattie, traveling expense of himself and family to New York to farewell meeting and back, ...	13 00
Nov.	1	Adams & Co., for delivering one box medicines on board steamer Scotia, for mission	2 90
	5	Bullock & Crenshaw, for medicine bought by Dr. Metheny for mission.....	156 80
	18	Chairman of board, fare to farewell meeting in New York and back.....	6 00
	"	Chairman of board, for postage and telegrams.....	2 00
Dec.	6	J. Caldwell, being amount paid by him express charges of Dr. Metheny's baggage, and other expense of Rev. J. Beattie, &c., as per bill.....	43 45
	"	Mr. Caldwell, being amount paid by him to Mrs. Lord, on account of Rev. J. Beattie.....	40 00
	14	Chairman of board, for books purchased by him for Rev. R. J. Dodds	2 95
	"	Chairman of board, postage	3 25
1865.			
Feb.	18	Brown, Brothers & Co.'s bill of exchange at 60 days on London for £90 sterling, payable to order of Rev. J. R. Dodds, which is amount in full his salary from 1st April to 1st October next.....	888 61
	"	Bill of exchange in favor of Rev. Joseph Beattie, for £90 sterling, being his salary in full from 1st April to 1st October next	888 61
	"	Similar bill of exchange in favor of David Metheny, M.D., for £90 sterling, being in full his salary as medical missionary in Latakiyeh, Syria, for six months, ending 1st October next	888 61
	25	James B. Rogers, for printing 100 half-note circulars, appeal in favor of foreign missions.....	2 75
Mar.	16	Rev. S. O. Wylie, for bill of books bought by him for Rev. R. J. Dodds.....	4 10
	"	Rev. J. R. W. Sloane, for Scientific American for Rev. R. J. Dodds	4 05
	17	Bullock & Crenshaw, for bill of medicines purchased by Dr. Metheny for Syrian mission	160 09
	18	John G. Dale, agent of steamship company, for freight on above case of medicines from New York to Liverpool, steamship Baltimore	10 15
	"	Insurance Company of North America, on above box of medicines, value \$190, from New York to Latakiyeh	3 80
	20	Deposited in U. S. Mint, on temporary loan, at 6 per cent. per annum interest	3,000 00

Mar. 30	Brown, Brothers & Co., bill of exchange on London, by order of board, in favor of Rev. R. J. Dodds, for £50 sterling, at 60 days	365 59
April 1	J. M. Gemerig, for three eye needles and case for Dr. Metheny.....	4 00
13	Lippincott & Co., for one copy of U. S. Dispensatory, and freight charges on above two articles to Boston	7 95
20	Deposited with Assistant Treasurer U. S. at Mint.....	1,000 00
"	Invested in one U. S. 7 3-10 bond coupons for \$500, bearing interest from 15th February last	500 00
	Balance in treasury.....	79 39
		\$19,009 42

In consequence of loans made by the Treasurer, from time to time, of money on hand, and credited when paid back, the foregoing account foots up \$5,065 more than was actually received during the current year; consequently the net amount from all sources for the Foreign Mission received from 20th April, 1864, to 20th April, 1865, was \$13,041.11.

All which is respectfully submitted.

WILLIAM BROWN,
Treasurer of Foreign Mission.

PHILADELPHIA, 20th April, 1865.

REPORT OF THE TRUSTEE OF SYNOD.

FUND FOR EDUCATING THEOLOGICAL STUDENTS.

Total receipts.....		\$1,793 79
1864.	<i>Expenses.</i>	
Sept. 13	Jay Cooke & Co., for having \$1,100 converted into U. S. 6 per cent. loan of 1881, commission.....	\$2 75
"	do for \$200, same as above.....	50
"	do for \$2,000, same as above, all registered	5 00
Nov. 23	David Gregg, for benefit of students.....	200 00
1865.		
Jan. 3	Corn Exchange Bank for \$1,000 7 3-10 U. S. loan coupons.....	1,000 00
"	do for interest due on do.....	25 79
18	David Gregg, for use of students.....	100 00
Mar. 8	do for same purpose	20 00
Apl. 19	do	65 00
	Balance in treasury.....	374 84
		\$1,793 79

LITERARY FUND.

Total receipts.....		\$268 65
1864.	<i>Expenses.</i>	
Apl. 20	Amount overdrawn treasury, as reported to Synod of 1864	\$237 55
May 26	Rev. S. Bowden, for services as clerk of Synod.....	25 00
Oct. 28	Rev. R. Z. Willson, clerk of Synod, cost of printing 500 copies statistical report of Synod.....	6 10
		\$268 65

All which is respectfully submitted.

WILLIAM BROWN,
Trustee of Synod.

PHILADELPHIA, 20th April, 1865.

STATISTICS OF THE

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	Elders.	Deacons.	Families.	Communicants.	Baptisms.
New York Presbytery.							
First, New York,.....	J. C. K. Milligan,....	168 W. 40th st., N. Y.,.....	4	..	71	145	4
Second, New York,....	A. Stevenson, ...	341 W. 12th st., N. Y.,.....	8	5	184	340	21
Third, New York,.....	J. R. W. Sloane,.....	273 W. 22d st., N. Y.,.....	9	..	120	298	12†
Brooklyn,.....	J. H. Boggs,.....	Brooklyn, L. I.,.....	3	3	23	104	2
First, Newburgh,.....	S. Carlisle,.....	Newburgh, N. Y.,.....	7	6	100	209	20
Second, Newburgh,....	J. R. Thompson,....	Newburgh, N. Y.,.....	5	4	68	148	12
Coldenham,.....	J. W. Shaw,.....	Coldenham, Or. Co., N. Y.,...	3	2	11	46	...
White Lake,.....	J. B. Williams,.....	White Lake, Sull. Co., N. Y.,...	4	4	35	92	10
Walton,.....	D. M'Allister,.....	Walton, Del. Co., N. Y.,....	3	2	18	41	5†
Kortright,.....	No Pastor,.....	.....	3	3	24	58	...
Bovina,.....	J. Kennedy,.....	Brushland, Del. Co., N. Y.,...	4	..	20	45	2
Argyle,.....	No Pastor,.....	.....	...	...	...	...	...
Topsham,.....	No Pastor,.....	.....	4	3	34	62	...
Ryegate and Barnet,...	J. M. Beattie,.....	Ryegate, Vt., ...	6	3	80	183	10†
Craftsbury,.....	J. M. Armour,.....	Craftsbury, Vt.,.....	5	2	40	75	15†
Boston,.....	W. Graham,.....	E. Cambridge, Mass.,.....	4	4	29	82	3
	R. Z. Willson,.....	87 Perry st., N. Y.,.....	...	...	...	...	...
Philad'a. Presbytery.							
First, Philadelphia,...	T. P. Stevenson,.....	1504 Brandywine,.....	5	8	80	208	9
Second, Philadelphia,...	Samuel O. Wylie,...	636 North 17th st.,.....	6	..	95	240	10
Third, Philadelphia,...	Vacant,.....	.....	3	2	27	77	5
Baltimore,.....	W. P. Johnston,.....	135 Aisquith st.,.....	5	..	22	53	...
Conococheague,.....	Vacant,.....	.....	2	3	25	58	2
Rochester Presbytery.							
Rochester,.....	R. D. Sproull,.....	41 N. St. Paul st., Rochester	5	5	44	98	5
York,.....	S. Bowden,.....	York, N. Y., ...	6	0	70	175	21
Sterling,.....	M. Wilkin,.....	Sterling, N. Y.,.....	6	2	47	87	5
Lisbon,.....	.....	.....	3	2	...	65	...
Syracuse,.....	J. M. Johnston,....	Syracuse, N. Y.,.....	5	2	30	72	7
Toronto, C. W.,.....	.....	.....	3	1	...	22	...
Ramsay, C. W.,.....	.....	.....	...	...	...	19	...
Pittsburgh Presbytery.							
Pittsburgh & Allegh'y,	T. Sproull, D. D.,...	Allegheny City, Pa.,.....	11	..	175	412	16
Wilkinsburg,.....	Joseph Hunter,.....	Wilkinsburg, All. Co., Pa.,...	4	..	40	80	7
Union,.....	John Galbraith,.....	Glade Mills, Pa.,.....	5	..	43	115	4
Springfield, Greenville, &c.,	J. J. McClurkin,....	Mercer, Mercer Co., Pa.,....	5	4	36	95	6
Rehoboth,.....	T. M. Elder,.....	Dayton, Armstrong Co., Pa.,...	5	..	30	70	5
Jackson and Poland,...	Samuel Sterritt,.....	N. Jackson, Mahoning Co. O.,...	5	..	20	50	...
Salem,.....	A. J. M'Farland,....	Brookville, Jeff. Co., Pa.,....	6	5	...	86	10
Oil Creek,.....	O. Reid,.....	Titusville, Venango Co. Pa.,...	3	2	26	53	2
Brookland, &c.,.....	Robert Reed,.....	Lucesco, Westm'd. Co., Pa.,...	6	..	57	178	10
Little Beaver,.....	N. M. Johnston,....	N. Galilee, Beaver Co., Pa.,...	4	..	33	85	9
Slippery Rock, &c.,...	John Calvin Smith,...	Rose Point, Law. Co., Pa.,...	8	..	50	133	7
New Alexandria,.....	A. M. Milligan,.....	N. Alexandria, West. Co. "	11	8	81	188	14
Monongahela,*.....	.....	.....	...	...	...	101	...
Pine Creek,*.....	.....	.....	...	...	...	28	...
Miller's Run.*.....	Wm Slater	Venice, Wash. Co., Pa.,.....	...	...	...	90	...

* No report.

† 1 adult.

‡ 3 adults.

1764

REFORMED PRESBYTERIAN CHURCH.

Increase.			Decrease.			CONTRIBUTIONS.							
By Profession.	By Certificate.	Total.	By Censure.	By Dismission.	By Death.	Total.	Foreign Mis- sions.	Home Missions.	Freedmen's Mis- sion.	Seminary Fund.	Pastor's Salary.	For all other purposes.	Total Contribu- tions.
7	6	13	16	12	2	30	\$125.00	\$ 89.59	\$ 35.00	\$ 34.25	\$1,500.00	\$ 512.43	\$2,289.27
19	12	31	...	12	5	17	132.61	189.00	150.00	108.25	2,000.00	3,272.66	5,852.00
14	10	24	4	7	3	14	550.00	70.00	130.00	.....	1,750.00	5,030.00	7,500.00
5	1	6	...	1	2	3	.....	.....	.....	.....	.....	900.00	900.00
...	...	10	5	2	6	13	230.00	40.00	75.00	.....	900.00	840.00	2,085.00
12	7	19	...	7	...	7	61.15	23.50	.....	13.75	700.00	1,799.00	2,585.05
...	...	...	...	...	...	...	.....	.....	.....	.....	300.00	.....	300.00
10	...	10	...	3	...	3	16.00	20.00	11.30	14.33	350.00	1,200.00	1,611.63
7	5	12	...	...	...	...	29.56	26.00	.....	.....	400.00	1,101.24	1,556.80
...	1	1	...	1	2	3	52.74	.....	10.00	.....	375.00	23.50	461.24
1	2	3	...	3	...	3	48.29	19.50	6.00	.....	500.00	950.00	1,523.79
...	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	200.00
...	...	...	...	...	...	...	.....	.....	.....	.....	.....	.....	350.00
6	1	7	...	4	...	4	109.20	.....	.....	.....	600.00	294.85	1,004.05
11	6	11	1	0	1	2	.....	.....	.....	.....	500.00	.....	500.00
5	3	8	...	1	...	1	50.49	23.25	30.35	28.00	1,200.00	429.60	1,761.69
...	...	...	...	...	...	...							
...	...	...	...	...	...	...							
5	11	16	...	4	4	8	659.70	67.90	790.20	.....	1,416.66	3,784.11	6,718.57
2	11	13	15	12	4	31	931.00	.....	163.00	.....	1,200.00	977.00	3,271.00
1	3	4	1	2	...	3	.....	.....	.....	.....	.....	.....	.....
...	...	...	...	...	...	...	150.00	.....	22.35	.....	600.00	230.07	1,014.42
...	...	...	...	...	...	...	90.00	.....	.....	.....	.....	.....	.....
...	...	...	...	...	...	...							
12	...	12	...	2	5	7	135.00	40.00	.....	.....	800.00	4,500.00	5,465.00
8	4	12	...	9	1	10	87.00	37.00	52.00	28.00	800.00	500.00	1,504.00
1	...	1	...	2	2	...	25.00	35.0	.....	62.00	410.00	100.00	632.00
...	...	...	...	...	...	...							
4	...	4	...	3	3	...	.....	.....	.....	.....	550.00	500.00	1,050.00
...	...	...	...	...	...	...							
...	...	...	...	...	...	...							
15	27	42	1	22	4	27	665.74	225.00	946.55	148.25	1,500.00	2,598.43	6,083.99
5	9	14	1	16	5	22	70.00	80.00	40.00	.....	700.00	.....	890.00
3	...	3	...	5	3	8	138.50	26.50	43.25	133.80	700.00	354.00	1,396.05
4	...	4	1	10	2	13	46.35	30.00	63.90	.....	400.00	60.00	600.25
5	1	6	...	4	1	5	*	*	*	*	500.00	*	*
2	1	3	...	...	...	...	30.00	.....	30.00	.....	333.00	.....	393.00
3	5	8	...	1	...	1	55.00	.....	50.00	35.00	400.00	150.00	690.00
2	3	5	...	...	...	...	505.00	.....	35.50	.....	400.00	.....	940.50
2	9	11	...	7	1	8	41.75	.....	40.20	67.65	400.00	181.85	731.45
8	4	12	...	2	1	3	28.00	.....	34.00	16.00	500.00	413.00	913.00
9	7	16	...	8	1	1	72.18	25.20	85.20	64.40	500.00	360.00	1,146.98
4	1	5	1	10	2	1	73.00	65.00	350.00	.....	800.00	162.25	1,450.25
...	...	...	...	...	...	...							
...	...	...	...	...	...	...							
...	...	...	...	...	...	...							

* Unknown.

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	Elders.	Deacons.	Families.	Communicants.	Baptisms.
Ohio Presbytery.							
Utica, }	J. C. Boyd, ...	Utica, Ohio, ...	5	3	29	68	5
Sandusky, }			2	2	10	30	...
Jonathan's Creek and							
Irville, ...	A. M'Farland, ...	Putnam, Muskingum Co., O.	3	..	14	35	...
Salt Creek, ...	H. P. M'Clurkin, ...	N. Concord, " " "	8	6	62	177	8
Brownsville, ...	J. A. Thompson, ...	Jolly, Monroe Co., O., ...	3	..	12	38	1
Muskingum & Tomica, ...		Dresden, Ohio, ...	3	..	22	58	2
Londonderry, ...		Londonderry, Ohio, ...	4	..	22	59	3
Middle Wheeling, ...		Triadelphia, Va., ...	2	..	9	27	2
Lakes Presbytery.							
First, Miami, ...	J. L. M'Cartney, ...	Belle Centre, Ohio, ...	5	5	40	126	12
Second, Miami, ...	W. Milroy, ...	Belle Centre, Ohio, ...	7	..	..	98	...
Rushsylvania, ...	P. H. Wylie, ...	Rushsylvania, Ohio, ...	4	..	17	40	2
Cedarville, ...	H. H. George, ...	Cedarville, Ohio, ...	3	2	16	42	13
Circinnati, ...	H. H. George, ...	Cedarville, Ohio, ...	3	1	17	37	3
Garrison, ...	J. Dodds, ...	Orange, Indiana, ...	5	..	17	41	2
Lake Eliza, ...						25	..
Cedar Lake, ...	J. French, ...		3	2	40	80	6
Southfield, ...	J. S. T. Milligan, ...	Southfield, Michigan, ...	6	7	64	160	14
Novi, ...	B. M'Cullough, ...		..	..	..	16	..
Macedon, ...	P. H. Wylie, ...		4	2	15	40	5
Illinois Presbytery.							
Bethel, ...	David S. Faris, ...	Sparta, Illinois, ...	4	6	57	121	12
Old Bethel, ...	James Wallace, ...	Sparta, Illinois, ...	7	6	49	116	12
Elkhorn, ...	A. C. Todd, ...	Elkton, Washington Co., Ill.	11	6	74	190	12
Church Hill, ...	W. F. George, ...	Coulterville, Randolph Co., Ill.,	5	3	54	146	20
Bethesda, ...	D. J. Shaw, ...	Bloomington, Indiana, ...	6	2	31	87	4
Princeton, ...	John Stott, ...	Princeton, Indiana, ...	3	5	..	97	..
St. Louis, ...	Joseph M'Cracken, ..	Box 2836 St. Louis, Mo., ..	3	2	20	60	3
Stanton, ...	John Middleton, ...	Stanton, Illinois, ...	2	2	12	23	2
Iowa Presbytery.							
Clarinda, ...	D. M'Kee, ...	Clarinda, Iowa, ...	4	3	44	113	17
Grove Hill, ...	R. Hutchinson, ...	Grove Hill, Iowa, ...	2	..	14	36	4
Lind Grove, ...	C. D. Trumbull, ...	Dodgeville, Iowa, ...	4	..	26	72	10
Maquoketa, ...		Hopkinton, Iowa, ...	4	6	..	70	..
Rehoboth, ...	R. B. Cannon, ...	Columbus City, Iowa, ...	6	5	38	106	7
Sharon, ...	J. M. M'Donald, ...	Morning Sun, Iowa, ...	9	7	81	245	16
Washington, &c., ...	S. M. Stevenson, ...	Washington, Iowa, ...	2	1	23	51	11
Davenport, ...		Davenport, Iowa, ...	2	1	..	..	..
Vernon, ...	R. Johnston, ...	Waukesha, Wisconsin, ...	3	..	28	51	4

BOARD OF CHURCH EXTENSION.

THE Board of Church Extension has been duly organized, and is now ready to receive collections, in accordance with Synod's direction. All moneys should be sent to the Treasurer, Walter T. Miller, No. 5 Hanover Street, New York.

Increase.			Decrease.			CONTRIBUTIONS.							
By Profession.	By Certificate.	Total.	By Censure.	By Dismission.	By Death.	Total.	Foreign Mis- sion.	Home Missions.	Freedmen's Mis- sions.	Seminary Fund	Pastor's Salary.	For all other purposes.	Total Contribu- tions.
2	1	3	...	1	1	2	\$ 33.50	.....	\$ 35.50	\$ 18.40	\$ 476.00	\$ 232.00	\$ 795.40
...	...	...	...	4	...	4	17.30	\$ 7.69	50.00	.....	112.00	.....	186.99
1	2	3	...	...	...	...	20.00	5.00	125.00	91.00	135.00	.....	376.00
5	7	12	...	5	2	7	99.65	56.36	294.00	7.25	500.00	120.72	1,109.15
3	4	7	1	...	1	2	22.00	.....	.....	.....	200.00	.....	222.00
1	...	1	...	1	3	4	41.00	9.50	146.00	31.60	.....	151.50	379.60
2	4	6	...	4	3	7	.....	.....	.....	.....	.....	159.00	159.00
2	...	2	...	1	...	1	19.00	.....	15.00	5.60	.....	235.00	274.40
2	5	7	...	13	3	16	*	*	160.00	*	500.00	*	660.00
...	...	...	...	...	...	...							
...	...	...	...	1	...	1	15.00	7.00	17.00	.....	160.00	65.00	264.00
5	1	6	...	4	...	4	45.00	.....	25.00	18.50	300.00	30.00	373.50
...	...	...	...	2	1	3	218.00	20.00	60.00	17.50	400.00	300.00	1,015.50
1	...	1	...	1	1	2	.....	.....	.....	.....	.....	.....	.....
2	11	13	1	2	1	4	16.00	11.00	20.00	.....	300.00	.....	347.00
...	...	...	...	...	...	...	105.00	12.00	120.00	.....	500.00	100.00	837.00
2	...	2	...	...	...	...	38.00	6.00	55.00	63.00	200.00	.....	392.00
5	4	9	5	12	1	18	89.50	13.10	330.00	113.25	623.50	300.00	1,469.35
4	2	6	...	10	...	10	31.75	31.80	125.00	71.40	700.00	75.00	1,034.95
5	3	8	4	6	3	13	.....	.....	.....	.....	.....	.....	.....
5	3	8	5	18	2	25	40.00	14.70	108.75	10.50	700.00	453.60	1,327.55
6	2	8	2	1	3	6	170.00	.....	72.95	30.00	453.50	596.20	1,322.65
1	2	3	1	1	2	4	.....	.....	31.50	.....	400.00	470.00	901.50
2	6	8	...	5	...	5	627.05	58.90	66.90	30.00	1,156.00	263.00	2,201.85
3	2	5	...	...	2	2	47.00	.....	64.60	.....	367.50	100.00	579.10
11	1	12	...	9	...	9	220.25	43.40	66.60	17.50	438.25	214.00	1,000.00
...	...	...	...	2	1	3	32.50	.....	15.00	.....	150.00	14.60	212.10
13	7	20	...	3	...	3	217.15	.....	78.00	10.00	500.00	400.00	1,285.15
3	1	4	...	2	1	3	.....	.....	.....	.....	.....	.....	.....
3	11	14	...	10	2	12	68.00	.....	70.00	42.15	839.46	314.26	1,333.87
9	11	20	4	9	1	14	243.00	112.00	114.00	137.85	1,000.00	2,000.00	3,606.00
13	18	31	...	...	...	...	13.60	60.00	.....	1.20	250.00	60.00	384.80
...	...	...	...	...	...	...	.....	100.00	.....	.....	.....	.....	.....
14	4	18	...	2	5	7	18.50	25.00	25.00	14.50	400.00	20.00	503.00

* Not known.

In the mean time, the Board are maturing a plan of operations, which will be made public as soon as possible.

By order of the Board.

J. C. K. MILLIGAN, *Secretary*,
168 W. 40th St., N. Y.

LETTER FROM SYNOD IN SCOTLAND.

THE following paper was received by the late Moderator of Synod, after the adjournment of the last meeting:

To the Synod of the Reformed Presbyterian Church in America:

DEAR BRETHREN—The Synod of the Reformed Presbyterian Church in Scotland being met, in Glasgow, on the tenth day of May, eighteen hundred and sixty-five years, unanimously passed the following resolutions in reference to the American crisis, and instructed me as their clerk to transmit the same to you.

JOHN KAY, *Clerk of Synod.*

I. That this Court, recognizing the duty of Christian churches to consider those momentous evolutions of Providence which may seriously affect the moral and spiritual welfare of mankind, record an expression of deep sympathy with the people of the United States under the attempt made on the life of their Secretary of State, and more especially under the loss of their Chief Ruler, President Lincoln, by a foul assassination, and deplore it as an event which would have been painful and startling in any circumstances, but which is much more distressing from the gravity of the crisis in which it occurred, and from the evidence which the deceased President had given of a firm purpose, in combination with great benignity of temper—the very qualities that seem chiefly requisite to meet the remaining difficulties of the American government in its efforts to restore peace, and order, and unity throughout its extensive dominions.

II. Although this Court never could regard with any feelings but the deepest abhorrence the attempt to rear a government with slavery by open avowal as its corner-stone, and while due regard must be had to the interests of law and justice, the hope is confidently cherished that the American government will be enabled to signalize the reality of its success in restoring the "Union," and to give the world some assurance of its own conscious strength by adherence to the same magnanimous and merciful policy to the vanquished which Abraham Lincoln would appear to have recommended and inaugurated.

III. That this Court, however much it deplores the bloodshed and desolations of war, tender to the two branches of the Reformed Presbyterian Church in America warm fraternal congratulation on the issue of the fearful strife in that continent, so far as it promises to eventuate in the destruction of slavery. This Court has rejoiced to witness and acknowledge the peculiar and honorable position which the American Reformed Presbyterian Churches have all along so faithfully maintained in denouncing slavery, as in itself a national sin, and in refusing to hold communion with slaveholders; and regard it as matter of devout gratitude to Almighty God, that an evil system, not merely at variance with the clearest principles of the Divine law, but opposed to the real in-

terests and happiness of mankind—at once degrading to the oppressed, and demoralizing to the oppressor—is so near its end, inasmuch as no peace can be permanently enjoyed in any community where it prevails, unless revelation is silenced and conscience dead; and as slavery tends in the course of generations to entail a destruction of human life greater even than the recent awful havoc of the sword.

IV. That in the belief of this Court, the sad ordeal of conflict and bloodshed through which the United States have been passing, must be regarded as the judgment and discipline of God, for the sanction so long extended by their constitution and government to the oppression of the negro race; and, while not unmindful of, and ready to confess the share which Britain has had in the guilt of slavery, they would, with all respect and affection, call upon the American churches to humble themselves under the uplifted rod of Christ, the Lord of Sabaoth, into whose ear the cry of the slave has entered,—to exert themselves for the removal of every vestige of slavery from their constitution and country,—and to secure over the breadth of their vast continent the establishment of peace and liberty, by the noblest charter, and on the surest basis,—the righteousness which exalteth a nation.

In name and by authority of the Synod of the Reformed Presbyterian Church in Scotland.

(Signed,)

WILLIAM M'LACHLAN, *Moderator.*

JOHN KAY, *Clerk of Synod.*

ILLINOIS PRESBYTERY—EXTRACTS FROM MINUTES.

MITCHELL, INDIANA, May 17, 1865.

A CALL was laid on the table from Stanton upon Rev. John Middleton. The call was sustained, presented and accepted; and the Rev. W. F. George and Elder John Moffat appointed a committee to instal Mr. Middleton.

Mr. Wallace reported that military operations had closed the way and prevented him from going to explore a field for a mission among the freed people under the care of Presbytery.

The committee were empowered to bestow the money collected for this mission to the Central Board for the support of the Natchez Mission, if they find it impracticable to establish a Presbyterian mission, providing that the consent of the congregations that furnished the money be first obtained.

The Clerk informed Presbytery that the Central Board of Missions had requested the Presbytery to ordain Mr. J. C. K. Faris. On inquiry it appeared that the letter of the Board was not present, and had not been seen by any member of the court now present, and Presbytery not being certain of its authority in the premises, respectfully declined the request.

CALLED MEETING, UTICA, Ohio, May 26, 1865.

The Moderator stated that the meeting had been called to consider a petition from Olathe, Kansas, for an organization, the moderation of a call, and the dispensation of the sacrament. The first and last items were granted. W. F. George and Elders James Hutcheson and Alexander Moore, with any other elder or elders they may be able to obtain, were appointed a committee to carry out the petition, at the convenience of the parties, with discretionary power as to the moderation. Adjourned to meet at Old Bethel, October 11, 1865, at 10 o'clock, A. M.

D. S. FARIS, *Clerk of Presbytery.*

1864.	Report of Treasurer.	Dr.	Cr.
Oct. 2,	To balance as per last report,.....	\$199	10
Dec. 22,	Cash from Stanton for Mission to Freed people.....	34	35
1865.			
Jan. 3,	Cash from St. Louis for Freedmen's Fund.....	40	00
"	" ladies of Stanton, to clothe Freedmen,...	15	25
" 6,	By Cash, do.,.....		\$15 25
" 15,	From Bethel, to pay delegate expenses to National Reform Convention,.....	16	00
	From St. Louis, for do.,.....	8	15
	From Elkhorn, for do.,.....	20	00
	Cash paid A. C. Todd, for do.,.....		20 00
Mar. 15,	By cash from Bethel, for Freedmen's Mission.....	125	00
Apr. 26,	From Old Bethel, for Home Mission,.....	31	55
May 16,	" St. Louis " ".....	21	50
"	" Church Hill, for Freedmen's Mission.....	83	75
"	" " for Home Mission,.....	14	70
" 19,	Cash from Bloomington, to pay delegates' expenses,	7	00
" 17,	Balance in Treasury,.....		581 10
		\$616 35	616 35

JOS. M'CRACKEN, *St. Louis, Treasurer.*

PHILADELPHIA PRESBYTERY—APPOINTMENTS.

THIRD CONGREGATION (Kensington)—*D. H. Coulter*, 2d, 3d, 4th Sabs. June; *R. J. Sharp*, 3d, 4th, 5th Sabs. July; *Rev. D. Scott*, August. CONOCOCHIEAGUE—*R. J. Sharp*, 1st and 2d Sabs. July; *Rev. D. Scott*, September. T. P. Stevenson to dispense the Lord's Supper in Conococheague on the fourth Sabbath in August, assisted by W. P. Johnson; Mr. Johnson to preach the preparation Sabbath. W. P. Johnson to moderate in a call in Third Congregation, when requested by session and congregation.

Presbytery meets again on the Tuesday following the last Sabbath of October, in the First church, Philadelphia, at 9 A. M.

T. P. STEVENSON, *Clerk.*

NEW YORK PRESBYTERY.

THE New York Presbytery met in Newburgh second church, on Tuesday evening, May 16. The routine business occupied the greater part of the brief sessions. Rev. J. B. Williams was appointed to administer the sacrament in Kortright on the first Sabbath of July, assisted by Rev. D. M'Allister.

Rev. W. Graham to dispense the sacrament in Topsham, assisted by Rev. R. Z. Willson. A moderation of a call was granted to Kortright, Rev. D. M'Allister to preside in the same when requested by the session and congregation. After considerable discussion and interchange of views, the following preamble and resolutions, presented by Rev. J. W. Shaw, were adopted :

Whereas, the present is a day of such magnificent events as to elicit expressions of profound astonishment from attentive observers; and whereas, in the kind providence of God, we have lived to witness the sudden destruction and ignominious end of the late gigantic and most nefarious Southern rebellion; and whereas, God has answered our long-offered prayers for the emancipation of the enslaved of our land, and by constitutional amendment slavery is virtually forever prohibited in these United States, and thereby a mighty impetus has been given to the irrepressible progress of our testimony in favor of the national Christianity of the land, and the unmistakable evidences of the no inconsiderable number of its inhabitants for the recognition of Almighty God, the God of armies, and of Messiah, the Prince, as moral Governor among the nations, and his revealed law as the supreme rule of legislation; therefore,

Resolved, That we hereby express our grateful acknowledgments of the overruling and effective hand of God in crushing and utterly destroying the slaveholders' confederacy, and in leading the nation by a way of his own devising, to wipe out the foul spot of slavery, and thereby prepare the nation for other necessary and desirable amendments.

Resolved, That we feel greatly encouraged in adhering to and diligently prosecuting our work as Reformed Presbyterians, in bearing testimony for truth and against all contrary evils, whether in church or state, by the evidences of the appreciation on the part of many of our principles relative to the duty of the nation; and also for the foreshadowing of their universal prevalence, and the coming glory of Immanuel's kingdom, and of the promised victory by his blood, and the word of our testimony.

Resolved, That while we join the universal mourning over the lamented fall of Abraham Lincoln, the good President, we recognize in it the mysterious hand of an all-wise God, who often hideth himself, the last self-destructive attempt on the life of the nation, and the culmination of the barbarism of slavery; we also recognize in the administration of the late chief magistrate a noble example for his successors in office and heads of departments to

follow in cultivating acquaintance with the Word of God, dependence on the lead of Providence, his sterling integrity and steadfast prosecution of the right, until they shall fully understand, and bring others fully to understand that righteousness exalteth a nation, but that sin is a reproach to any people.

Resolved, That we will, with prayerful earnestness, act uniformly, and do our utmost, personally and ecclesiastically, in preparing the community for, and influencing Congress to, the further amendment of the Constitution in such manner as to present this nation truly a Christian nation.

Treasurer's Report.

1864.	Dr.	Cr.
Nov. 2, Balance in Treasury.....	\$157 03	
“ 3, By Cash to N. R. Johnston.....		\$75 00
“ “ D. M'Allister		50 00
“ “ Rev. R. Z. Willson.....		60 00
Dec. 20, Bovina Congregation.....	19 55	
“ 22, Brooklyn	16 50	
1865.		
Jan. 3, Topsham.....	9 00	
Mar. 7, Coldenham	6 50	
“ 20, Donation of D. M'Allister	50 00	
Apl. 5, First New York Congregation.....	37 51	
“ 26, Boston.....	13 00	
“ 28, First, Newburgh	17 13	
May 13, Second, Newburgh.....	23 00	
“ 17, Whitelake	10 00	
“ Dundaff.....	3 00	
“ Walton.....	29 61	
“ Dundaff.....	46 00	
To balance.	.	552 83
	\$737 83	737 83

Respectfully submitted.

J. WILLIAMS, *Treasurer.*

SCALE OF APPOINTMENTS.

TOPSHAM—*Rev. R. Z. Willson*, June, and July, 2d and 3d Sabs. *D. H. Coulter*, August, 1st and 2d Sabs. *J. W. Sproull*, August, 3d and 4th Sabs. *Rev. J. M. Armour*, two days discretionary.

KORTRIGHT—*D. H. Coulter*, July, 2d, 3d, 4th and 5th Sabs. *J. W. Sproull*, September, 3d and 4th Sabs. *R. J. Sharp*, October. *T. Hannay*, September, 1st and 2d Sabs.

ARGYLE—*Rev. J. W. Show* and *Rev. J. M. Beattie*, two days discretionary.

WEST GALWAY—*Rev. J. W. Show*, June, 3d and 4th Sabs. *Rev. D. M'Allister*, July, 3d and 4th Sabs. *Rev. J. M. Armour*, August, 1st and 2d Sabs. *D. H. Coulter*, August, 3d and 4th Sabs. *J. W. Sproull*, September, 1st and 2d Sabs.

DUNDAFF—*Rev. J. B. Williams*, August, 1st and 2d Sabs. *T. Hannay*, August, 3d and 4th Sabs. *R. J. Sharp*, September, 3d and 4th Sabs.

BALLIBAY—*D. H. Coulter*, July, 1st Sab. *R. J. Sharp*, Sept., 1st and 2d Sabs. *T. Hannay*, August, 1st and 2d Sabs.

GLENGARY—*J. W. Sproull*, August, 1st and 2d Sabs. *Rev. J. M. Armour*, two days discretionary.

FAYSTON—*Rev. R. Z. Willson*, July, 4th and 5th Sabs.

J. C. K. MILLIGAN, *Clk. of Pres.*

IOWA PRESBYTERY—APPOINTMENTS BY INTERIM COMMITTEE.

ALBIA—*J. Love*, Aug. and Sept. DAVENPORT—*C. D. Trumbull*, 1st and 2d Sabs. July; *R. Johnston*, two Sabs. discretionary; *James A. Thompson*, 3d and 4th Sept. Kossuth—*S. M. Stevenson*, two days discretionary; *J. M. McDonald*, two days discretionary; *R. B. Cannon*, one day discretionary. MAQUOKETA—*R. Hutchinson*, 3d and 4th of June, and moderate call the Monday after 4th Sabbath; *J. Love*, July; *James A. Thompson*, Aug., and 1st and 2d Sept. *R. B. Cannon*, *Chairman.*

PITTSBURGH PRESBYTERY—APPOINTMENTS BY STANDING COMMITTEE.

OIL CITY—*D. Scott*, July; *R. Z. Willson*, August, 3d and 4th Sabs.; September, 1st and 2d Sabs. MONONGAHELA—*J. C. K. Faris*, July, 1st Sab.; *T. Sproull*, 3d Sab.; *R. Z. Willson*, August, 2d Sab.; *T. Sproull*, to dispense the sacrament, 3d Sab. PINE CREEK—*J. C. K. Faris*, July, 3d Sab.; *R. Z. Willson*, August, 1st Sab.

OHIO PRESBYTERY—APPOINTMENTS.

Rev. J. Love—LONDONDERRY, June, 1st, 2d and 3d Sabbaths July; MIDDLE WHEELING, 4th and 5th Sabbaths July, and to dispense the Lord's Supper on the 1st of August, aided by *A. M'Farland*. MUSKINGUM AND TOMICA the remainder of August, and to dispense the Lord's Supper on the 4th Sabbath, aided by *J. C. Boyd*; and to dispense the Lord's Supper at Londonderry on the 1st Sabbath of September, aided by *A. M'Farland*.

Rev. J. C. K. Faris—MUSKINGUM AND TOMICA, 4th and 5th Sabbaths of July and 1st of August; LONDONDERRY, the remainder of August; FRENCH CREEK, 1st and 2d Sabbaths of September; BULL CREEK, 3d and 4th Sabbaths of September; MIDDLE WHEELING, 1st October. *W. P. M'Clurkin*, *Clerk.*

THE Central Board of Domestic Missions have appointed *Rev. J. M. Armour* to Washington, *Rev. J. M. Johnston* to Natchez, and *Rev. J. A. Thompson* to the North West, to take charge of these respective missions.

A WEEKLY NEWSPAPER.

THE Editors of this Magazine have concluded to make an effort to supply what is admitted to be the need of the Church—a Weekly Newspaper. Unquestionably, the time has come when the cause of Christ demands such an advocacy in urging his claims on the nation to recognition as its Lord. We wait not to argue this point, which must be clear to every intelligent Covenanter. Believing that in the church there is the will, as we are sure that there is the ability to sustain us, we propose to publish, after the 1st of January, 1866, a weekly paper in place of the monthly magazine, of the ordinary size, at two dollars per year, if paid within three months of the beginning of the year.

It will require, at the least, double the number of subscribers to the magazine to justify us in starting the paper. Can this number be procured? Were each subscriber to continue his own subscription, and procure another, it could be done. This, however, we cannot expect. We suggest as the most efficient plan, that the friends of the enterprise subscribe according to their ability for a number of copies of the paper, and have them sent to such persons as they designate. In this way, the circulation of the paper would be widened, and an opportunity be given for the supply to produce the demand. Such is our confidence in the power of the truth which we propose to advocate, that we are willing to risk the future success of the paper on the patronage of those who will read it for one year. There are hundreds of men in the church who can give in sums from ten dollars or less to one hundred or more for this cause; and we are sure they will do it, when once convinced that a weekly newspaper is a great missionary agency that can work where the living missionary cannot be sent. The Editors expect to work without remuneration. In proposing to change the monthly for a weekly, we give up the income from the magazine, for increased labor, without the prospect of compensation. We ask no one to sacrifice as much either of time or money as we expect to sacrifice of both. What say you, brethren? Will you join us in making an earnest effort?

To those who are conversant with the magazine since its issue under the present Editors, we need say but little in the way of indicating what will be the course pursued in the paper. We only state that, while the advocacy of our distinctive principles, with special reference to amending the Constitution, will be the staple of our original articles, due attention will be given to all subjects of public interest; current news, both at home and abroad, will be chronicled, and every effort will be made to render it an agreeable and useful weekly visitor.

Whatever is done must be done soon. We must know, at furthest, by the first of December, if the enterprise will be sustained. We ask for no money until we announce our purpose to proceed with the paper; but we ask the friends of a Covenanted Testimony throughout the church to act at once, and let us know what they can do. Committing the matter to the blessing of God, we await the result with some confidence of its success.

ACKNOWLEDGMENTS.

COVENANTER.—Belle Centre, James Turnbull; Boston, Jas. Warnock; Clarinda, W. Aiken; Dansville, G. Scott; Dixmont, R. Spratt; Elkhorn, R. Ramsay; Grove Hill, J. A. Torrence; Martinsburg, S. Kirkpatrick; New York, Miss E. Milligan, Jno. Kennedy; Prospect Hill, Mrs. M'Leod; Princeton, M. Chesnut; each, 33 c. for $\frac{1}{3}$ 18. Philadelphia, J. M'Knight, $\frac{1}{2}$ 17 and $\frac{1}{2}$ 18, 83; E. Craftsbury, W. Anderson, 16; Birmingham, J. P. Stewart, 16; New York, Miss Geddes, R. Milford; Louisville, R. M. Boyd, 17; Bloomington, J. S. Faris, 16; Dresden, W. Dunlap, 17; Macedon, Mrs. J. M'Gee, 14, each, 1.00; Crawfordsville, T. Moorehead, 16 and 17, 2.00; Sterling, J. B. Crockett, 11 and 12, 2.00; Belle Centre, Mrs. Jas. Dunlap, Wm. Pollock; Clarinda, W. G. Moreland; Norwich, W. Stevenson; Princeton, W. Anderson, each, 1.33 for 17 and $\frac{1}{3}$ 18; Syracuse, Jas. M'Clure, $\frac{1}{2}$ 16, 17, and $\frac{1}{3}$ 18, 1.83; Lockville, M. Fishbaugh; Princeton, John Allen, W. Colhoon; Titusville, R. Randail, each, 2.33, for 16, 17, and $\frac{1}{3}$ 18; New York, Miss M'Comb; California, J. French, 3.00; Hopkinton, A. Orr, 13–15, each, 3.00; Greensburg, M. M'Farland, 14– $\frac{1}{3}$ 18, 4.33; Mrs. Williams; Crawfordsville, D. Dill, each, for 13, $\frac{1}{2}$ 18, 5.33; New York, Nathaniel Henry, 7.00; Bethel, J. Dubois, 10–14, 5.00; Macedon, O. John M'Donald, 11–15, 5.00; Hopkinton, John H. Campbell, 6 33.

COMBINED SERIES.—Bloomington, John Smith; Canonsburg, E. A. T. Roberts; Grove Hill, T. Day; M. H. Cavan, each, in full for vol. 3; Fair Bank, Iowa, A. A. M'Kee, $\frac{1}{2}$ 2; Clarinda, W. G. Moreland, $\frac{1}{2}$ 1; Elkhorn, T. M'Clurkin, Jr.; Sparta, W. M'Neill, each $\frac{2}{3}$ 3, 33 cents; Cincinnati, S. Brown, $\frac{1}{2}$ 3; Orange, J. M. Milligan, $\frac{1}{2}$ 2, each 50 cts.; Dixmont, R. Spratt; Greensburg, M. M'Farland; Norwich, W. Stevenson; Princeton, W. Colhoon; Rose Point, W. Thompson, each, 67 cts., for $\frac{2}{3}$ 1; Bethel, R. M'Alister; Brooklyn, M. Gamble; Brushland, T. B. Russell; Belle Centre, Rev. N. R. Johnston; Birmingham, A. M'Clung; Bakerstown, D. Dodds; Bloomington, Jas. B. Faris; Bloomington, O., Mrs. Jas. Laird; Boston, Jno. Greer, N. Noyes, D. Mears, T. Boyd, R. M' Cubbin; Cedarville, J. D. George, R. M'Lean, Rev. H. H. George; California, Jas. Wylie, D. Clark; Clarinda, Jas. Neill, T. Toner; Covington, J. Gray; Cincinnati, W. H. Ewing, James Brown, Wm. Johnston, Jas. Y. Thompson, E. Fleming; Chandlersville, A. J. M'Conaghy; Coultersville, R. Bates, S. Holliday, Rev. W. F. George; Cal. City, A. Charlton, Rev. R. B. Cannon; E. Cambridge, Rev. W. Graham; Elkhorn, R. M'Afee, Jno. M'Clurkin, Jas. M'Clurkin, Granville Roundtree, G. M'Lean, John Gormley, A. V. M'Clurkin, Jane Rainey, J. M. Sloane, G. C. Dermond, F. Torrens, Thomas M'Clurkin, Sr., John M'Cloy, Joseph Torrens, Robert Kelso; E. Craftsbury, Aurelius Morse; Fremont, J. M'Naughton; Flackville, Mrs. Jas. Ballentine; Grove Hill, T. Day; Greensburg, Mrs. Lindsay; Hobart, J. Orr, D. Orr; Keene, W. H. M'Cormick; Kossuth, J. M'Intire, W. O. Lindsay; Linton, J. Walkinshaw, John Baird, J. M'Intire; Lucesco, S. M'Crum; Macedon, H. Woodburn, Jr., Jas. Woodburn; Morning Sun, Jno. Faris, R. Hays, Geo. Cunningham, W. Henderson, A. W. Cavin, Jas. Reid, J. F. Montgomery; Martinsburg, W. B. Finney; Newburgh, W. H. Dinmore, H. Wilson, Mrs. Aaron Williamson; New Alexandria, Jas. Shaw, S. Jack; Norwich, D. Wallace, A. Stevenson; New Concord, Mrs. R. Law; Orange, W. Milligan; Ogdensburg, F. C. Wing; Philadelphia, R. Keys, J. C. Keys, Joseph Sterrett, T. Laughlin, R. Brown, E. Graham, Dr. M'Whinney, H. Floyd, Jno. Knox; Princeton, Jane Galbraith, John Mooney, R. Patterson, Ann M'Clure, John Boyd, C. Allen; Rushsylvania, Geo. M'Glad, M. George, T. M. Hutchinson, Wm. Rambo; Ryegate, Jno. MacLain, D. Stewart; Risden, Mrs. Newell; Staunton, Rev. J. Middleton; Scotland, R. Thomson; Sterling, R. M'Inroy, John Gilbert; Sparta, Anna Marsh, Duren Housman, C. M'Ilroy, S. Nimick, W. Temple. W. O. Marvin, Wm. Blair; St. Louis, Jas. Martin, Z. G. Willson; Tyro, S. Jameson; Uica, Jas. Watson, Jas. Graham, James Dunlap, R. G. Wallace; Thos. M'Naughton, Rebecca Russell, A. L. Deary; Waitsfield, J. Baird; Washington, W. A. Faris, Rev. S. M. Stevenson; Wilkinsburg, Rev. J. Hunter; Waukesha, Jas. Adams; Winona, W. C. Stevenson, each, 1.00, for vol. 3; Boston, M. Brown, W. J. Warnock, J. Larkin; Baltimore, J. Logan, J. Hemphill; Brooklyn, Mrs. George; Clarinda, J. H. Willson, Jas. Linn; Crawfordsville, D. Forsythe; Elkhorn, R. M'Clurkin, D. Mitchell, W. Morrison, John M'Afee; Fair Bank, H. Patterson; Horton, Jas. Harbeson; Hopkinton, John Dunlap; Malden, W. Gillespie; Macedon, Wm. M'Queen; Jordan's Grove, Lewis Patterson; Morning Sun, W. G. Montgomery;

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RECEIPTS FOR DOMESTIC MISSIONS.

1865.		
May 16,	Mrs. C. Snively, of Conococheague, per Rev. Dr. Sproull,	\$50 00
" 22,	Amount collected since January 1, 1865, by Rev. W. W. M'Millen, up to May 8, 1865,.....	19 50
" 24,	George Tennent, Sullivan, O., per Dr. Willson,.....	1 00
June 1,	Miss Anderson, Slippery Rock cong., per do.,.....	5 00
" "	David Brown, Cedarville, O.,.....	4 00
" 5,	Mailed at Norfolk, Va., a Tenth to the Lord, per W. Brown,	3 00

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1865. May 19, Interest on certificate of deposit, 60.00; F. Wilson, 7.00; May 22, Rev. J. R. Thompson, 1.75; W. Thompson, 1.75; A. Little, 1.75; J. Lawson, 1.40; W. J. S. M'Callister, 7.00; Jacob Dubois, 2.80; R. M. M'Callister, 8.50; Old Bethel congregation, 24.00; J. M'Elhenny, 3.00. June 2, Dr. M'Caughen, 6.00; J. M'Elhenny, 1.50; S. A. M'Clure, 8.75; D. Kirkpatrick, 2.00; Interest collected by J. P. Stewart, 21.00. June 3, Clarinda congregation, 12.75; interest on notes, 4.80; W. Shaw, 6.90; D. Graham, 36.96; Bones & Co., 13.94; a Tenth, 2.00; John Binney, 5.25; J. H. M'Fadden, 2.80; M. W. Calvert, 1.40; J. M'Creary, 7.87; Hugh Crocket, 4.20; W. M'Alister, 95; J. M. Milligan, 5.00; J. Wright, 50; Church Hill cong., 10.50. June 6, A. Morrow, 2.40; J. Curling, 3.50; J. Guthrie, 1.00; Rehoboth cong., 11.15; collection, 6.00; W. Gillespie, 3.00; W. Hilton, 7.00; J. Hilton, 3.00; J. W. M'Cullough, 3.50; Bethany cong., 16.75; J. S. Faris, 5.00; interest on notes of Old Bethel, 47.40; Atchison bequest, 62.50; interest on U. S. Bonds, 105.00; premium, 44.10; J. Mitchel, 1.50. June 28, interest from Salem congregation, 4.50; R. Shields, licentiate, 4.00. July 8, Rev. T. Sproull, 12.00; Rev. J. Hunter, 6.00; James Jenkins, 60.

ENDOWMENT.

1865. May 22, Rev. J. B. Williams, 25.00; A. S. M'Clury, 50.00; James Hutchison, 20.00; W. Shaw, 100.00; a Tenth to the Lord, 3.00. June 6, W. M'Alister, 10.00; Hugh Crocket, 30.00; A. Morrow, 25.00; D. Forsythe, 25.00; W. Gillespie, 25.00. June 28, J. Rowan, 25.00.

D. GREGG, *Treasurer.*

 We direct attention to the recommendation of Synod in regard to contributions for a church in Indianapolis. Brother Crozier is laboring diligently there, but for want of a church, under great disadvantages. Money should be forwarded at once. Such is the state of matters, that in any event, there can be no loss of the money contributed.

 Professor Willson and Reverends Wylie and Milligan have left for Britain and Ireland, to fulfill the appointment of Synod.

178 in Kerton 93

COMBINED SERIES.

VOL. III.—No. 9.

THE
Reformed Presbyterian
AND
Covenanter.

SEPTEMBER, 1865.

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THOMAS SPROULL,
JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

"Where to 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.*

PITTSBURGH:
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Editors' address, "Allegheny, Pa."

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

June 29,	Received from the young ladies of Parker Institute, Brooklyn, New York, per Mrs. Mary Borgman, to be applied to the education of the first girl who enters our school in Syria.....	\$ 9 30
" "	From Miss Ellen Brady, of 1st cong. Philadelphia.....	1 00
July 5,	From the North Washington branch of Rev. R. Reed's congregation, ...	2 00
" 20,	From the Sandy Society of Salem cong., per Rev. A. M'Farland, ...	22 00
" "	From a Friend of Missions, mailed at Topsham, Vt., per Rev. R. Z. Willson, ...	3 00
" "	From a friend, mailed at White Lake, ...	1 00

WILLIAM BROWN,

Treasurer of Foreign Missions, 1635 Locust St., Philad'a.

N. B.—In your report as published of the Literary Fund, you state, under the head of total receipts, \$268.65, which is a material error, to wit: I only received, ...\$189 92
Which leaves a balance in my favor, as is plainly set down in my report as overdrawn the treasury, ... 78 73

\$268 65

CORRECTION.—In Mr. Brown's report last number, Jas. Oliver, Toronto, should be Mrs. Jas. Oliver. T. S.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1865, July 25, Interest on United States bonds, 135.00; Premium, 53.27; Collected by J. P. Stuart, 1.00; J. C. K. Faris, licentiate, 5.00. Aug. 14, Samuel Cochran, Kansas, 10.00.

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

June 7,	From Mrs. Gray, Putnam county, Indiana, per J. A. Russel, ...	\$5 00
" 10,	Amount collected by Rev. W. W. M'Millin, from May 8, 1865, to June 6, ...	48 00
July 20,	Mailed at Norfolk, Va., a Tenth to the Lord, per Mr. Wm. Brown, published in July number of Reformed Presbyterian and Covenant, ...	3 00
26,	Capt. W. E. Allen, per Rev. J. J. M'Clurkin, ...	1 00
		\$57 00

APPOINTMENTS IN PITTSBURGH PRESBYTERY.—Rev. R. Z. WILLSON, *Pine Creek*, Sept., 3d Sabbath; *Long Run*, 4th Sabbath; *Redstone*, October, 1st Sabbath; *Pine Creek*, 2d Sabbath; *Elizabeth*, 3d Sabbath.

MEETINGS OF PRESBYTERIES.—Ohio Presbytery will meet in London-derry on the first Wednesday of October at 10 o'clock, A. M.

Pittsburgh Presbytery will meet in Wilkinsburg on the third Tuesday of October, at 1 o'clock, P. M.

Received from Pittsburgh and Allegheny congregation, fifty dollars, per D. Gregg, Esq., for the use of the children of the late Rev. Wm. M'Carrol, Belfast, Ireland. JOHN CALDWELL.

The Board of Education will meet in Northwood, on the first Wednesday of September, at 10 o'clock, A. M. A full attendance is requested.

THE

Reformed Presbyterian and Covenanter.

VOL. III.

SEPTEMBER, 1865.

No. 9.

THE LATE MEETING OF SYNOD.

THE Synod of the Reformed Presbyterian Church met in Utica, O., May 24th, at 10 o'clock, A. M., and adjourned the 30th, at 3½, P. M., having held an unusually short session. This was the largest meeting of Synod ever held in this country. There were present one hundred and eleven members—sixty-three ministers and forty-eight ruling elders; but two of our ministers now in the country were absent. There was a large amount of business of public interest transacted, and nearly all with great unanimity. But one case of complaint appeared, and this was not acted upon, owing to irregularity. There was some talk, of course, about matters before us, but no debate. The sessions were quite harmonious throughout, and the deportment of members toward each was kind and courteous. We have never attended a meeting in which the business was done so zealously; where the members entered so heartily into the work before them. It is due to the people of Utica and vicinity—members of our church and others—to add that the Synod was entertained with abundant and cheerful hospitality: everything was done, on their part, to make comfortable our brief sojourn among them.

We notice a few items of business. Our readers will, of course, examine the minutes, which give an exact account of all that was actually done, but no more. There was no reporter to note down the manner in which it was done, what was said, &c.

1. *Foreign Missions.*—The brethren at Latakiyeh are highly encouraged—never before so much so. The decease of Hammud was, to them, a very trying providence; but in their sorrow they have been cheered by the increased attendance upon public worship, by the applications made by some of the youth under their care, for baptism, and by the success of Dr. Metheny's medical labors. A girl's school is to be set in operation as soon as practicable, and a collection is called for the purpose of erecting the necessary mission buildings in Latakiyeh. It will be observed that Mr. Dodds and family return to this country the coming autumn. More than \$13,000 were collected during the year for this fund.

2. *Domestic Missions—Education of Colored Youth.*—There is nothing special to report in regard to the missions now in operation.

Measures, however, of some importance have been taken in reference to ulterior efforts in this department. It is in contemplation to establish a collegiate institution, under the patronage of Synod, in which colored persons shall be educated, with a view particularly to their employment in teaching and preaching among their own kindred in the South. The proposition met with a hearty welcome in Synod, and passed unanimously. The design is to have an institution of as high an order as the church can attain to, and that her own youth also may there receive an education, should their parents select it. A board was appointed to take charge of the matter, and was authorized to purchase the college building at Northwood, and the edifice used for a ladies' school, provided they can be bought on reasonable terms.

A deputation was appointed to visit the Old World for the purpose of soliciting funds for the education of colored persons according to this scheme.

3. *The Religious Amendment of the Constitution.*—This subject was before Synod, and resulted in the appointment of a committee to visit Washington, to confer with the President and urge him to recommend the measure to Congress—to confer with the committees of Congress to which memorials on this subject may be referred—to co-operate with ministers or committees of other churches favorable to this measure—converse with Senators and Representatives, and in every practicable way to advance this movement. It was understood that our ministers, elders, deacons and members will keep themselves actively employed in procuring signatures to petitions to be sent, on behalf of this measure, to both Houses of Congress.

4. *The War Question.*—This came before us by memorials from Southfield, Northwood and Cedarville. A committee appointed to consider them reported; but a substitute being accepted for their report, was passed almost unanimously. It is before our readers. It was apprehended that this matter would give rise to excited feeling, and perhaps issue in some measure adverse to the continued unity of the church. Such fears—in some cases, it may have been hopes—were all disappointed. There was scarcely any “talk” in regard to it, and no debate. There seemed to be no disposition, on either side, to press their views tenaciously; and we hope the question is now disposed of, and that the church will be at leisure to prosecute her grand mission, the diffusion of the “knowledge of the Lord,” at home and abroad, and in special that branch of this, in which the mediatorial and regal claims of Jesus Christ are more directly concerned. The door is open. The invitation to enter is clear, loud, earnest. Let all listen, and engage in the work.

5. *Salaries.*—A committee was appointed to devise a plan for increasing salaries of pastors, for filling up the endowment fund, and for securing, if possible, a sustentation fund; and, in the meantime, a resolution was passed to increase the allowance for occasional

supplies to \$15 per diem. Presbyteries to look after the matter when needful.

6. *Essay on History*.—Rev. D. Scott having prepared an essay, at the request of the Presbyterian Historical Society, on the First Scottish Reformation from its beginning to 1560, when Protestantism became the recognized religion of Scotland, read it, by appointment of the Synod, on Monday evening, May 29th. It was a full and clear rehearsal of the steps of progress toward the great issue, interspersed with brief notices of the leading agents in the work, and of the comment upon the growing change and its results.

6. Besides these matters, there were a few other items. We mention the reception of delegates from the United Presbyterian General Assembly—Elder Jno. Brinkerhoff—and from the General Reformed Presbyterian Synod—Rev. Mr. M'Caslin, who severally made addresses, which were responded to by the Moderator in appropriate terms. Delegates were appointed to attend these bodies next year. Appointments were made of ministers to preach during the next meeting of Synod, on Missions, Systematic Beneficence, and the Duty of Nations to God, his Christ, and his Law.

A public meeting was held the evening after the adjournment of Synod, in reference to the religious amendment of the Constitution. The house was jammed, and the meeting was continued from 6 to 9½, P. M. It was a very lively and spirited meeting. The Old School Presbyterian minister who presided, and a Methodist minister, both spoke, declaring their full concurrence with the amendment, but rather taunting Covenanters with inconsistency in advocating the amendment, and then leaving the work to be accomplished by others; *i. e.*, with refusing to go to the polls, but rejoicing to see others go there and do the work. We cannot see any room for a taunt here, such as was attempted. We had always thought, and we are sure we are right, that the *advocates* of a moral or religious reform, are the men that do the work. Paul, we presume, never voted. Nothing is said of anything of the kind, and yet he was something of a reformer. Nor did Luther vote. Nor we presume, did Calvin, nor Knox, &c., &c. If any of them voted, this act is as nothing compared to what they accomplished by the pen and the tongue. Whoever thinks of the Reformers as voters? Besides, it is the Reformers—early ones, especially—who have to encounter the jeers and the scoffs, the stones and the unmerchantable eggs," which are a large part of the artillery of their opponents. To cast a vote, involves, ordinarily, no peril, nothing injurious whatever. It is not very decorous for those who have not been prominent, to say the least, in the trying days of reform, to taunt its early advocates when the work is *done* and only needs to be registered. There will be no trouble on their part in any reform, as there has been none in the anti-slavery reform, when the community is ready to change its policy, having changed its opinions. This meeting of Synod will do good. Let us thank God and take courage.

THE CIVIL WAR IN THE UNITED STATES:

A DIVINE JUDGMENT AND A BEACON OF WARNING.

THE war which has been waged in the United States, with all its horrors, during the past four years, is the great event of the present time. It has been arresting the attention of the whole civilized world; but it has not received the degree of solemn consideration to which it is entitled, either from nations or individuals—either from the actors in the bloody drama, or from the spectators. The space which the wars that have been carried on from age to age, occupy in history, renders us familiar with these scenes of blood, and our familiarity with them lessens the horror which such a spectacle is calculated to produce. The desolations and havoc which war has produced on some of the fairest portions of our globe are amply attested in the records of the past, and in the present aspect and condition of the countries that have been subjected to their ravages. But there is no instance in the annals of our fallen world in which such numerous armies have been mustered in one nation for mutual slaughter, and so many battles fought in so brief a period of time, and in which such tremendous instruments of death have been employed, as in that by which the soil of the American States is being drenched with blood. There was some expectation that if the wars waged in the use of weapons of such terrible power as those which modern art and science have furnished, would be very destructive, they would necessarily be of short duration. But this expectation is being balked by the experience of the war in the United States. It has been found, that, if the most formidable instruments of destruction are powerful means of success in waging offensive warfare, they are no less effective means of defense. Hence it is, that, after four years of dreadful carnage, we cannot be sure that we are yet within sight of the beginning of the end of this dreadful war. But what improvement ought we and others to make of this awful calamity?

I. It ought unquestionably to be contemplated, in the first place, as a signal divine judgment. It is a trite axiom among Christians, that the hand of God is to be recognized in every event, from the least to the greatest. He appoints or permits, as well as controls, whatever takes place in the universe. "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3: 6.) Yea, we are assured that "A sparrow falleth not to the ground without the Father." (Matt. 10: 29.) But however clearly this truth is revealed, and however generally it is acknowledged in words, it is far from a common thing to be duly impressed by it. War is one of the sorest judgments with which God visits a guilty people. And there can be no doubt that it is a dispensation of divine vengeance at the present time to both the belligerent parties in the United States. God claims this as his special prerogative: "Vengeance is mine, I will repay, saith the Lord." (Rom. 12: 19.) But neither the mighty people on whom this vial of divine wrath is being

poured, nor the nations that are the spectators of its direful effects, are solemnized as they ought by the fact, that God, as supreme Judge, is by this war avenging wrongs of appalling criminality, in rendering retribution to the guilty commonwealth which has been persevering in its perpetration for so many generations. The North is looking to the South, and the South to the North, as the blamable cause of the streams of human blood which are now flowing as water on the battle-field, and of the countless scenes of woe with which the land is overspread. But there is a deeper and a higher cause of all this misery than the passions, aspirations, and influencing motives of either of the conflicting parties.

It is generally admitted, that whilst the final retribution of individuals is reserved for the future state, nations and communities are arraigned before the tribunal of the Judge of all the earth, and visited with condign punishment for their iniquities in this world. Again, while God marks all the iniquities of a sinning people, and renders recompense for all kinds of iniquity, it is often by one peculiarly heinous kind of sin that their provocations reach the climax by which their day of wrath becomes inevitable. This is clearly declared in the Prophecy of Amos, of which we only quote the words which have reference to the Ten Tribes: "Thus saith the Lord, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous (those who had been guilty of no crime by which their liberty was forfeited by the laws of man)—because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; and a man and his father will go in unto the same maid, to profane my holy name." (Amos 2:6, 7.) And while God has many causes of controversy with the United States, there is reason to think that it has been by the abomination of slavery, with its deeply demoralizing concomitants, that their cup of iniquity has been speedily so filled up, that judgment could be no longer delayed. The evils of this system, root and branch, leaves and fruits, exceed conception. In the persevering maintenance of slavery, an amount of guilt has been accumulated by countless deeds of wrong, which none but God can comprehend, the demerit of which none but He can estimate.

It is no doubt easy to find instances in which the slaves, at least in regard to their bodies, have been and continue to be kindly treated and cared for. This can be accounted for by the selfish worldly principles under the influence of which men care for and provide liberal supplies for their cattle. It would be uncharitable, also, to suppose, that amidst a vast community, in which a system of cruel oppression, combined with degradation, obtained, there were not a few masters who took a kindly interest in the welfare of the souls as well as the bodies of their slaves, under the influence of the best motives.

The question is, not what individuals *might* do, but what the system warranted, and what was actually done in connection with

it in ten thousand instances—not only with impunity, but with the sanction of law, and under the protection of the civil authorities. Further, though much more than has ever found utterance could be said in commendation of the conduct of the so-called owners of the slaves, in their treatment of their ill-gotten, and, in the sight of God, unlawfully-held property, this could do nothing to blot out the guilt incurred by being in league with a community, and art and part partakers in the fearful wickedness of being the chief instigators of the wars of horrid cruelty waged from year to year on the peaceful inhabitants of Central Africa, for the dreadful purpose of taking men and women captive, to be sold to slave-dealers, and driven by them in chains, robbed of their God-given liberty, and delivered over to perpetual bondage. All this fearful course of wickedness has been prosecuted to meet the vehement demand of American planters for this species of property, without any feeling of shame at being thus the wholesale *resettlers* of the most barbarous and cruel robbery ever perpetrated under the sun. Nor could such exceptions of partial humanity to the slave, though they were multiplied a thousand times, do anything to cancel the guilt contracted, at their indirect instigation, by the inhuman cruelties and countless murders of what is known as “the middle passage.”* Yea, such exceptions are utterly powerless to make a

* The following graphic description of the condition in which the Africans were kept in a slave ship, as given by an eye-witness, Mr. R. Walsh, quoted in the *Popular Encyclopedia*, is only one example of thousands; and were not the facts indubitable, and admitting of the most ample corroboration, it might be deemed incredible that men could be found capable of thus treating human beings with more than brutish cruelty:—“She (the vessel which had been seized by a British man-of-war, in which Mr. Walsh was a passenger) had taken in, on the coast of Africa, 336 males and 226 females, making in all 562, and had been out seventeen days, during which she had thrown overboard fifty-five. The slaves were all enclosed under grated hatchways, between decks. The space was so low, that they sat between each other's legs, and stowed so close together, that there was no possibility of their lying down, or at all changing their position, by night or day. As they belonged to, and were shipped on account of different individuals, they were all branded, like sheep, with the owners' marks, of different forms. These were impressed under their breasts, or on their arms, and, as the mate informed me, with perfect indifference, “*queimados pelo ferro quente*—burnt with red-hot iron.” Over the hatchway stood a ferocious-looking fellow, with a scourge of many-twisted thongs in his hand, who was the slave-driver of the ship; and whenever he heard the slightest noise below, he shook it over them, and seemed eager to exercise it. As soon as the poor creatures saw us looking down at them, their dark and melancholy visages brightened up. They perceived something of sympathy and kindness in our looks, which they had not been accustomed to, and feeling instinctively that we were friends, they immediately began to shout and clap their hands. One or two had picked up a few Portuguese words, and cried out, “*Viva! viva!*” The women were particularly excited. They all held up their arms; and when we bent down and shook hands with them, they could not contain their delight; they endeavored to scramble upon their knees, stretching up to kiss our hands; and we understood that they knew we were come to liberate them. Some, however, hung down their heads in apparently hopeless dejection; some were greatly emaciated, and some, particularly children, seemed dying. But the circumstance which struck us most forcibly was, how it was possible for such a number of human beings to exist, packed up and wedged together as tight as they could cram, in low cells, three feet high, the greater part of which, except that immediately under the grated hatchways, was shut out from light or air, and this when the thermometer, exposed to the open sky, was standing in the shade, on our deck, at 89°. The space between decks was divided into two compartments, three feet three inches high; the size of one was sixteen feet by eighteen, and of the other forty by twenty-one; into the first were crammed the women

shadow of atonement for the numberless outrages done to the divine law, in so many forms, in the treatment to which the slaves were subjected at home under the eye and with the direct countenance, if not by the very hands of their masters. In numberless instances, rational, intelligent men and women, the equals of their oppressors in the sight of God, with whom there is no respect of persons, and in most cases perhaps, in God's judgment, their superiors, were dealt with and treated as so many cattle, utterly denied the dearest and most sacred rights of human beings. Moreover, it is difficult to see how this immense accumulation of guilt can be balanced by the Northern manumission of the slaves as a mere "war measure," in order thereby to weaken the hands of the Confederates, or by an emancipation act on the part of the Confederate States, passed not as the fruit of repentance, in justice to the slave, but from dire necessity, under the pressure of the extremities to which they may come to be reduced. There has already been terrible retribution exacted for the countless deeds of Heaven-daring wrong which have been committed by the abettors of slavery, in the command which God has given to the sword to be bathed in blood during the past four years of civil war on such an extended scale. It has been estimated that already some ten hundred thousand have perished in this appalling calamity. What a thrill of anguish must the fall of so many have diffused in the hearts of millions of dear and loving relations throughout the various States!

Registers, though imperfect, have been kept by man of those who have fallen in battle, or have perished through other causes, in connection with this war. But no human register contains a list of those who have perished through the cruelties and fiendish

and girls; into the second the men and boys; 226 fellow creatures were thus thrust into one space 288 feet square, and 336 into another space 800 feet square, giving to the whole an average of twenty-three inches, and to each of the women not more than thirteen inches, though many of them were pregnant. We also found manacles and fetters of different kinds; but it appears that they had all been taken off before we boarded. The heat of these horrid places was so great, and the odor so offensive, that it was quite impossible to enter them, even had there been room. They were measured, as above, when the slaves had left them. The officers insisted that the poor suffering creatures should be admitted on deck, to get air and water. This was opposed by the mate of the slaver, who, from a feeling that they deserved it, declared they would murder them all. The officers, however, persisted, and the poor beings were all turned up together. It is impossible to conceive the effect of this eruption—507 fellow-creatures, of all ages and sexes, some children, some adults, some old men and women, all in a state of total nudity, scrambling out together to taste the luxury of a little fresh air and water. They came swarming up, like bees from the aperture of a hive, till the whole deck was crowded to suffocation, from stem to stern; so that it was impossible to imagine where they could have all come from, or how they could all have been stowed away. On looking into the place where they had been crammed, there were found some children next the sides of the ship, in the places most remote for light or air; they were lying nearly in a torpid state, after the rest had turned out. The little creatures seemed indifferent as to life or death; and when they were carried on deck, many of them could not stand. After enjoying, for a short time, the unusual luxury of air, some water was brought; it was then that the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs toward it. No entreaties, or threats, or blows, could restrain them; they shrieked and struggled, and fought with one another, for a drop of this precious liquid, as if they grew rabid at the sight of it."

deeds of wickedness inseparable from slavery and the slave-trade. A perfect register of all, however, has been written in heaven. All these merciless deeds of wrong have been committed under the eye of the Supreme Judge and Avenger, and one standing law of His administration is, to render to every man according to his works. Though the wrongs done can never be numbered by man, they have all been not only numbered, but also thoroughly weighed in heaven; and if nations who have sanctioned these crimes, and have been enriched by their results, continue impenitent, may not the righteous Judge of all the earth, demand, as an atonement of its kind, stripe for stripe, and life for life? Men themselves being judges, this would be unspeakably more equitable than the horrible deed of retribution perpetrated on the Virginian soil, the record of which is on high, and will not be soon forgotten on earth, when some six individuals were put to death in retaliation for the slaughter of one officer by an unknown agent—a deed which they had no power to prevent, and of which they might be, and most likely were in all respects, as innocent as the man of power, at whose arbitrary order they were mercilessly executed.

None perhaps have a more vivid perception, or at least think they have a more vivid perception, of the value of liberty, than the American people. Hence the oceans of blood which they are prepared to expend rather than submit to what they esteem a restriction of their political liberty. How must this rise in the judgment and condemn them for depriving so many millions of harmless, unoffending Africans of their personal freedom, and subjecting them to such cruel bondage!

The hand of a just and holy God, in the infliction of this calamity, is strikingly indicated in some of the particular ways and forms in which it has been and is being meted out.

Was it an inordinate thirst for gain, for the accumulation of what has been profanely called the "Almighty dollar," which had a chief influence in instigating to the commission and legal sanction of crimes of the most revolting kind on a scale so gigantic? One effect of this war is to exhaust the financial resources of the nation in a degree and form of which we have no previous precedent. Never in the past history of our world did a nation contract such an immense amount of debt, threatening actual bankruptcy, in so short a space of time. Never, so far as we know, did the currency of a nation undergo such depreciation, deranging all branches of trade at home as well as abroad. And may not the prevalence of fraud to an enormous extent be also a retribution of the long continuance of legalized robbery of the worst kind in

* The *Edinburgh Daily Review* of March 15th states, that "An American paper estimates that 20,000,000 human beings have lived and died slaves in the United States from the time that the latter became a nation to the present time." This we are satisfied is rather an under than an over estimate of the number. Let then to this be added the millions of whose sufferings and death slavery has been the occasion, in Africa and on the ocean, and let the whole be multiplied by the number of wrongs done to each, and how tremendous must the aggregate be, and how enormous the amount of social guilt contracted!

upholding the slave system? As the Israelites, in obedience to the command of God, spoiled the Egyptians of the wealth heaped up by the oppression and wrong to which they were subjected, by this war the United States, North and South, are being spoiled, as in a moment, of the riches which have been accumulated by subjecting the unoffending African race, in vast numbers to the endurance of anguish and pain, by robbing them of their Heaven-bestowed birthright, personal liberty, and thus depriving them of what, next to life, is dearest to man, as well as of life itself, to an extent which is known only to Him to whom "all things are naked and open."

Again, was the powerful and wealthy State of Virginia a chief transgressor in the slave traffic, being known, in the nomenclature which the system of slavery has originated, as a slave-breeding State, from whose nurseries of slavery some 20,000 of human beings were annually sent forth in droves, as so many cattle, to be put to the hammer and sold to the highest bidder in the Southern slave-markets? Were the riches of the Virginian slaveholders so mightily increased by this lucrative traffic, that it was scarcely necessary for them to set any limit to the costly furniture and the varied luxuries with which their lordly mansions were replenished? Not satisfied with the abundance of the good things of this life which they already possessed, in one of the choicest regions in which men could be located on this earth's surface, and the revenues drawn from other sources, did the Virginians in particular, through an insatiable thirst for gold, persevere for generations in pursuing this cruel and inhuman traffic? And was this shameful source of gain in its most flourishing condition, through the derangement of the foreign slave trade by the measures which Britain had adopted to put this down, in consequence of which the value of the slaves reared in Virginia and sent thence to the South for sale in its markets, was greatly enhanced, and had the revenues of this State, from this lucrative branch of trade, reached the very acme of prosperity in 1860? Not only did the fearful war break out at this very crisis, but by the special ordering and appointment of God, Virginia became the seat of the conflict, and the battlefield in which the bloodiest battles of the whole war have been fought, so that its plains have been literally drenched with blood. Its fertile fields have had desolation written on them, and the countless stately and gorgeously-replenished mansions with which this beautiful country was studded over, have been stripped of their grandeur and emptied of their riches, whilst the inmates were either driven out or subjected to grievous hardships and privations, as well as exposed to dreadful perils. Can it be believed that it was by chance that all this happened? No, verily. The arm of the righteous Judge made bare was here, avenging the terrible wrongs done to the helpless and the innocent Africans.

Further, was New Orleans the grand *entrepot* of the foreign slave trade, whence thousand of dreadfully-wronged negroes, after being sold as so many chattels in its markets, were spread over the

Southern States, to be exposed, at the caprice and will of haughty masters, to the endurance of oppressions and to be subjected to outrages more intolerable than those of Egypt, without any prospect of deliverance, except by death? In this city, the great mart of slave traffic, the horrors of this war were realized in all their bitterness at a very early date, and its inhabitants continue under the sway of the conquering but hated foe.

Finally, were the Confederate States, and cities in general, more actively involved in the guilt of slavery, and more immediately enriched by the oppression and degradation of the African race? Did the so-called owners of this species of property become possessors of great wealth by the prosecution of a very lucrative foreign as well as home traffic, the materials of which were furnished by the immense and valuable produce of slave labor? Had they thus become, like the men of Tyre of old, merchant princes? It is throughout the Southern States that the direful effects of this war have been most extensively experienced in manifold forms. It is these States, evidently, who have had to drink most deeply of the cup of divine wrath. If the numbers of the Northern armies who have fallen in battle exceed those of the South, the armies of the North have been extensively replenished by foreign mercenaries and immigrants, while the armies of the South have had their ranks almost exclusively filled by natives of the several States, of every class. Though the North has been impoverished to a large extent by this war, the process has not touched their resources in the same direct way as it had to be endured in the South. The ravages of the war have been but partially felt within their own borders by the Northern States, compared with those of the South. The North has not had extensively to destroy their own property to prevent its falling into the hands of the enemy, as the South has been doing. In the Confederate States, the men of wealth, after voluntarily impoverishing themselves to meet the pressing exigencies of their vast armies in a way of which the North has had no experience, are now being spoiled of the remainder of their property and comforts by the ravages of invading armies, while they have all along been in a great degree excluded from all foreign supplies, to which the North had free access.

It is a remarkable fact, also, that throughout this war, except on a small scale in the North, the slaves, North and South, have been the only parties exempted from the ravages of this destructive war. Though innocently the grand occasion of it, in the procuring of it they had no share, and they have not been called to take part in its prosecution. Amidst all their straits, the Confederate States have not, till recently, been permitted to adopt measures for arming the slave population, and involving them in this bloody strife. It is worthy of being specially marked, also, that it has not been till the North adopted the manumission of the whole slave population, as an express and essential condition of peace with the South, that the tide of success in this war has set in decidedly in their favor. So long as this policy was employed merely as a war mea-

sure, and encouragement given for the restoration of peace with the South, without the abolition of slavery, the balance of success in the battle-field stood very nearly in a state of equipoise between the contending parties, though in the circumstances the effects have necessarily been most disastrous to the Confederate States with their more limited resources.

From what is stated above, however imperfectly, it is manifest, that the mighty hand of a just and holy God has been lifted high against the Southern States in particular, but not against them only. The Lord has had a controversy with the Northern States also, for conniving at, endeavoring to palliate, and in their laws and administration at least giving active countenance and support to, the continuance of a system of the most fearful wickedness and wrong ever witnessed on so large a scale in our fallen world, and that too under the light of the gospel.

Accordingly, in the past history of this dreadful war the hand of God has been lifted high against the North as well as the South, especially in a tremendous expenditure of life, spreading an almost unheard of extent of mourning over the several States, because of beloved husbands and sons, brothers and other relations who *are not*, in consequence of the carnage of this war. The South, though the weaker party, and laboring under great disadvantages, has been so nerved and strengthened by the great Arbiter as to be made a very weighty rod in His hand for the sore correction of the North, and a much more powerful and destructive instrument of vengeance than had been anticipated. But God's uplifted hand is only dimly seen, and the justice of the controversy only partially acknowledged, by the one party or the other. Repentance toward God is sadly lacking, nor is there any general turning to the hand that smiteth. Hence it is that God has not yet said to the destroying angel, *It is enough, stay thine hand*; but is rather giving cause for the use of the same language addressed of old to ancient Israel, after having suffered much from the effects of God's righteous judgment—"For all this his anger is not turned away, but his hand is stretched out still." (Is. 5:25.)

In presenting this war in the aspect of a divine judgment, it is very far from being our design to add to the grief of those whom God has already wounded sore. It has been thus imperfectly attempted, from a conviction that this view of the heart-rending dispensation has been greatly wanting, not only by the suffering parties, but also by the countless spectators over the world of this bloody tragedy—a conviction which we doubt not is shared in by many of the excellent of the earth in the American States. Oh that we, and many others, were enabled by grace to desire and pray more earnestly, that the eyes of this mighty people may be opened to see clearly God's uplifted arm, that they may be made to stand in awe of *His* majesty, and truly to humble themselves under his mighty hand! This would be a sign that the blessing of God was descending along with his heavy rod, and that these sore stripes were being inflicted, not to destroy but to reform, and make that

people yet a blessing in the earth.* It is a favorable symptom that the Federals have at last come to see that slavery is an evil which ought no longer to exist within their borders. And it must be satisfactory to those small sections of the church who have all along protested against it, and refused to have any fellowship with the accursed thing, while on this very account they were reproached even by Christians and Christian churches as narrow-minded and incapable of taking large and "liberal" views of things, that this judgment has opened the eyes of the masses to see this iniquity as *they* had all along done.

We must defer at present the discussion of the second branch of this subject—"The War in the United States a Beacon of Warning." Though the war should have ceased, as we hope it may, before our subsequent issue, this view of it will not be unseasonable. It will still be fraught with solemn warning to other guilty nations, to Britain in particular, and to the United States themselves, the voice of which all would do well to hear and lay to heart.—*Original Secession Magazine.*

EDITORIAL CORRESPONDENCE—LETTER I.

BELFAST, July 1st, 1865.

I LEFT New York, June 10th, 1865, in the *Helvetia*, a fine iron steamer of ample dimensions, belonging to the National Steam Navigation Company. This is a new line made up of a large number of steamers, many of which were originally designed for the New Orleans and Liverpool traffic; but being badly adapted for that purpose, owing to too great draft, have been transferred to the great port of New York. The ship hauled out of dock at 10½, A. M., under a cloudy sky, threatening a rainy opening of our voyage. These unfavorable appearances had, however, ceased, when at 1, P. M., we had received our full complement of passengers, and began to move on over the restless sea to the "Old World." The narrow confines of the harbor, with its bar, were soon safely passed—our ship drawing 22½ feet. We grazed close by the great fort, still unfinished, on the extremity of Sandy Hook. We were now facing the illimitable ocean on the east, dismissed our pilot, who danced in his trim little boat to the rapid little

* Since this was in type, we are glad to find the following sentiments, as if in answer to the prayer, in the concluding part of President Lincoln's telegraphed speech: "*Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if it be God's will that it continue until the wealth piled by bondsmen by 250 years' unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether.*"

May the spirit of these lines be made speedily to pervade the North and the South. The whole speech has reached us to-day, and is characterized by the same tone. This is a token for good, and we hope will be extensively re-echoed over the United States. If so, we will expect the war to be speedily ended.

schooner, which shuns no winter's, much less summer's gale, but does her work in calm or storm, by day or by night, in providing safe guides to those who "go to sea in ships." We cast many a lingering look upon our fast receding native shores. We then—what then?—*we* know exactly what in the case of some; but why renew the story of unmitigable, penetrating, confounding, heart-sickness, and as to what the thing is, I cannot pronounce, where so many have been at fault. That it is incomparably nauseating, filling the sufferer with all degrees of disgust with his surroundings, especially with the rich viands of which his more fortunate companions partake with increased zest; that there are offered with equal confidence, for its cure, all kinds of contraries, and that they all fail in each one's own particular case, are facts equally well known to all properly experienced sea-going parties. As to the remedies, perhaps none others avail as much as mounting the deck, and remaining there persistently. This, with taking some substantial food, whether inclined towards it or not, holds out the best promise of an early alleviation of the woes of sea-sickness.

Monday and Tuesday, saw a large proportion of our passengers on deck, relieved by the slowness of the swell, and tempted by the brightness of the latter day. But venturing to the table was another matter by far. Some on deck nearly every day, were scarcely ever at meals, and a few appeared only in rare instances on deck during the entire voyage. Finally, on this topic, so interesting at sea, some escaped the infection altogether; many readily recover their lost balance; some are visited at every visit on ship-board, and nearly all the sick are improved in health by the ordeal through which they pass; a few—the writer among them—unquestionably harmed.

A little observation on board revealed, in the course of a day or two, an apparently agreeable, pleasant company of passengers. It was found that we had no less than eight ministers of the gospel; among them four D. D's., and three Professors of Theology. Of the ministers, five were connected with the Presbyterian Church, (O. S.), two with the German Reformed, and one with the Reformed Presbyterian. All were evangelical in doctrine. There were some physicians in the company, and quite a number of professing Christians on our list. In fact a more agreeable company has rarely crossed the ocean together, and out of our *compagnons du voyage*, it was very easy and most delightful to find an edifying and highly social circle. Of course there were some religious exercises; none however for three days. That time was required for the adjustment of matters touched upon in our preceding paragraph. This finished, family worship was commenced on Wednesday the 14th, and, with the exception of one day's interruption, owing to high winds, was continued daily until the end of our voyage. I must say, however, that the attendance was not full, but always respectful. We had the hearty consent of Captain Prowse. On Sabbath, the 18th, I was bound fast to my berth by the steady subsiding of a moderate gale by which we were visited

on Friday evening, and which continued until Saturday midnight. Those who could, attended the worship that day, which I should have said was always held at 2½, P. M.

The sea is varied, but yet monotonous. Its grand features are ever unvarying; its defined horizon, its constant roll in calm and in storm, its deep green or dark blue depths, its ripple by the steamer's sides and bows, its flashing light, when darkness settles on the deep. It varies with the winds and the clouds, with the sunshine, and the howling and dismal tempest. Its waves have an endless play, as the winds drive their masses or whiten its surface with their "waners." But great as it is, it is surpassed as an object of vision by the grand prairie of Illinois, with its unbounded horizon, its various hues, its rolling surface, and its successive objects of interest, as they come upon the spectator, as he rolls along in a rail road car.

There is life above the ocean, as well as beneath it, and one of the very few occupations of the voyager is to observe its manifestations. The spouting of a whale, which is not an unfrequent appearance, is a sight that attracts the earnest attention of the listless company. The sea-gulls, as they move on steady untiring wing, and the mysterious "stormy petrel," or "Mother Cary's chickens," which follow the ship's pathway, wherever she tracks the great ocean, are noticed again and again with at least a passing remark.

One of the burdens borne by travelers on the deep is want of occupation. Home habits are broken up for the time, and no others substituted. Few, especially such as are at all touched by sea-sickness, are inclined, or even able to read, except occasionally. With a good company there is conversation; in fine weather various amusements are resorted to by many on board, and I am sorry to say, cards are at times among them. The curious inspect the ship, learn her structure, and keep an eye upon her officers and crew; and lastly, the healthy fill up the hours of the day—not a few of them—by breakfast at 8½, A. M., lunch at 12, M., dinner at 4, P. M., and tea at 7, P. M. The evenings, when the weather permitted, were passed on deck, particularly after reaching the more northern latitudes, with their protracted twilight. At other times the passengers gathered in the saloon, and reading and so forth, occupied the hours until the berth called us to rest for the night. Our voyage was a very pleasant and perhaps an exceptional one in one respect—after the first evening out, I did not hear an oath from officers, crew or passengers. The officers were quiet, affable men, very communicative, and extremely kind. In all these qualities the captain is unexcelled. I did not hear from him or any of his subordinates a loud or angry word. Everything moved on with a silent efficiency, almost incomprehensible to the uninitiated.

Nowhere is man's dependence upon the safe-keeping of the Lord our Saviour felt more plainly and constantly than at sea—an isolated company, everywhere around, the sea, the restless sea,

rising and swelling with the winds, and subsiding with the calm—the almost fathomless ocean below, but one single plate of iron separating us from its awful depths—how sensibly we feel that there is but one hand that can protect us, and how happy the thought that in that hand we may rest as safely as if enclosed in impregnable mail.

We were borne safely. As we neared the shore, as every day's progress—now more satisfactory—diminished the distance between us and our desired haven, all felt the exhilarating influence; faces assumed a more cheerful aspect; and plans were discussed, perhaps re-adjusted; and regrets began to arise that the friends whom we had made during the voyage must now be left, and these near relations cease, in all probability, except in memory, for ever. We had been a social company, among them were some old and tried friends, others new but well attested, and attractive; we must leave them, and each man pursue a separate pathway of business or pleasure.

We saw land in the early morning of Friday, June 23d. Our voyage was thirteen days to Queenstown. The ship is not fast, and we had encountered a pretty large share of head winds. The first land we saw was the mountains in the south-west corner of Ireland. Until 2, P. M., we sailed along in full sight of the coast. It was a new kind of landscape to those who had for the first time crossed the ocean. The shore was mostly abrupt, with mountain tops visible in the distance. An occasional opening gave a partial view of the valley between them. Now and then a hamlet was seen upon some low coast, or on the acclivity of a hill. Some remains of ancient edifices called for a second look. The fields, small, but covered with their various products, and clad in "emerald," filled up the scene in a manner most grateful to the eye.

At 2, P. M., we reached Queenstown—51 miles east of Cape Clear. It is the harbor of Cork, and was formerly called the Cove of Cork, at the mouth of the river Lee. The harbor view is highly attractive. Strong forts, occupying elevated positions, grace the entrance to the harbor, and then the port expands, and the surface of the country is seen extending many miles into the interior. The sea was quite calm, a happy circumstance for us, as we left the ship in a *very* small tug, in which we were carried to the quay, and now, through God, we are safe on Irish soil. What I saw and heard I purpose to recount hereafter. J. M. W.

ADDRESS ON THE DUTY OF INCREASING THE MINISTRY.

At the late meeting of Synod a resolution was adopted directing the Professors to prepare and publish an appeal enjoining the duty of young men devoting themselves to the ministry. In fulfilling this appointment, the following considerations are presented, to which the earnest attention of parents and young men is invited:

There is at the present time, a great disproportion between the number of available laborers and the demand for ordinances. Our unsettled congregations and missionary stations receive scarcely half the supply for which they are calling. There is besides, the vast territory in the West and North-West which should be explored, and Covenanters and others friendly to our Testimony, sought and supplied with the bread of life. The suppression of the rebellion has thrown open the lately seceded States with their millions of uneducated whites and blacks, as a most promising field of missionary labor. And in addition, such a change has been produced on the minds of men throughout the country in regard to the duty of the nation to recognize Christ and his law, that they are prepared to receive the truth on these points which before they opposed and scorned. The fields are white for the reapers. "The harvest truly is plenteous, but the laborers are few."

Brethren in the testimony of Jesus! hear us while we speak to you. It cannot have escaped your notice, that for several successive sessions of the Theological Seminary there has been a growing diminution of the number of students. At the close of the last session there was but one licensed, and there is not now one student of the fourth year, and of course not one, according to the rules of the Seminary, to be licensed next spring. This, we believe, is the first instance of this kind since the Seminary was organized. However, in part, this scantiness of students may be accounted for by the excitement of the war and the demand made on young men to enter the army, yet the main cause we are convinced must be sought elsewhere. What we propose now is to endeavor to discover it and direct to the means for its removal.

First.—The labors of ministers of the Word are inadequately requited. We would not propose the acquisition of wealth as a motive for "desiring the office of a bishop." We believe Christ never designed that his servants should get rich by preaching the gospel. But we know that he did design and ordain "that they who preach the gospel should live of the gospel." (1 Cor. 9:14.) And this is not to be a bare subsistence, but such a supply of temporal things as will keep them from worldly anxieties. Now this is not the case with the greater part of our ministers. Life to them is a struggle to keep out of debt and maintain their families with even an ordinary measure of comfort and respectability. Nor can they, like persons engaged in any other calling, seek some more profitable business, nor even change their location, without subjecting themselves to the imputation of mercenary motives.

This being the case, it requires more than a common share of grace to determine young men to turn away from the many avenues to wealth that lie open before them, and choose a profession that with the highest responsibility presents none of those attractions which have so powerful an influence on the human mind. And hence we find that a large proportion of the sons of Covenanter parents, who have been educated with a view to the ministry, when they leave college, choose the profession of medicine, or law, or some other secular employment.

It is easy to say, that young men who are deterred from engaging in the ministry by the trials incident to it, would be of no advantage to the church—that she is better without them. This may be so; but it furnishes no excuse to congregations for laying the obstacles in their way over which they stumble and fall. The fact that a man who, overcome by temptation, forsakes the church, is shown to be a hypocrite, is no justification of the conduct of those who placed the temptation before him. “Woe be to the man by whom the offense cometh.”

We are not prepared to admit, however, that all students who choose other callings from the consideration of the inadequate support given to the ministry, are mere mercenaries who are “seeking their gain from their quarter.” Who knows how long the conflict may have been between faith and sense, before sense prevailed? And in the case of those who finally decide to serve Christ and leave their worldly interests in his hand, there are, as some of them well know, sore trials, before the decision is made. Their choice is not only not influenced by worldly considerations, but in opposition to them.

The removal of this cause of a scant supply of ministers is with congregations. Let them give their pastors an adequate support. The amount of injustice that is done by withholding this is almost appalling. Let us exhibit it by a supposed case.

Imagine a vacancy consisting of twelve families. They propose to give three hundred dollars per year for the whole time of a pastor. Now assuming that six hundred dollars per year is the very least that a family can subsist on, they expect him to pay half of his own salary. That is, they will give twenty-five dollars each for the services of a pastor, and he will have to give three hundred dollars for rendering these services. And then what makes the case, if possible, worse, he is a young man beginning the world, while they are most of them at least in easy circumstances, out of debt, and adding yearly to their wealth. This is no overstrained supposition. We know cases of which it is in all the main features the counterpart. Let pastors be supported by the people, and not be left to drag out their lives in poverty, or to labor in some secular calling; and one great hindrance to the increase of the ministry will be removed.

Second.—Parents fail to realize that their children are the property of the Lord. This is a sore evil, and its effects are seen in not only the scantiness of the ministry, but in the fewness of the membership of the church. What parents realize that when a child is born to them, they are made the recipients of an important trust, committed to them of God? While there is no want of care for the outward welfare of the little one, the fact that it is an immortal being, born in sin, and in a state of spiritual death, is in a great measure overlooked. And in the case of sons, what parent reflects that Christ has the first and strongest claim on these to serve him as his ambassadors? Hence it is, that we fear there are now-a-days but few cases of dedication of sons from their birth to

the ministry—few Elkanahs and Hannahs to give their Samuels to the Lord, all the days of their life. That this is so, we infer from the fact that the instances are very few where parents evince any desire to give their sons anything more than an ordinary education to fit them for some secular calling.

The reason of this may be found, in a great measure, in the cause last presented above—the absence of any worldly inducement to enter the ministry. Parents begin, almost with the birth of their children, to lay out plans for their future condition in this world. And this is often the subject of conversation in their children's presence, after they are capable of giving attention and receiving impressions. The various secular callings are spoken of, and their respective facilities for acquiring wealth are pointed out. With their minds thus occupied, is it likely that they would think seriously of the ministry as a calling for any of their sons, or that such a thought would spring up in the minds of boys, amidst such surroundings?

We have merely referred to this evil, and now urge its removal. Parents! when God gives you offspring, he says to you, "These children are my children." His right to them you recognize when you dedicate them to him in baptism. When he gives you sons, you should assume that he designs them for his service and glory. To him you should devote them, to be employed in whatever way he may direct. Every male child of Christian parents should be offered to God for the ministry, from his birth. If God accepts the offer he will signify it by giving him capacity and inclination for the work. There is some semblance of truth, we admit, in the oft repeated sentiment that children should not be trained up for the ministry as for a trade or calling. As it is generally understood, however, it is a mischievous error. Children should be taught from early infancy that the Lord hath need of them, and that they should diligently inquire in what part of his service it is his will to employ them. And boys should be often told that the ministry is a calling worthy of their highest aspirations, and that if God has given them talents to serve him in that office it is at their peril to prostitute them to any other use. Let parents, in the fear of God, ponder these things, and let young men of talents and piety spurn the world's gilded offers, and enter Christ's service, cheered by the assurance that "they who turn many to righteousness, shall shine as the brightness of the firmament, for ever and ever."

Third.—The want of frequent and believing prayer to God that he would increase the ministry. This is the more to be wondered at as it is a plain neglect of a command of Christ, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Whether this be from want of concern in the matter, or from faithlessness in the efficiency of prayer, it is most reprehensible. That there is but little prayer on this subject, is a humbling truth. And it is to be feared that until this cause of a scant ministry be corrected, nothing will be done to remove the

others. So long as people omit to pray for an increase of ministers, so long they will fail to remove discouragements by amply supporting the gospel, and to exert themselves to influence the youth to devote themselves to God.

Let this state of things continue no longer. Go to the throne of grace, and cry earnestly to God that he would, as he has promised, "Set watchmen on the walls of Zion, who will not hold their peace nor give him rest day nor night till he establish and till he make Jerusalem a praise in the earth."

Fathers and mothers! ponder well the subject that we have set before you. God has given you children and you have prized the gifts, but in a great measure you have forgotten what is due to the giver. Had you done your whole duty, both in regard to support ministers in the service of Christ—in urging on the attention of your sons the duty and privilege of serving Christ—in earnest prayer to the Lord of the harvest to send laborers into his harvest, the fields that are now whitening for the sickle would have been reaped, and the precious grain, instead of falling to the ground and perishing, would have been laid up in the garner of the husbandman. It is not too late. Begin now, and by your earnestness and zeal in this matter make up for past remissness.

Young men! you are the hope of the Church. Shall that hope be disappointed? Christ is saying to you in his providence and in his word, as to Isaiah of old, "Whom shall I send, and who will go for us." Are there not some to whom God has given talents and fitness for the work, but who have hitherto been undetermined, who will say with the devoted prophet, "Here am I, send me?" Some of you, in response to the call of the country, have taken your place in her army, and exposed your lives in the high places of the field; will you refuse to respond to the call of Christ to enlist in a more honorable service, with the assurance of a more glorious reward? Be not allured by the fascination of pleasure, gain or worldly honor. Fill up the ranks in Christ's army, that you may, under him, gain the victory, and receive his most gracious approval when the conflict is ended. To those who faithfully use the talents entrusted to them, he will say in the great day, "Well done, good and faithful servants, enter into the joy of your Lord."

"We have written unto you, fathers, because you have known him that is from the beginning. We have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." "Consider what we say, and the Lord give you understanding in all things." T. S.

N. B. Owing to the absence of Prof. Willson in Europe, the above could not be submitted to him.

THE ASSOCIATE SYNOD ON POLITICAL REFORM.

THIS body, at its late meeting, has given a deliverance on the amendments of the Constitution. The substance of their utterance

is an approval of the first amendment in the formula prepared by the convention in Allegheny, and a disapproval of the second and third. They hold that the principle that "there is a moral governor of the universe, and that we are accountable to him, should be clearly stated in the organic law of the land," and that "there should be an express and distinct acknowledgment of God in the Constitution."

With regard to the acknowledgment of Christ, and the declaration that "the Scriptures should be the supreme law of the land," they demur, on the ground that "no doctrine purely of supernatural revelation should be embodied in the Constitution." If this is true, then the first is no less objectionable than the other two. The doctrine of our accountability to the moral governor is purely of divine revelation. This differs altogether from "the belief in some god," to which men hold themselves accountable, without which, the Synod tells us, "no nation ever existed." Would the Synod be satisfied with the recognition of the "some god" of the heathen, in the Constitution? This is all the kind of supreme ruler or moral governor the knowledge of which "lies within the compass of natural principles." Our friends, on their own ground, must yield the first amendment as well as the others.

We confess the reading of the following both surprised and grieved us. "The magistrate having not the prerogative of authoritatively interpreting *it* (the Word of God), which exclusively belongs to the church, we cannot sanction the third amendment, making the Scriptures the supreme law of the land."

If by "authoritatively interpreting the Word of God," be meant the right to impose on the consciences of men any human exposition of the Scriptures, we deny it alike to minister and magistrate. This right is claimed alone by the Romish Church. Ministers have the right, and it is their official work, to expound and apply the Word of God. Individuals have the right to study the Word of God that they may know what it requires of them. Magistrates have the right to learn from the Word of God how to perform their duties. From it legislators should learn how to legislate, and judges how to judge. We presume the Synod will agree with us in these positions, and yet they object to a declaration in the Constitution that "the Scriptures are the supreme law of the land."

The mistake of the Synod is in construing the proposed amendment as if making the civil magistrate the authoritative expounder of the Bible. At this bugbear of their own making, they become affrighted, and run to the extreme of excluding the Bible from the Constitution altogether.

With the positions and arguments which we have noticed, there are some things in another report, adopted by the Synod, which are palpably inconsistent. We refer to the report on drafting ministers. In that report it is well argued that the Government has no right to draft ministers, because to do so, 1st. "Ignores the authority of Christ as Head of the Church." 2d. "Ignores the

independence of the church." 3d. "Invades the freedom of the church." But if Christ is excluded from the Constitution, how can the government know anything about either him or the church? Congress legislate by the Constitution, and from it they learn nothing of ministers, their office or their work. The truth is, while we agree with every word of this report, and condemn as an unhallowed invasion of the domain of the church, the conscription of her ministers, we lay the blame, not on Congress, but on the Constitution. To have excepted ministers would have been, if not unconstitutional, at least extra-constitutional. The church will never obtain immunity from these outrages on her rights until her Head is recognized in the Constitution as Lord of all. T. S.

MEMOIR OF THE LATE REV. JAMES M'LACHLAN.

THE subject of this memoir was born in the city of Glasgow, June, 1798, and was, therefore, at the time of his death, November, 1864, in the 67th year of his age. He passed through his college curriculum in the University of his native city, and immediately after commenced the regular study of theology, under the care of the late Mr. Taylor, of Perth, at that time Professor of Theology in the old Burgher section of the Secession Church in Scotland; and was licensed by the Glasgow Presbytery of that body, to preach the everlasting gospel, early in 1826. In view of devoting himself to missionary service abroad, he was ordained to the work of the holy ministry, by that presbytery, in the latter part of the same year. In 1827 he went out to the Cape of Good Hope, as a missionary, to labor in the distant region of Caffraria, under the auspices of the London Missionary Society. He remained there only a short time. His services were cut short in his chosen field of labor, by the serious illness of Mrs. M'Lachlan, who died in the following year, shortly after their return home. He received the appointment of chaplain to the Seamen's Chapel, in the city of Glasgow, which he held for four years.

About this time an important change took place in his mind, as to the principles of the ecclesiastical body with which he was connected. The difficulties which presented themselves to his mind, embraced the points which constitute the distinctive principles of the Reformed Presbyterian Church. The conclusion at which he arrived, was not the result of a hurried examination of the principles in question, nor the consequence of an impulsive disposition, under the influence of which church relationships are not unfrequently broken up without much reflection or forethought. The change of ecclesiastical connection was to Mr. M'Lachlan the matter of long and most deliberate consideration; and from his well-known religious character we may be well assured that it was not only the subject of much deliberation but also of much

prayer. To say nothing of his sincere love of the truth for the truth's sake, his peculiar constitution of mind and idiosyncrasy were a guarantee against anything like rash or impulsive action. While the subject was maturing in his own mind, and before he decided to leave the Secession Church, he frequently discussed, in private conversation, the points at issue between the Secession and Reformed Presbyterian Churches, with the Rev. Mr. Willis, at that time pastor of an old Burgher congregation in the city of Glasgow and now principal of the Theological Seminary of the Free Church, in the city of Toronto, C. W. He had also repeated interviews with the late Mr. Armstrong, of Glasgow, which he found highly useful in prosecuting his inquiries as to the scriptural character of the testimony of the Reformed Presbyterian Church, with which he connected himself in 1834.

He came out to Canada West, as Synod's missionary, in the same year. Before leaving home he married, as his second wife, a Miss Christina Hamilton, of Glasgow, a woman of estimable character and good personal piety, who still survives, and who, for thirty years was truly a help meet for him. In his new mission field in Canada, Mr. M'Lachlan labored with great industry for twenty-one years. Here he labored chiefly in Ramsey, Carlton and Perth; but during the earlier part of the period referred to, he made frequent, and often long excursions to distant parts of the province, including Toronto, Hamilton, Oneida and Galt. The mission in Canada was not sufficiently sustained. The region of country to which Mr. M'Lachlan was necessitated to extend his labors was too extensive to be cultivated with success by the labors of one man. The wants of the Presbyterian community, consisting of families originally belonging to different denominations of Christians, besides members of our own church, could not be met by one missionary, however industrious or painstaking. In this connection, however, it is but a simple act of justice to the Scottish Synod to say, that at different times three other missionaries were sent to Canada, and the first of these only a few years after Mr. M'Lachlan. One of them, the Rev. Thomas M'Heochie, came out in 1843, and died in the following year, laboring with much promise of success in Galt and Toronto during the brief year of his mission. The other two left the church and the mission service of the Synod.

The disruption of the Church of Scotland, and the organization of the Free Church, gave an entirely new direction to missionary labor in Canada West. An increased supply of evangelical laborers was furnished; and thus the favorable opportunity of building up the mission stations of the Reformed Presbyterian Church in Canada was lost. The Scottish Synod having abandoned their mission in Canada West, Mr. M'Lachlan put himself, with the societies among which he labored, under the care of the Presbytery of Rochester, at their meeting in October, 1851; the societies in the western part of the province having taken the same course at a preceding meeting in the same year. In the following year the

societies of Oneida and Hamilton, being organized as congregations, made a united call on Mr. M'Lachlan, which he declined. At the October meeting of Presbytery in 1855, Mr. M'Lachlan received and accepted a call from the congregation of Lisbon, in the State of New York, and was installed into his new charge in the following July. Here he remained till the time of his decease; his active labors being interrupted only a few Sabbaths immediately preceding this painful event.

During the last two or three years of his life, however, though he spoke but little on the subject, he suffered much in health; so much so, indeed, that he seriously meditated giving up his pastoral charge on this account. In addition to this felt infirmity of body, the character of his ailment—which was an affection of the heart—had a very discouraging effect on his mind. During the time referred to, he made this, on several occasions, the subject of conversation with a friend, to whom he repeatedly remarked, that he felt it necessary, on account of bodily weakness, to demit his charge and give up all active service in the church. To the same friend, he renewed the proposal only a few weeks before he was laid aside by his last illness. On several grounds, he was dissuaded against taking this course. His friend was satisfied that inactivity in the supposed state of his disease would be less favorable than moderate labors, as it would create anxiety of mind; that the quiet and calm prosecution of his pastoral work would be less injurious than entire cessation from labor, followed, as it would be by *ennui* and uneasiness of mind.

The subject of this memoir possessed much of the self-sacrificing spirit necessary to the missionary of the Cross. He shrunk from no toil, however arduous or ill-requited; he most cheerfully took up his cross and followed Jesus, in the true spirit of discipleship. In other respects, also, he was well qualified for this kind of work. He took great pleasure, for example, in directing the conversation of those he visited into a profitable course, and always without that abruptness of manner which is sometimes shown, but which, however well meant, seldom fails to give offense. Left free to follow his own bent of mind, his conversation always indicated great spirituality. It was with grace, seasoned with salt. He was thus led to form opinions unfavorable to the religious character of persons who gave way to light and flippant conversation. In his manners he was singularly unassuming and unobtrusive. This arose partly from peculiarity of disposition, and partly from religious influence. Those who were familiarly acquainted with him had no difficulty in observing his natural dislike to everything even bordering on pride and pomp of appearance; and this was greatly enhanced, or rather, it should be said, was sanctified through the believing apprehension which he had of human littleness and vanity. His habits, as might be anticipated from what has just been said, were retiring; he disliked bustle and excitement of any kind, and therefore endeavored to keep well out of it. He had great pleasure in meditation and reflection. In another age, and under

different religious training, he might have been a recluse; as it was, he labored heartily as well as practically in his Master's vineyard. His great studiousness did not, however, arise merely, nor even chiefly from the love of study, but from the far higher motive of making full proof of his ministry.

Mr. M'Lachlan had read largely in theological lore, and was especially at home among the Puritan writers of the seventeenth century. But he had no taste for general reading. This was in many respects a very serious disadvantage, and an actual loss to his ministry. Every professional man—and the minister of the gospel especially—should extend his reading, and to a limited extent even his study, beyond the immediate demands of his own profession; though the latter has the first and paramount claim on his time and attention. An extensive general reading is useful, not to say necessary to persons of all professions and callings, and especially, as has been said, to a minister of the gospel, who ought, besides a thorough knowledge of theology, to have a general acquaintance with almost every other subject of study. This is important as a means of mental training, as it enables him to maintain a respectable position among other educated men; and finally, as it may furnish him with suggestions and illustrations of much importance to his ministry.

His pulpit preparation was made with great care. Ordinarily his discourses were written, and committed—at least in part—to memory. That his acquaintance with divine truth was extensive, appeared from the accurate statements of it made in his discourses. But he would have appeared to far greater advantage in his public ministrations if he had depended less on his memory and more on his own sound judgment in the act of delivery. He was often embarrassed by a too rigid adherence to his manuscript, which he might have avoided by a greater reliance on his judgment. A minister of the gospel cannot prepare too much in the way of writing out the thoughts which he intends to present for the instruction of his people. But committing a written discourse to memory is not only slavish, but it interferes with the warmth and ardor of delivery, which attracts the hearer, and acts like a charm on his heart as well as his intellect.

Notwithstanding his diffidence and retiring habits, he possessed a large amount of firmness and persistence in the maintenance of what he thought to be true and right. In this respect no one was more independent in thought and action. While, perhaps, too much disposed to leave ecclesiastical business to be transacted by those whose habits as well as inclination he presumed were better fitted for it, his opinions were never concealed or held in abeyance; what he thought, when the occasion demanded it, was frankly though quietly expressed. He was eminently pious. Of this he gave very early indication. It is said on the authority of those who had the best opportunity of knowing, that he knew God even from childhood. He was naturally serious and thoughtful; this was elevated and sanctified by the grace of God. He lived, there-

fore, much in the fear of God, as well as of love to man. To have known the deceased was to have sufficient ground to esteem him highly for his work's sake. He was an Israelite indeed in whom was no guile!

BOARD OF CHURCH EXTENSION.

THE Synod of the Reformed Presbyterian Church at the recent session in Utica, Ohio, passed the following resolutions:

“Resolved, That Synod renew its efforts to establish a church extension scheme, as a most effective means to forward the work of missions, and that J. R. W. Sloane, J. C. K. Milligan, W. T. Miller, J. Wiggins and J. Kennedy be a board to put in operation and manage this work.

“Resolved, That Walter T. Miller, No. 5 Hanover street, New York, be appointed Treasurer to the Board of Church Extension.

“Resolved, That all our congregations be directed to take up annual collections for the Church Extension Fund, and that the first collection be forwarded to the treasurer as soon as practicable.”

Pursuant to this appointment, the above named persons met in the city of New York, on June 9, 1865, and organized by electing J. R. W. Sloane, President, and J. C. K. Milligan, Secretary. At a subsequent meeting, the following plan of operations was adopted and ordered to be published, with an appeal to the church for contributions:

PLAN OF OPERATIONS.

The Board of Church Extension of the Reformed Presbyterian Church, in carrying forward the work entrusted to them by Synod, will act as far as practicable upon the following principles, subject to any modifications that may hereafter be necessary.

I. Applications for aid must be made upon the recommendation of the presbytery within whose bounds the proposed church is located. Applications from mission stations must have the approval of the Board of Missions.

II. The amount of appropriation will be regulated by the well-ascertained necessities of the case, and the amount of funds in the hands of the board.

III. No appropriation will be made until the board is assured that the title to the lot is such that the property cannot be alienated from the Reformed Presbyterian Church without refunding the amount contributed; and that the aid granted will enable the congregation to start free (or nearly so) of debt.

IV. Those making applications for aid will be required to answer the following queries:

1. What is the actual membership of your congregation?
2. Have you a settled pastor?

3. How much of a pastor's time is the congregation able to take?
4. What is your present place of worshiping?
5. What amount has the congregation itself contributed to the erection of a church edifice?
6. What is the smallest sum that will enable you to complete your house of worship, and leave the whole property free of debt?
7. What is the probable pecuniary resources of the members of the congregation?
8. What is the size, material and style of your proposed building?

APPEAL FOR FUNDS.

The "Board for Church Extension," in submitting this plan of operations to the church, desire to make an earnest appeal to all our congregations for the funds necessary to prosecute successfully the important work committed to their hands.

This is one which has been vigorously prosecuted for many years by almost all our sister denominations with most gratifying results; and, as every reflecting person must see, is calculated, if properly conducted, to be a most effective agency for advancing the kingdom of the Redeemer.

If liberally sustained, the plan of the board will insure a certain amount of assistance to every needy and deserving organization, it will obviate all necessity of begging from congregation to congregation according to the present most unpleasant and ineffective system, it will secure comfortable houses of worship in eligible localities, and open a wider door to the gospel, it will contribute largely to remove the heavy burdens of debt that so often hinder the growth and tax the liberality of a congregation.

We are the more encouraged to make this our first appeal from a consideration of that enlarged and increasing spirit of beneficence which has been manifest in the membership of the church the past few years. While we do not make any comparison between this and other schemes of the church, nor seek to place it above them in point of importance, we consider it a most valuable auxiliary, and respectfully urge its claims upon your Christian consideration.

We ask donations from men of means and known public spirit and liberality. We ask that a collection be taken up as soon as convenient in each congregation, that we may commence operations at once, and give assistance to those weak organizations whose circumstances make it necessary. "The God of heaven, he will prosper us; therefore we, his servants, will arise and build."

All remittances should be sent to the Treasurer, Walter T. Miller, No. 5 Hanover street, New York. Other communications should be addressed to the Secretary, Rev. J. C. K. Milligan, No. 168 West Fortieth street, New York.

By order of the Board.

J. R. W. SLOANE, *President.*

J. C. K. MILLIGAN, *Secretary.*

EXTRACTS FROM THE MINUTES OF BROOKLYN SESSION.

LEATHERM TEAZ, a member of the Brooklyn congregation, having written and caused to be published and circulated, a scandalous pamphlet entitled, "A Treatise on the Church, her Officers and their Functions," the session of the congregation commenced a process against him, based on a portion of the contents of the pamphlet, and framed a libel charging him, 1st. With "heresy," in an explicit denial of the office of the deacon, as defined in the Word of God and the standards of the church." 2d. With "contempt of church courts," in "using abusive language of church courts, and showing contempt for the just censure of the superior judicatory."

In due time Mr. Teaz appeared before session, and being admonished and interrogated by the moderator, he confessed that the charges contained in the libel were true—expressed his sorrow for having written and circulated the pamphlet, and promised not to circulate it in the future.

Session unanimously resolved, that for his sin and scandal in this matter, Mr. Teaz be rebuked in court, and that as this sin and scandal was of a public nature, tending to bring reproach upon the church, her testimony and discipline, the substance of Mr. Teaz's confession, with the action of session in the case, be published in the recognized organ of the church. Mr. Teaz submitted to the censure of the court—was rebuked by the moderator, and the clerk of session was directed to prepare a brief notice of the case and forward it to the *Presbyterian and Covenanter* for publication.

R. J. CRILBERT, *Clerk*.

LAKES PRESBYTERY.

LAKES Presbytery met in Cedarville on Tuesday, the 23d of May, and afterward held a number of sessions in Utica, on the 25th and 26th. Little business of public importance came before the court. A call from the Lake Eliza congregation, moderated in favor of Mr. R. M. C. Thompson, licentiate, was laid upon the table. It was sustained as a regular gospel call, and put into the hands of a committee, consisting of Rev. J. French, Rev. B. M'Cullough and Elder John Russell, to present, and in case of its acceptance, to make arrangements for his settlement.

B. M'Cullough was directed to preach a number of days in Tuscula and vicinity, before the next meeting of Presbytery. R. M. C. Thompson was also requested to perform missionary labor in the vicinity of Decatur.

Presbytery adjourned to meet on the second Tuesday of October, at 7 o'clock, P. M., in the Second Mission Church, Northwood, Ohio.

J. L. M'CARTNEY, *Clerk*.

PREAMBLE AND RESOLUTIONS OF PRINCETON CONGREGATION.

THE members of the Reformed Presbyterian Church, Princeton, Ind., at a special meeting, unanimously adopted the following preamble and resolutions :

Whereas, our beloved pastor, Rev. J. Stott, has been faithful in laboring among us in season and out of season ; and whereas, his health is somewhat impaired, and a visit to his native land might be beneficial :

Resolved, That under the circumstances, and with the hope that he may be benefited, we heartily recommend him to make such a visit.

Resolved, That to open up the way to do so, and as a token of respect and affection for him, we present him with a purse containing \$400.

Resolved, That a copy of the above be sent for publication to the *Reformed Presbyterian and Covenanter*, also to the newspapers of this place.

In pursuance of the above resolutions, Mr. Chestnut presented the purse, accompanying it with some appropriate remarks expressive of the affection of the congregation to the pastor ; to which Mr. Stott replied, reciprocating their affection. The meeting then dismissed by singing the 133d Psalm, and the apostolic benediction.

C. ALLEN, *Clerk Cong.*

BOVINA CONGREGATION—THE RIGHT SPIRIT.—We are gratified to learn that the members of Bovina congregation have given substantial proof of their appreciation of the labors of their pastor, Rev. J. Kennedy, by presenting to him, through one of the members, just after he returned from Synod, the sum of five hundred and thirty-five dollars. This, in addition to a sum presented to him last February, amounts to six hundred and sixty-six dollars. The congregation is small, but it is evident they are spirited and prize the ordinances. They will reap spiritual things.

AFFAIRS AT HOME.

THE PRESIDENT.—The lamented death of Abraham Lincoln has not resulted in any marked changes in public policy. Andrew Johnson, his successor, comes from the class of "poor whites;" was born in Tennessee; has risen step by step to his present position, and has always exhibited abilities of a very high order, although he never had any school education. His policy, when de-

veloped, will, it is generally thought, be more severe toward the rebels than Lincoln's would have been. His past history justifies such anticipations. His friends assert that he has never been given to intemperance, that his pitiful condition on the day of his inauguration was probably owing to a "drugged" bowl. We hope his career in his high and responsible position, will justify, in all respects, the confidence and the anticipations of his friends. His modification of the late President's amnesty proclamation makes it much more stringent.

THE DEATH OF LINCOLN—*The Reception of the News in Europe.*—We have been much surprised and gratified by the universal manifestation of grief and indignation, by all classes, on the reception of the tidings of the foul assassination of the President of the United States. Even Great Britain—by far the most unfriendly to us of all the European nations—was moved most deeply. These manifestations will have some influence in the preservation of peace between us and those abroad who have been, as far as they dare, our enemies during the war—Napoleon and England.

THE WAR.—The surrender during the months of April and May, of all the principal armies of the Confederates, the capture of Jeff. Davis and of other traitors of influence, have terminated the war. The majority of the troops are rapidly returning to their homes; thousands will probably make their way as "emigrants" to Mexico; one hundred and fifty thousand—one half colored troops—will, it is said, be retained for the purpose of keeping the peace.

THE FINANCES.—Great apprehensions have existed that the close of the war would bring a fearful financial crisis. Nothing of the kind has yet occurred, and, we now hope, will not.

Considering all things, this land has many and special reasons for the liveliest thanksgivings to God. He has done for it, and is still doing, wonderful things. We wish we could say the spirit of thanksgiving was exhibited everywhere and by all in the land. Many see God's hand both in judgment and in mercies, but, alas! the mass of the people, we fear, do not see the hand that smiteth and healeth them. The churches are now called upon to ply earnestly their great work in proclaiming salvation—in calling upon the nation and its people individually to return unto God, and own and walk in his law, and worship and serve the Lord Jesus Christ.

RESOLUTIONS OF SABBATH SCHOOL ASSOCIATION OF CINCINNATI CONGREGATION.

At a meeting of the Sabbath School Association of the Reformed Presbyterian Church, Cincinnati, Ohio, the following resolutions were passed:

1. *Resolved*, That while we bow to the divine will in the removal of a co-worker and esteemed friend, Miss Martha Finley, notwithstanding we mourn

the loss of so valuable a teacher in our great work, for the work is great and the laborers are few.

2. *Resolved*, That, in the person of the deceased, we beheld the character of a meek follower of the Lamb. She made early profession of religion, which she adorned by a walk and conversation unreprouvable.

3. *Resolved*, That we tender our heartfelt sympathy to the relatives and friends of the deceased, in their deep affliction, praying that grace may be given them and us to improve by this warning. "Be ye also ready."

CINCINNATI, July 10, 1865.

H. GLASGOW, *Chairman*.

OBITUARIES.

DIED, July 8th, 1864, of quick consumption, in the 18th year of her age, in Troy, N. Y., MARGARET JANE, third daughter of Peter and Elizabeth M'Kinnon, formerly of York, Livingston county, N. Y. She was one who bid fair for a long and useful life, possessing a well cultivated mind, a happy disposition, with a desire not only to be useful as a member of society, but she had it in contemplation to make an early profession of her faith in Christ, whereby she might fulfill those vows enjoined upon her by baptism, and that she might have the better opportunity of working in the vineyard of the Lord. But God willed otherwise, and called her, after an illness of nine weeks, to that home above, where pain, sickness, sorrow and death are felt and feared no more. Nearly her last words were, "I am willing to go, for I am going to Jesus." How consoling to the family of which she was a beloved member, to have such clear evidence that their loss is her infinite gain. Though called to sorrow, they sorrow not as those who have no hope.—COM.

MISS MARTHA, eldest daughter of Mrs. Mary Finley, Cincinnati, O., died May 29, 1865.

The subject of this notice was a young lady of more than ordinary qualities. Having good mental endowments, she early inclined to read and study the Scriptures; this gave her a rare accomplishment (one that others might well envy), the greatest freedom and fluency in conversing upon all the topics of religion. In all my acquaintance, I can safely say I have found but few to equal her in a clear and comprehensive view of the atonement by Christ as a substitute, and fewer still to excel her. Her life, too, was that of a practical Christian. Kindness, humility, and devotedness to the interests of the church, were leading features in it. She ever took a lively interest in the Sabbath school, and was one of its supporters.

We mourn her loss in the congregation. Her mother, brother and sister are sorely bereaved. At home she was affectionate and kind, a companion to her mother, and a loving sister to her surviving brother and sister. Her death for some time was expected, yet it came suddenly. She had not left her preparation to the last hour, and hence was willing and ready to die.

"Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labor, and their works do follow them."

COM.

THOMAS MOREHEAD died, near Crawfordsville, Iowa, March 5, 1865, in the 45th year of his age. He was formerly from the county of Derry, Ireland, in connection with Brady congregation. After coming to this country

he was, for a while, in connection with the First congregation, Philadelphia. From his removal to Iowa, till his death, he was connected with Rehoboth congregation. His death was sudden, having only been two or three days sick. The disease, inflammation of the brain, gave unmistakable evidence of approaching dissolution from its first development. His sufferings were severe, causing the mind to wander, but in his sane moments he gave evidence that his hope was resting on the Rock of Ages. This is another call to the living to be ready, "For in such an hour as ye think not, the Son of man cometh."

Belfast *Covenanter* please copy.

DIED, near Columbus City, Iowa, September 21, 1864, SARAH CALHOUN, in the 63d year of her age.

She was born in County Antrim, Ireland, and brought up in connection with the Synod of Ulster, in the congregation of Balamony. Her parents died when she was young, leaving her with an elder sister, who only survived them a short time. She then went to reside in the family of Robert Moore, where she was treated as one of the family, and toward the members of which she cherished the affection of a daughter till her death.

Convinced of the necessity of knowing Christ before men, she early made a profession, which she carefully maintained through life. So much was she impressed with the necessity of this duty, that when she came to this country in 1850, having her lot cast, in providence, where the only orthodox society was Congregational, she felt it her duty to enroll herself among them as a witness for Christ, although she never gave up her attachment to Presbyterianism.

On her removal to Iowa, in 1855, she immediately connected herself with the Reformed Presbyterian congregation of Rehoboth, of which she continued to be a consistent and worthy member during the remainder of her life. Her Bible was her constant companion, its truths the subject of her daily meditation. She took great delight in singing the songs of Zion; they often cheered her in her house of pilgrimage. Leading a comparatively lonely life—having none nearly related to her (she was never married)—her expectation of enjoyment looked to the "better land." Her conversation was in heaven, whence she looked for the Saviour.

COM.

DIED, of brain disease, July 17, 1865, MAGGIE CASKEY, daughter of W. W. and Annie M'Millan, aged 20 months. Our hope is in the Word of God, "I will be a God unto thee, and to the seed after thee." The child God loaned to us was lovely, but the right of the lender is above our claims.

DIED, of typhoid fever, on the 27th of April, 1865, at her mother's residence, Johnson county, Kansas, Miss MARY JANE MILLER, aged 20 years. The deceased was lovely in her disposition, amiable and gentle in her deportment, serious, reflective and devotional in her life, and manifested strong attachment to the church and her ordinances. She leaves a widowed mother, and many friends and acquaintances bound to her by strong ties of affection, to mourn her departure. Youth and beauty are reminded of their mortality.

COM.

DIED, of general debility, near Olathe, Kansas, May 16th, 1865, Mrs. MARY THOMPSON, in her 75th year. Her father, Mr. John Milligan, early removed from Scotland to the United States, and finally settled in Adams county, Ohio, where finding no Covenanters, he, with his family, joined the Associate Reformed Church, still retaining their love for the Covenanter faith.

The deceased was born in Northumberland county, Pa., and in 1811 became the wife of Mr. Joseph Thompson. This mother in Israel reared seven sons and one daughter in the church. She, with all her family yet alive, lately removed to Johnson county, Kansas. Mrs. T. showed till the last her anxiety for the welfare of the church, and more than once expressed the desire to live in this new locality just till she would see an organized congregation of Covenanters, but God saw fit a little sooner to remove her from earthly labor to spiritual enjoyment. The latter end of the perfect man is peace. COM.

MARY JANE BROWN was born May 28th, 1840, at her father's residence near Mercersburg, Pa.; died of consumption, July 9th, 1865, aged 25 years, 1 month and 11 days.

In the fifteenth year of her age, the deceased united by profession with the church of her birth, and by a consistent deportment commended its practice and testimony to her youthful companions, from whose minds the effects of her death will not be soon effaced. Patient and resigned to her Father's will, yet she expressed a willingness to depart and be with Christ. Her wish was realized. Her death was peaceful. Without a struggle she passed, we trust, into the bosom of her Lord.

JOSHUA KENNEDY BROWN was born August 25th, 1854, and died of diphtheria, June 16th, 1863. HENRY BATTY BROWN was born October 18th, 1856, and died of diphtheria, July 3d, 1863. Pleasant in their life, these boys were not separated in death. "Lo, children are God's heritage." The above are children of Mr. and Mrs. Brown, of Conococheague congregation.

BOOK NOTICES.

THE NATIONAL BEREAVEMENT: a Sermon on the Death of Abraham Lincoln. Delivered April 23, 1865, in the Second Reformed Presbyterian Church, Newburgh. By the Pastor, Rev. J. Renwick Thompson.

We have read this discourse with a great deal of satisfaction. It is founded on the text, "And all Israel mourned for Josiah." (2 Chron. 35:24.) The topics are, *The National Bereavement, and its Lessons*. The character of the terrible calamity sent on the nation is set forth in a number of particulars. In presenting the lessons taught by this visitation, the author exhibits some important truths which it would be well were the nation to learn and practice. The style is clear, forcible, and, in some parts of the discourse, truly eloquent.

THE AMENDMENT OF THE FEDERAL CONSTITUTION; an Address before the Christian Association for National Reformation, of Southern Illinois. By Rev James Wallace. Nov. 8, 1864.

This is an able and lucid argument for the proposed amendments of the Constitution. We are glad that it is published. The positions taken are scriptural and the arguments are unanswerable. We know of no way that money for promoting national reformation could be better expended than by procuring the diffusion of this and similar productions throughout the country. No intelligent person, without prejudice, can read it and remain indifferent to the cause which it advocates.

RECEIPTS FOR SOUTHERN MISSION.

1865.		
June	7, Wm. Dunlap, Dresden, per D. Gregg,.....	\$1 00 *
"	" Robert Kilpatrick, " "	1 00
"	" J. M. Milligan, of Orange, per Dr. Sproull,.....	15 00
"	" J. Houston,.....	2 00
"	" Londonderry cong.,.....	3 50
"	" Washington cong., Iowa,.....	6 00
"	" Rev. D. Scott,.....	2 50
"	9, Rev. Slater's cong., per John Slater,.....	65 00
"	" Mrs. Taylor, Brooklyn, per Rev. J. H. B.	5 00
"	" Donation of T. N. Faris, Bloomington, Ind., \$25.00 for School Fund, \$10.00 for clothing, omitted Dec. 5th, 1864.	35 00
"	" £3, principally contributed by members of Kilinchy cong., Ireland, per Rev. John Newell,.....	20 25
"	26, Jos. Dodds, Winfield, Iowa,.....	5 00
July	17, St. Louis cong., per Rev. J. M'Cracken,.....	50 00
"	" Sabbath collections, Washington Mission, from Rev. J. O. Bayles, per receipt, June 30, 1865,.....	26 68
"	21, Mr. J. C. K. Faris, per Rev. T. Sproull,.....	5 00
"	26, Capt. W. E. Allen, per Rev. J. J. M'Clurkin,.....	2 00
		\$244 93

DANIEL EUWER, *Treasurer.*

ACKNOWLEDGMENTS.

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Remainder next number.

COMBINED SERIES.

Vol. III.—No. 10.

THE
Reformed Presbyterian
AND
Covenanter.

OCTOBER, 1865.

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THOMAS SPROULL,

JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

"Where to 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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Editors' address, "Allegheny, Pa."

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

Aug. 4,	From Wm. Brown, of Philadelphia, viz: six months' interest on Atcheson's bequest, \$12.50; Six months' interest on \$200 U. S. bonds—bequest of Wm. Cunningham—coin 6.00, premium 1.77—7.77	20 20
	Six months' interest on Allegheny Co. bonds, due July 1, 1865, ...	58 06
	Six months' interest on \$1,100 U. S. bonds, Eder bequest, ...	33 00
	Premium on above coin, ...	12 87
	Six months' interest on \$1,100, Atcheson's bequest, Philadelphia city bonds, ...	31 35
	Six months' interest on \$200, F. Shields' bequest, ...	6 00
	“ “ “ \$50, Wm. M'Cracken “	1 50
“ 31,	“ “ “ \$1,000, Ohio Canal Stock, due July 1, 1865, ...	30 00
	Three months' interest on \$500, 5 per cent. Water Loan, of New York city, ...	6 25

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

July 24,	Monongahela cong., per Rev. J. M'Connell, ...	\$50 00
Aug. 2,	John Anderson, Zanesville, O., ...	5 00
“ 10,	Samuel Cochrane, of Kansas, per Rev J. R. W. Sloane, ...	10 00
“ 17,	Hannah George, of Rushsylvania, O., ...	5 00
“ 18,	Nemo, of Clarinda, Page Co., Iowa, ...	5 00
“ 26,	R. B., of Yorkville, Canada West, by mail, \$2, premium on do. 78 cents, ...	2 78
Sep. 6,	By cash mailed in Philadelphia, signed “A Tenth,”	4 00
“ 11,	James B. Porter, Mercer, Pa., per Rev. J. J. M'Clurkin, ...	5 50
“ 22,	Craftsbury cong., Vt., per Rev. J. M. Armour, ...	15 00

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

Sep.	By cash mailed in Philadelphia, signed “A Tenth,”	\$3 00

WILLIAM BROWN,

Treasurer of Foreign Missions, 1635 Locust St., Philad'a.

RECEIPTS FOR SOUTHERN MISSION.

1865.

July 27,	Balance of rents, sale of books, &c., at Washington, D. C., up to July 1, 1865, not previously reported, by Mr. J. O. Bayles, ...	\$261 31
“ 28,	Robert Shields, per D. Gregg, ...	4 00
Aug. 11,	Wm. Stavelly, per Mrs. Cameron, ...	10 00
“ “	Samuel Cochran, Kansas, per Dr. Sproull, ...	5 00
“ 15,	Topsham cong., per Rev. R. Z. Willson, ...	19 00
“ 21,	Rushland, Delaware Co., N. Y., A Tenth to the Lord, per Wm. Brown, ...	10 00
“ “	Nemo, of Clarinda, Page Co., Iowa, per Wm. Brown, ...	5 00
“ 24,	From Illinois Presbytery, by order of Freedmen's Committee, per Rev. M'Cracken, viz: Stanton congregation, 34.35; St. Louis cong., 40 00; Bethel cong., 125.00; Churchill cong, 83.75; Princeton cong., 20.00, less exchange, 50 cents, ...	302 60
“ 24,	D. C. Paris, for clothing, &c., sold at Natchez, ...	10 25
Sep. 5,	Mrs. Elizabeth M'Clure, Bruceton Mills, W. Va., found in the pocket of her son, Robert Blackwood M'Clure, after his decease, 2.00; premium added, ...	3 60
“ “	Mr. Lindsey, C. W., premium on \$1 Canada note, per Rev. Thos. Sproull, ...	25
“ 12,	New Alexandria, per Thos. O. Brown, ...	65 50

DANIEL EUWER, *Treasurer.*

THE

Reformed Presbyterian and Covenanter.

VOL. III.

OCTOBER, 1865.

No. 10.

THE RELIGIOUS AMENDMENT OF THE CONSTITUTION.

It is now more than two years since the movement began to call the attention of the country to the absence of any religious character in the Federal Constitution. The favor with which the movement was hailed at first, gave promise of its speedy success. Ministers and members of various churches entered into it with an earnestness that was encouraging. Conventions were called, and were well attended, and the spirit pervading them seemed to be of the best kind. In speeches made and resolutions passed, there was evinced an increasing conviction of the importance of the measure, and assurances were given of a determination to prosecute it to its accomplishment. The hands of those who had long maintained that the omissions sought to be supplied in the Constitution were the nation's greatest sins, were strengthened, and they hailed the accession of these new allies as a cheering indication that their testimony was producing fruit, and that its end would soon be attained. Loving their country and anxious for its welfare, they rejoiced in the prospect of a change of its professed relation to Him by whom nations are made, and to whom they are accountable. They hoped that by an united effort of Christians throughout the land, the importance of the proposed amendments would be so earnestly and perseveringly urged on the proper authorities, that ere long the necessary steps would be taken to have them introduced into the Constitution, and the nation be freed from the sin and danger of dishonoring God by forgetting him. In imagination they saw the government of the United States, by its own act, made one of the kingdoms of our Lord and of his Christ, and enjoying the blessings of his gracious reign.

What is now the state of things with regard to these amendments? We are constrained to say, it is anything but encouraging. The effort made seems to have exhausted itself. Not one of the ecclesiastical bodies that met this season, save our own Synod, has even noticed the matter. The religious newspapers have, with but few exceptions, either ignored it altogether or opposed it. Unless in a few localities, there have been no meet-

ings to discuss the amendments and to devise measures to carry them into effect. The National Association has not been called together this year. The operations of that body seem to be of a spasmodic character—lacking energy, and giving no promise of success.

We are not disposed yet to call the movement an entire failure, but it must be said that it has fallen short of realizing the hopes which its beginning produced. For some reason, the knees of those who have the directing of it have waxed feeble, and their hands are hanging down. Have they come to the conclusion that the measure is unnecessary, or that the end aimed at is impracticable? Perhaps they see a lion in the way, and are afraid they shall be slain in the street. Whatever may have produced this relaxation of effort, it betrays a want of zeal for the honor of Christ, and of faith in the success of his cause. And there is reason to suspect that the hearts of men who have become so soon discouraged were never very earnest in the work.

It will be instructive to look at this matter in its relation to providence. It would seem to be a well founded expectation, that if this measure was what its friends claim for it—one that concerns the glory of God, it must succeed, for God is jealous for his honor. The inference that some would draw from this undeniable position is, that therefore this work is not of God, and he is not with those who are engaged in it. We would remind those who are hasty to draw such conclusions, that a measure may for a time seem to be a failure, and yet finally succeed. Nay, more, that this is characteristic of God's doings, when he works by human instrumentality. He has his own times for accomplishing all his designs. There is often something wrong in the manner of doing a good work, and also a great want of faith, for which God will correct by seeming failures. This is the case, we are satisfied, in regard to the measure which we are considering.

Earnestness in promoting a cause may arise from either a conviction that it is important, or because it is popular. And when the latter is the case, there is great liability to sudden abatements of zeal. The popularity of a measure and its success are to some extent, inter-dependent. A measure that is likely to fail cannot be a popular one. And in this way we account for the cooling of the ardor with which some entered into this movement at the beginning. They thought it would be generally approved, being so manifestly in unison with the Christian sentiment of the country. But these appearances were deceptive, and its sunshine friends are now almost ashamed to admit that they had ever been in favor of it.

Looking back at the brief history of this movement, we discover one principal reason why it has made so little progress. It did not start right. It did not in the minds of the chief movers proceed from a conviction that this nation was lying under the guilt of forgetting God; and that for this sin he was visiting it with his sore judgments. In the first convention that met in Allegheny, a

declaration to that effect was presented in a resolution which the writer of this paper prepared for a committee, of which he was the chairman. The resolution was, as he thought, uncourtously put aside by the committee, and another complimentary to the President of the United States substituted in its stead. It was admitted that the resolution stated the truth, but then it was alleged that such plain truth was not expedient at that time. It might offend some who otherwise would co-operate in the work. The efficacy of truth, by the blessing of God, as a means of doing his work, was ignored, in order to secure the influence of numbers. Remarks showing that the Constitution was unchristian and untheistical, were heard with unwillingness and sometimes with dissatisfaction. It was not alleged that they were untrue, but that they would excite prejudice against the movement. There was more of a disposition to please man than to honor God—more confidence in human strategy than in the power of truth.

It may safely be asserted that no one is at heart a friend to this reform, who does not believe that the welfare of the nation depends on it, or who is ashamed to avow this belief. We have heard till we are nauseated at them, declarations that the Constitution as it is contains the substance of the amendments that are proposed, and that the only necessity for introducing them is to make the matter plainer. Did we believe the first of these averments, we would oppose, as best we could, any change, on the ground that to make what is pretty good a little better, is too trifling an object to call forth the efforts that this movement demands. We would say: "let well enough alone." And we earnestly desire all who take that view of the matter to withdraw from any connection with the movement. In this way they will do it a kindness. Their equivocal advocacy has done more to retard its progress, than the open opposition of its avowed enemies: "They have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." Ez. 13: 10.

The change of affairs in the country may have had some effect in producing the remissness to which we refer. The sailor who prayed in a storm but who cursed in good weather, is a pretty fair exponent of the conduct of men generally under the various dispensations of Providence: "In trouble have they visited thee, they poured out a prayer when thy chastening was upon them." Is. 26: 16. When this movement began, and some time afterward, civil war was raging, and the minds of men were agitated with anxieties and fears. That this was a judgment from God sent as a punishment for national sin, none but the most hardened infidel denied. It was natural to inquire what the sin was, in order to call the nation to repentance and reformation. Slavery was so clearly indicated as one cause of the judgment, that the country was clamorous to have it removed. Thoughtful people saw, clearly indeed, that slavery was itself an effect of another cause—the making the will of the people and not the will of God

the source of authority, and the rule by which government must be constituted and administered. Hence the first mention of the religious defects in the Constitution, under the pressure of a great national calamity, naturally awoke a desire to have these defects supplied, if haply God would then withdraw from the land his chastening hand. It was with most little more than an experiment—it could do no harm, and it might do good.

But now that the sword has been restored to its scabbard, this motive to press forward the movement has in a great measure lost its power. The suppression of the rebellion, in connection with the abolition of slavery, is accepted as a solution of the question—for what end did God lay his hand so heavily on us? The return of peace being so manifestly a result of the emancipation measures carried out by the country, the inference was readily drawn, that now the divine judgments are exhausted, and that nothing more is necessary than to perfect those measures in order to enjoy permanent peace and prosperity.

This misinterpretation of God's providence toward us is working harm to the interests of the country. It betrays ignorance of his ways of dealing with nations, to infer from the suspension of his judgments the entire removal of their cause. God chastens nations in order to reform them. If they humble themselves for their sins, he removes the rod and returns to them with his favor. Even partial repentance and reformation will secure temporary release from divine wrath. Of this we had examples in the progress of the war. Every act of the nation that tended to break the bonds of the enslaved, was followed by success to the army, and defeat to the rebels. God gives nations, as well as individuals, time to repent and to bring forth the fruits of repentance, after he has corrected them for their sins. His dealings with Pharaoh and the Egyptians are clear instances of this. He is now waiting to see if our nation will hearken to his voice, both of judgment and of mercy, and honor him by obeying his command—"Kiss the Son." He has granted it only a reprieve; not a pardon. What he will do if his admonitions are not regarded may be learnt from his declarations to his ancient covenant people. Lev. 26:27, 28: "If ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." He has agencies at hand, that, if he give them commission, will finish what the war has left undone. The pestilence, famine, storms, and earthquakes are his instruments to punish nations for disobedience. And it seems to accord with his infinitely wise plan, while using men to inflict his wrath for crimes committed against men, to take the matter immediately into his own hand when he comes to deal with nations for their disloyalty to him, and treason against his government. "Those mine enemies who would not that I should reign over them, bring hither, and slay them before me." Luke 19:27. Even now the cholera, that scourge of nations, is on its way, spreading terror and

dismay before it, and leaving wailing and desolation behind it. Following its track in former years, it may be expected soon to visit this country. Judicious sanitary measures to alleviate its severity are important, but they will avail little if the moral causes are overlooked. National forgetfulness of God, with its inseparable accompaniments of profanity, licentiousness, drunkenness, Sabbath-breaking, and all forms of irreligion, are causes of the scourge far more potent than ill-ventilated houses, filthy streets, and malarious pools. It is of a nation thus guilty that God says: "Shall I not visit for these things; shall not my soul be avenged on such a nation as this?" Jer. 5:29. The connection between national sin and national punishment is the same still as declared to Israel of old: "If ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart." Lev. 26:14-16. There is, nevertheless, hope for those who repent and turn to the Lord. "If I send pestilence among my people; if my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:13, 14. It is just as true of nations as of individuals, that "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Let our nation say in its Constitution: "He is my refuge and my fortress; my God, in him will I trust," and it need not fear "the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." Ps. 91:1-6.

In the disappointment of our expectations from this movement we are left to express our feelings in the language of the prophet: "We have been with child; we have been in pain; we have, as it were, brought forth the wind: we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen." It remains to maintain with greater earnestness our testimony against the irreligion of the Government, and employ it to finish the work which, under the divine blessing, it began and carried forward with so much success. The promise is: "I will give power to my two witnesses, and they shall prophesy." Rev. 11:3; "They shall finish their testimony," ver. 7. It would be unwise to distrust the promises of God and rely on human assistance, procured, at the expense of unfaithfulness to God, in ceasing to testify against the Constitution as Godless and Christless, and, therefore, God dishonoring and Christ dishonoring. With the weapons that have brought the great conflict to the present favorable juncture, let us fight on until the victory is won and Christ our Lord enthroned. "They overcame by the blood of the Lamb, and by the word of their testimony."

T. S.

EDITORIAL CORRESPONDENCE—LETTER II.

WE landed at Queenstown, June 23d. This is a handsome town, situated at the head of the harbor; its main street facing the quay, the public buildings and many private residences hanging upon the steep acclivity rising almost directly from the bank of the river Lee. The buildings—as always in Irish cities—are mostly of whitish stone, or of brick, often whitened, present a very substantial appearance, and are not without architectural pretensions. Some of our company were highly delighted with a short drive through the streets and in the immediate vicinity.

But what shall I say of the scene that presented itself on our landing? Of course, the well-dressed and smart-looking policemen were conspicuous as we approached the wharf; the custom-house officers, giving unmistakable evidence in aspect and tongue of their Milesian origin and nationality, entered at once upon their duties, and very kindly did they perform them toward the cabin passengers. Little time was spent, and I landed, with my traveling-bag in hand; rather unfortunate an adventure this for me. There had appeared already on the quay, a motley and not particularly well dressed crowd of boys of all sizes, and of old women—perhaps some would call them hags or crones. As soon as I touched ground, the boys pounced upon my bag, pulling at it with might and main, and vociferating at the top of their voices. Five, as I was afterward told, had their fierce hands upon it in an instant, and wrestled and struggled to snatch it not only from each other but from me. I was astounded. I appealed to them in vain to leave it in my hands. They had found spoil, and would no more let it go than a hungry dog would surrender a bone without a conflict. The bystanders—including the policemen—looked on most coolly, as upon a thing not at all unusual. Finally, selecting the least of the boys, and perhaps the most ragged, whose bid had been all along “twopence,” I succeeded in clearing a pathway to the street. The women had their baskets of strawberries, for which they asked sixpence a “leaf-full,” and took whatever you chose to give. They found purchasers, happy, after a fortnight at sea, to taste even partially ripened summer fruits. We were not yet free from the annoyance of pitiful and importunate beggary. It followed us to the office of the steamboat on which we proposed to sail to the city of Cork—thirteen miles. We waited over an hour, and deplorable were some of the sights we witnessed. Women, just covered, old and haggard, pressing upon us their berries or petty wares, in undisguised *demands*; children—boys and girls, in rags and filth, each with some claim upon our charity, who would not take No, for an answer, and, in some instances, men in years, but lost to all manhood, as the women seemed to be to all delicacy and modesty. These all constituted a sad welcome to the beautiful scenery which greeted our approach to these shores, and yet it had its ridiculous aspect. What showers of blessings we received, so long as any hope remained of wheed-

ling us out of a penny! How they did call down upon us the blessing of God, and of Jesus and the saints! They welcomed us back to our "own country"—taking us, or professing to do so, for returning Hibernians. Why are there here such sights and sounds? I shall not yet attempt the solution of a question so comprehensive as this; only saying that no one cause has so much to do with it as the papal religion and popish priesthood.

We took boat for Cork on the river Lee. We had been recommended to do so, that we might get sight of the beautiful scenery—nor were we disappointed. The entire route is exceedingly beautiful, especially on the southern side. It is almost a continuous town. The banks are elevated—the hill sides adorned with neat and some elegant dwellings—clad with "plantings" and beautified with fine lawns or verdant fields. One old castle—"Blackrock"—occupies a jutting promontory, a short distance below Cork. The eastern (or northern) shore sets off the southern. It is lower, sometimes rough, at others marked by a quiet beauty; nearing the city, it rises to a hill of some magnitude, ornamented with plantings, residences and roads, as they know how to do these things in these lands.

The city of Cork lies on both sides of the Lee, and covers an island in the middle of it. The river here resembles a wide canal. The walls that constitute the quay, the edifices, storehouses, and stores, the life and motion, the vessels—steamers and sailing vessels—lying at the wharves, give decisive evidence of what we learned on inquiry: that Cork is a thriving city, with considerable commerce. We found it well and substantially built, with some wide and elegant streets, evincing wealth and taste. But here, also, we met with the same impudent and importunate beggary as in Queenstown. In fact, the very beggars of the latter town had followed us to Cork; we encountered some of them on the pier; and what was equally painful, we met with men, young men, miserably clad, with countenances downcast and hopeless, ready for any services for "whatever you please." One of them who served as a guide to me through the city, intimated that he had been so occupied all his life. How low he was. What proportion are of this class I do not know; a great minority, I have no doubt, while multitudes earn but a bare subsistence.

I remained but one night in Cork. June 24th, I set out with three of our company for Dublin, leaving at 8, A. M., and traveling the distance—one hundred and sixty-four miles—in seven hours and a half, a very moderate rate of speed; another train goes in six hours. I enjoyed the journey greatly. The scenery was new and much of it strange; the route lay near or through some towns already familiar to me by name; and not a few ancient ruins came into view, some of them very perfect. I was disappointed, however, in the aspect of the country. There were few indications of a high state of cultivation; the hedges were mostly ragged and untrimmed, the crops were generally short, and there were few fruit trees. Three facts accounted, in part, for

some of this. The road passes through not the best part of the country, the season had been unusually dry, and the landlords were changing their productions—substituting cattle and sheep for grain. This last accounted for the comparative scantiness of farm buildings; the people who once cultivated the land are, largely, no longer here, they are in America or Australia.

We witnessed a scene which, in consequence of these changes, often, very often—daily occurs in this country—the separating of some emigrants from their kindred. It occurred at a station not far from Tipperary. As the train was holding up, a strange shriek or wail was heard. When the noise of the rolling wheels had ceased, the shrieks redoubled, and we soon learned their source. I at once repaired to the rear of the train and found there a compartment of a “carriage”—as they are here called—occupied by a small company of emigrants—popish, and of almost the lowest class. On the platform were standing perhaps thirty or forty of the kindred and friends. All were gesticulating most violently—shaking hands or embracing the departing, and uttering the most earnest wails and outcries, or invoking upon them the blessings of the saints and of the Virgin Mary; weeping of course and sobbing, as if their hearts would break. Among them was a young girl bidding a long farewell to her equally youthful lover, about to leave her to find a future for both beyond the ocean. There was a lull, but a very brief one. The same outcries, only intensified, resounded along the platform, time after time, during the ten minutes the train stopped, and were renewed again, if possible, with fresh violence as we left the station—some having placed themselves by the side of the track in advance. It was pitiful and affecting, but so excessive were the manifestations as to appear, in measure, ridiculous. Such scenes, I may add, are witnessed by the officials of the trains and by many others with an indifference, partly the effect of habit, but in part also, as I found upon inquiry, owing to a conviction on their part, that a large proportion of these demonstrations is not to be taken as evidence of corresponding feeling. To a stranger, however, they present sights and sounds, not easily forgotten. That the emigrants do, in the great majority of cases, vastly improve their condition, and that their absence leaves very desirable room for those who remain behind, are unquestionable facts; and yet, it is equally clear, in the meantime, that thousands of hearts are rent with the deepest grief in parting with their nearest and dearest friends and kindred. The problem of Ireland—the south particularly—is a terrible one.

The cities and towns on the line of the road are often beautiful as seen from the car; some of them, as seen from any point of view. The streets appeared to be narrow, but are well macadamized, bordered often by well clipped hedges on the outskirts, in the centres of the place substantially built up, and in all places of any magnitude, adorned with a fine church, perhaps a castle, and some fine dwellings of the wealthy. In some, however, very miserable tenements appeared in too great proximity to those of greater elegance.

We reached Dublin at 3.35, P. M. Our day's journey had been to me full of interest, and not wanting in instruction. The air had been just at the right temperature. There was no dust. We had as companions two young Englishmen, who had traveled largely in these islands, and were now on their return from Killarney, and were very communicative. No incident had occurred to mar our comfort, and what with old ruins, celebrated localities and living scenes, our attention had been constantly kept up, our time not unprofitably occupied.

Dublin is an orderly, as it is a beautiful city. The station, on the south side of the Liffey—which runs through the city—and in the extreme west, is an admirable specimen of the elegant and permanent structures which generally mark the termini of rail roads in these lands. There were no beggars here. The drivers of the “jaunting” cars and cabs are respectful and faithful. There is no crowding or pushing. Their rates are low. We were agreeably disappointed. We had looked for a repetition of the experiences of Queenstown and Cork. Nothing of the kind, at first, or at all during our stay. We were driven to the Imperial Hotel, where we lodged—four of us, with a reasonable supply of “luggage,” and a distance of three-fourths of a mile, for two shillings. Our course lay along the Liffey, on the north side, having crossed on one of the seven or eight light and elegant stone bridges by which it is spanned within the limits of the city. It is about two hundred feet wide, lined like a canal with stone walls. We found the streets macadamized, with a few places paved—and sometimes the sidewalks—with small cobble stones. My first business, after arranging for rooms, was to seek out the Reformed Presbyterian Society, a congregation which I knew had been, at least, in this city. But where it was, or whether it had a pastor, or who composed it, I did not know—not even the name of one person. However, on opening the Directory, I found the locality of their house of worship—11 Aungier street. This ascertained, I occupied a couple of hours in visiting Phoenix Park in company with my traveling companions. It is on the west side of the city and contains 1,759 acres. It has a fine zoological garden, fine roads, beautiful groves, and as it occupies high ground, presents many very striking views of the mountains on the south-east, and of the valleys associated with them. This park would repay large expenditure, but at the present time, public funds are scarce and very wisely but little is expended on these grounds. As it is, it is rather a provision for the wealthy, who do not need such a resort, than for the poor, to whom it would be of use to escape occasionally the narrow and not very cleanly streets and restricted closes which occupy not a small portion of the capital of Ireland. The public buildings here are well worthy of notice. The most remarkable of these lie on the south side of the Liffey. The University of Dublin is an extensive pile of buildings, most ancient, of the age of Queen Elizabeth, and a noble structure. To me the most singular feature was the large park, or rather meadow, lying as it does in the centre of the city.

There are between five and six thousand students in the university at this time. The Bank of Ireland—the old Parliament House—is a large and, every way, well constructed edifice. I visited the old House of Lords, which remains precisely as the Irish peers left it when Ireland was merged into England. It is an exceedingly plain room, with the exception of two pieces of Gobelin tapestry, occupying and nearly filling the opposite sides of the room, one representing the Battle of the Boyne, the other the Siege of Derry. It always stirs my blood to witness the scenes of important events, and especially the scene of a long series of historical incidents.

On Sabbath morning—it was Saturday when I reached Dublin—I found my way to 11 Aungier street, but only to learn—as I did from Mr. Kirk, the “caretaker” of the house of worship occupied by the society of our people—that they had no pastor—numbered about forty—had no supplies that day, but always held society when there was no preaching. At 12, M., a goodly company had assembled, among them Mr. Kirk and Mr. Fergusson, elders. Our meeting continued until 2½, P. M. I formed a very favorable opinion of the intelligence and character of those whom I had thus providentially met. I dined, by invitation, with Mr. Morton, where I met some others of the brethren, residing, I believe, in the same dwelling, and relatives of him or of his wife. They held but one social meeting on Sabbath. When they have supplies the hours of service are 12, M. and 6, P. M., the usual hours in Dublin. Their house is small, has attached to it some rooms which rent for nearly \$200 per annum, meeting the rent, within about \$10, which they pay for the entire premises. They are anxious for more frequent preaching, and made application to Synod at its late meeting to this effect. Synod granted them half time. I am convinced that the true plan of dealing with a case like this is to furnish full time, if it can possibly be done. Of course the ability to do so is the determining element in the case, and from what I heard at Synod, I am well convinced that all has been done that could be. Presbyterianism is prospering in Dublin. The General Assembly has a number of congregations in the city and the vicinity, and feel very much encouraged. The United Presbyterians have a small congregation, and are exerting themselves to extend their operations and influence. The prospects of our society are not bright. Little can be accomplished in such a place unless there is regular preaching, or indeed without a pastor, and he an unusually active, godly, earnest and efficient man. Some of the brethren here have been residents of Dublin for many years, and still hold on faithfully. May they yet see the cause established and prospering in this centre of governmental and episcopal influence in Ireland. And this reminds me of the very noticeable fact, that with a single exception, we have not a fixed congregation in the capital city or town of any nation or state. The exception is Boston, Mass., which is alone in this respect in the United States. There is an instance or two there, as Dublin here, where we have societies; but I speak of organized and settled congregations.

Dublin is a very beautiful city. Its society is highly polished. The English tongue is spoken here with an accuracy and finish superior to any place on the earth. I have already stated that General Assembly Presbyterianism flourishes here at the present time in an extraordinary degree. That body has here a number of wealthy and public-spirited laymen, and an industrious and evangelical corps of ministers. Episcopacy and popery, however, largely predominate, and hence it is not strange that the streets are alive with "jaunting cars" and other conveyances on the Sabbath, and that many stores are open. The peace of the city is pretty well preserved by a large body of police, and a garrison of soldiers, but three small fights occurred while I was there, directly in front of our hotel.

I left Dublin, Tuesday, June 27th, for Derry, where the Reformed Presbyterian Synod met on the previous evening. On Monday I visited the National Exhibition, a very admirable display of works of art, ornamental and useful, gathered from foreign nations, even from India, as well as from the three kingdoms. My only regret was that I had time for no more than a mere hasty glance at multitudes of objects that would have repaid careful examination. In the evening I met with some of the ministers of the Dublin Presbytery of the General Assembly, at the house of one of their number, Mr. Hall, where we spent a very agreeable hour, finding them to be all intelligent and affable, and much better informed than I expected upon affairs in the United States.

On leaving Dublin we passed through a district of country lying very near the sea, penetrated in many places, and bordered by bays and arms of the sea. This as far as Dundalk, where we took the road that turns inland, and runs on the west side of Lough Neagh. The tillage was superior here to what we had seen further south, the crops more promising, the improvements better. Some of the views were very striking. An hour and a half brought us to the Boyne-water at Drogheda, a fine town as seen from the cars, from the top of the elevated bridge over the river just below the town, and in sight of the bay. Three miles above the town is the scene of the great and decisive battle between William and James, by which Ireland was lost to the latter. I noticed that the eastern suburbs of Drogheda are made up of low, small, thatched dwellings, indicating a considerable proportion, at least, of poor among the population.

There was nothing remarkable from this point until we arrived in the vicinity of Derry, where the appearance of things manifestly improved. The want of rain was visible in the scantiness of the streams, but to my eye, was only in some instances in the state of the crops—they appeared to be green, and growing; much less so, however, I have no doubt, than had there been abundance of rain. The buildings are here larger, more comfortable and substantial looking than generally in the countries we had passed through. The contrast between the North and South—between the Protestant and Popish part of Ireland—is all that it has so often been asserted to be.

I may as well mention here that the railway system has been very greatly extended in this country, since my former visit in 1848, and improved also. At that time there were but two short roads in the north; now they run to all required places; then the second class carriages—by which the middle classes may always travel—were without cushions, now they are cushioned and are comfortable, as much so as they can be expected to be as long as there is any distinction made between first and second classes, or as they will until Britain has good sense and good feeling enough to adopt our American style of car. In one thing at any rate—and this I find universally acknowledged—they are here far behind us: the baggage arrangements. There is no “check system.” The traveler must look after his own baggage at the beginning, end of his journey, and whenever a change is made in cars. It is something strange—this reluctance to learn from us, even in such a matter as this. If our plan were generally known here, no question public sentiment would force it upon the railroad companies. I see no peculiar benefit to the traveler arising from any arrangement here regarding tickets. The roads themselves are better, however, and have some advantages. Among the latter is the fact that they are all enclosures, and are almost inaccessible to cattle. Besides, roads crossing them generally either pass over or under; if obliged to cross at the same level, a gate is fixed on the road, attended by a porter, who closes it when a train is approaching. All this furnishes securities against accident beyond what we have. However, accidents do occur, and not unfrequently.

I arrived in Derry about 3.30, P. M., and found that the Synod had just adjourned until 6, P. M. At that time it resumed business. There was a good attendance of members—the ministers were all present, I think, with one exception, and a number of ruling elders. There was also present a deputation from the Synod in Scotland, Revs. Messrs. Anderson and Wallace, and Mr. M’Qnaker, ruling elder. I met with a very cordial welcome, and was glad to meet so many of my old acquaintances, and all looking comparatively little worn. Some I missed, and most noticeable among them, the noble form of the venerable Dr. Stavely, the moderator of the Synod of 1848, and in whose hospitable dwelling and genial fellowship I passed some happy days during my sojourn in Ireland.

The Synod met in Rev. Mr. Nevin’s church, a small Gothic edifice, well situated, not far from the Foyle, and altogether quite creditable to the congregation. The business on hand the first session I attended was the proposed change in the latter part of the fourth term of communion; *i. e.*, to substitute for a specific acknowledgment that the act of covenant renovation at Auchin-saugh was agreeable to the Word of God, a recognition of the additional obligation arising from act of covenant renovation of the Reformed Presbyterian Church. The discussion was opened by Professor Dick in an able speech. He was followed by others, *pro* and *con*, until a late hour, when, upon the vote being taken by

calling the roll, the amendment was carried by a majority of 24 to 9. On the result being ascertained some feeling was manifested, but there is good reason to hope that the opponents of the change will not push their views further. It has been under consideration some years, and had been already postponed three or four times; and hence it was considered the wisest course to now come to a final vote.

Wednesday evening excellent addresses were delivered by ministers of the Scottish deputation, accompanied by requests for ministerial aid, which that Synod greatly needs. They have now eleven congregations and but five ministers to supply them, besides some societies and stations seeking ordinances. Of course their ministers are severely worked, and cannot withal even take the work required of them. There were very warm sympathies expressed by the members of Synod toward the brethren in Scotland, and some arrangements made for giving them some help in this emergency. They are not able, however, to do much. They agreed to keep Manchester well supplied, and also to furnish preaching half time to the congregation in Dublin. This, with the necessary labors among the vacancies in the north, will employ all their resources of men and money. The last class in the Theological Hall numbers thirteen—two being from Scotland, and two from another quarter, leaving nine from the Irish church, two of whom, I understand, are to be licensed this summer. There is therefore a supply in prospect for both Synods.

The same evening—June 28—addresses were delivered by Mr. Stott and myself; Mr. S. having arrived this morning. These addresses were chiefly taken up in presenting a view, necessarily very general, of the state of the church in the United States, of the country itself, and of our Testimony. I took the opportunity to lay before the Synod our education plans, particularly in reference to colored youth. At the close of our remarks, a resolution was adopted, on motion of Dr. Houston, of a very friendly character, and recommending our efforts to establish a college as above to the liberality of their people.

The exercises of the evening were protracted, but were waited upon to the close by an audience, respectable in numbers and character. It was very pleasant—and the fact was alluded to by members of Synod—to be present at a meeting in which there were representatives from all the Synods of the Reformed Presbyterian Church; a kind of general Synod of the Covenanting Church. Rev. A. Stevenson, D. D., was present, who is here for the sake of his health.

I find no very marked changes in the congregations or their condition during the interval since my former visit, except that a considerable portion have now other pastors. Death and removals have made vacancies, which have been filled by young men or by transposition. The young men, I hear, are highly promising, and are all laboring as “workmen needing not to be ashamed.” That they do not grow rapidly and extend their boundaries is not

strange. The congregations here are still more or less drained by emigration, and do not a little when they hold their own; their testimony is not popular, and the difference between them and the large Presbyterian is not quite so marked as with us. They have lost no ground, however; upon the whole, they make progress. They are not discouraged, at all events—they have that grand and sure ground of hope, common to all: the promise that “all nations shall yet serve Christ, the only Saviour, and the supreme Lord and King.”

The mode of doing business in the Synod, and in other ecclesiastical bodies, varies much from ours. The order in which the different items shall be taken up and considered is fixed by the moderator and clerk; the latter seeming really to do the work. This is equivalent to our “order of the day,” except that it is done early in the session and includes *all* the business. These items are taken up in succession; as one is finished another comes up, of course, in the order, although it may not be at the time prescribed. Each item—as a report—becomes the object of conversation; sometimes a motion is made at once. If not, the conversation goes freely on, until the Synod is either fully agreed, or such as would like something better, are willing to drop the opposition and allow the thing to pass. There is no “putting the question.” At a certain stage, the moderator states the motion—“Moved and seconded by ——. Is it passed? It is passed.” This does not always stop the discussion, which may be renewed, and proceed again, until brought to a close as before. Or if the matter be of moment, there is a motion and a counter motion—an “amendment,” as it is called. Then the question is put, “Those for the motion? those for the amendment?” I believe that it is only by the proposal of an amendment that a regular “vote” can be had. In other words, if no second question is made, there is no “putting the question.”

To one accustomed to our modes, these methods are not certainly satisfactory; certainly not so much as our own more precise and definite “putting the question” in reference to every item of business that we act upon. Here our mode would, with their previous habits, be still more unsatisfactory, for I learn that the taking of a vote is apt to leave behind it some degree of feeling in the minds of disappointed parties. Practice would modify it, of course.

Derry has much improved since 1848. Railroads have connected it closely with the rest of the island. Ocean steamers call here. It carries on its own emigrant and timber traffic. The river bears quite a fleet at the wharves of small coasting vessels, or traders to the neighboring islands. Many new buildings have been erected outside of the walls, perhaps on all sides: on the east, I know. The structures on the “water-side”—the opposite bank of the Foyle—are much changed for the better, and a very substantial and elegant bridge has replaced the old and very imperfect one. There are not a few well-replenished stores, and signs are not

wanting of activity and thrift in the various departments of business. The houses of worship are highly creditable to the religious part of the community, evincing taste and public spirit. The environs present many scenes of rural beauty, and many domains and residences, evidently the abodes of wealth and culture. The old walls are, of course, there still. Since my former visit repairs have been made upon them, and a new gate has been opened in the south side; a great contrast in color, as well as in architecture, to the dark, massive, ancient bulwark. I did see a few ragged persons in the streets, but very few indeed compared with what I witnessed seventeen years ago. That was just after the famine years, and great was the destitution of multitudes then. There are still poor—abject poor—to be met with, but very rarely comparatively.

The Synod adjourned on Friday, at 3, P. M., having finished the business brought before them, and appointed a commission which meets three or four times in a year, and transacts much business that would otherwise demand the attention of the Synod. As the members can all return in a few hours to their homes, they take their departure mostly at once, to occupy their pulpits on the next Sabbath. A meeting of Synod here, does not, as with us, involve silent Sabbaths throughout the church.

I left for Belfast, where I arrived on Friday, at 10, P. M., and took lodgings a few doors from the church and manse, in a very desirable part of the city, in a quiet, homelike family. The appearance of the country and of the towns through which the railway passes, surprised and delighted me. It runs along the shore of the lough and of the ocean, as far as Colerain, or nearly. A portion of the land has been reclaimed. Quite a mountain range—the M'Gilligan—fills and bounds the view on part of the crag on the right. The lough and then the sea on the left. Many—most—of the dwellings are stone, often two storied, with comfortable out-houses. The fields are well cultivated and productive. From the mouth of the Foyle, east, small watering places occur, rapidly filling up at this time. Altogether, you will not often see a fairer or more pleasant looking district of country, than this. Colerain is plainly a prosperous town. Its spacious and well built station indicates a considerable travel. A railway branches off here to the chief watering places on this coast—Port Stewart and Port Rush. From Colerain, we passed through Ballmorey and Ballymena, and near by Antrim and Carrickfergus. All these give evidence of an improved state of affairs, compared with what came under my notice presently.

J. M. W.

DEFICIENCY OF MINISTERS.

THERE are many indications of a wide-felt anxiety respecting the supply of ministers for the present and immediate future of our country. Missionary boards are demanding more men, as a condition of sustaining, much more of extending, their work. The

religious press has not been silent. Profs. Fiske and Bartlett, of Chicago, have written on the subject, showing an alarming present and prospective want. And now a glance at the great ecclesiastical bodies, constituted of members from all parts of the land, shows how appalling is this peril to the work of Christ. Whatever topic may be under consideration—be it the cause of ministerial education, the obligations of Christians to the South, the claims of home and foreign missions, or the general interests of religion in the churches—the supply of men is sure to be the vital point of discussion and prayerful.

God has ordained that, by the agency of the Christian ministry, the truth of the gospel shall do its work. What though the fields are everywhere white for the harvest, and there were ample means at the disposal of the benevolent boards, without ministers in sufficient numbers, and of the right stamp, the work of Christ cannot be extended.

How shall the needful supply be secured? The methods mainly relied on are prayer for more powerful revivals; consecration by Christian parents of their sons to the gospel work; diligence in pastors and churches in seeking out suitable candidates; ample provision for educational aid, and preaching the great gospel truths with increased simplicity, constancy and fervor, so that the love of souls shall be awakened, and many a young man experience the divine constraint of Paul, "Woe is me, if I preach not the gospel!"

Now each of these methods is wise and Christian. But we are convinced that the essential condition of supply is left out of sight in the discussions and measures of the day. This we believe to be an equitable remuneration for talents employed, and labor done in this office of society; in other words, adequate pecuniary support for ministers. In an age intensely material, when talent finds abundant encouragement and reward in secular pursuits; when the passion for wealth is universal and mastering, when the commonest wants of life are vastly multiplied, and the means of respectable living are increased to a degree that formerly would have been considered opulent, there has been no corresponding advance in the salaries of ministers as a class. And it is expected that intelligent, energetic, *human* young men, because they are pious, will devote themselves to a profession relatively depreciated in honor and influence, and involving unparalleled self-denial, crushing pecuniary cares, poverty and shame. They will not do it in any great numbers. A few simple considerations will make it apparent that this is the main point on which the matter turns.

1. There is no deficiency of pious young men in the churches. Thousands of devoted, principled young men have gone forth in successive years to battle and die for liberty and practical righteousness, and have made the camp the house of God, and the bloody field the gate of heaven. Is not here material fitted for the times, and which might revive the glories and fervors of primitive evangelism? If you look through the various branches

of trade and business enterprise, you find an unusually large percentage of intelligent, pious young men. They are benevolent, exemplary, active in Sunday school, and other forms of gospel work. Our cities and large towns have their Christian associations, sustained by this class, and doing great good. Why are not these men, whose hearts burn with love of the Saviour, separated to his work? A majority of them have, probably, debated the question of personal duty in this regard. But the demands and inducements of business relatively to the ministry have been such as to warp their judgments to the side of secular engagements, or appall them by the contrast of hardship and poverty in the Master's work.

2. The method of the Lord in sending laborers into his harvest is by the urgency of Christian parents, churches and pastors. Formerly, the sacred office was held in high esteem by parents. It was a signal mark of divine favor to them and their sons if they were called to it. But now this is greatly changed. They can have no heart to ask so great a sacrifice of the children of their love and tenderness. They prefer their advancement in business pursuits, even dissuading their sons from seeking the ministry by the arguments of more experienced judgment. Churches contemn ministers. They have lost much of the sense, once cherished, of the honor and authority of the office as appointed by Christ, and a crowning gift to his church. Christian men even wickedly covet, for secular employments, the bright talents and stirring energy of young men whom the Lord has redeemed for himself. Of course, the influence of churches is not on the side of the Lord in this matter. And as for pastors, they have felt too much of the bitterness of the work, and too little of its sweets in the kindness, sympathy and just dealing, to say nothing of generosity, of the churches, to be much interested in leading their youthful brethren into the same life of trial, disgrace and debt. They cannot *righteously* encourage them to share their work. They are even leaving it in great numbers, simply because, with present salaries, and existing views in the churches in reference thereto, they find it impossible to live honestly and provide for their households, which is a paramount duty in the Lord.

3. We have said many are abandoning the profession. Many more are laid aside from *unacceptability*. This class has largely increased of late years. Thus there exists the anomaly, at first inexplicable, that, while the anxious demand comes up for more men, there is an increasing surplus of unemployed men. The principal cause of this disabling is inadequate salaries. All other and apparent causes will be found referable to this *one*, and would be largely counteracted by its removal. Ministers are, through sheer poverty, cut off from the necessary conditions of mental growth, activity and spiritual efficiency. Like the Israelitish slaves of the Egyptian tyrant, they are compelled to deliver "the tale of bricks," while the straw to make them with is withheld. Without books and periodicals, supplying them with the ripest learning and

best stimulus of their profession ; deprived of the means of recreation by travel, observation of the world, and exploration of the treasures of literature and art gathered in our large cities, and, on the other hand, subjected to the rigors and mental harassments of a base support, if even able to keep free from debt, is it to be wondered at that their sermons and pastoral ministrations should fail in growth, sympathy and power to hold the interest and affection of their people ? The only possible result is dullness, inefficiency, and a sure loosening of the ties binding together pastor and people in Christ. It is between this upper and nether millstone of increased demand on the one hand and pecuniary injustice on the other, that so many clergymen, who started with fair gifts and promise, are crushed in spirit, broken in health, so disabled and thrown aside from their work, put *hors du combat* in the Lord's battle.

It may be felt by some minds—if not felt, said—that the above views substitute *mercenary* for proper gospel motives to assume the sacred office. We reply that it is not demanded, nor desirable, that the ministerial should take rank with secular professions as a lucrative calling. It should never be sought from any worldly considerations—only from the inwrought calling of the Master to seek and save souls. When the whole church has gone after mammon, there should be at least a class of Christians who show that they are separated from the world, not following idolatrously its honors, riches and vanities, but living for a kingdom not of the world that now is. Let the ordained witnesses of the gospel of the kingdom, at least, represent on earth, amid its rivalries and maddening passions, the form, features and sublimity of a divine life. But our merciful Lord does not try his people above what they can bear. He even commands that they live honestly and provide for their own households. There is no peculiar obligation of poverty resting on ministers at the present day. There is ample means in the churches for their comfortable support. And God abundantly warns his people of their wickedness, and of his displeasure incurred, in withholding from his servants what is just and necessary for their work's sake.

So far from demanding that the sacred calling shall be made lucrative, we only assert that salaries in it, by the operation of the war, have been depreciated far below the previous standard. Rise, where it has been accorded, has not been proportioned to the hundred per cent. increase in the cost of living. As to voluntary donations—what is facetiously called "*church generosity*"—the fifty, one hundred, or two hundred dollars, in these times of enormous prices, given to justify a confessed deficiency of stipulated support, is simply insulting and dishonest. In consequence, ministers are subjected to unprecedented hardships and almost universal debt. A secretary of one of our benevolent societies recently declared that, to his knowledge, the mass of pastors in one of the older New England States were obliged to run behind one hundred and fifty to three hundred dollars for the plainest provision of their

families. This state of things has been notorious for years. Yet, not till this moment, when the crisis of the gospel cause in our country is fully upon us, has there been any serious thought to provide for it in the way of laborers. And Christians are opening their eyes with alarm, because, in such pecuniary conditions of the ministry, young men are not rushing into it. Is it reasonable to suppose they would? Does Christian principle require that they should? They see the mass of ministers suffering, and practically despised. The very members of churches who commit this injustice they see receiving fabulous incomes in the ways of business, and indulging in lavish expenditure for everything heart can want. Talents, education, labor, every way inferior, are commanding ampler remuneration in business pursuits. In the town where the writer resides, there are scores of boys and young men with no more than a common school and trade education, who, as accountants, superintendents in mills, or mechanics, are receiving a far higher average of salaries than the clergymen.

While such conditions obtain, there will be an increasing deficiency of ministerial candidates. And it is idle and hypocritical for professing Christians who are rolling in wealth to be indulging in the platitudes of the abstract question of duty. The gospel ministry is indeed by divine appointment and call. But we are told the treasure is in earthen vessels. And hence this calling is not exempted from the operation of the laws of pecuniary supply and demand that obtain in other employments. There must certainly be a reasonable prospect of a comfortable support. All that we ask is that the Christian motives have a chance to operate upon the minds of young men.

Therefore, we conclude that the remedy for the danger feared lies with the churches. And it is simple and easy. It is merely raising the salaries of their pastors, so that they shall bear some just proportion to the prices of labor in other fields, and to the expenses of living. The Lord will send more laborers into his harvest when his people show their gratitude by a liberal support of those already given.—*Selected.*

THE NATION'S DUTY TO PROMOTE THE SPREAD OF THE GOSPEL.

WE are all aware that special promises are made in the Scriptures to those who shall be instrumental in turning many from darkness, and converting sinners from the error of their ways. We ordinarily apply these promises to individuals, and expect them to be made good to the zealous minister and the self-denying missionary. Undoubtedly, the application is just, for we cannot question those who have faithfully and successfully labored in winning souls to Christ shall receive a portion of more than ordinary excellence, when the Master comes to reckon with his servants. But we know not why those promises may not be as

applicable to communities as to individuals, if communities regard God's oracles as a sacred deposit, and themselves as stewards, who must give an account of their distribution. The earth has never yet presented the grand spectacle of what might be called a missionary nation, a people who felt that the true religion was held in trust for the benefit of the world, and who concentrated their energies on being faithful in this stewardship. It cannot be said that the Jews did this, though, in spite of their frequent rebellions and lapses into idolatry, they were the salt which prevented the complete decomposition of the moral world, and the light which alone relieved the dense moral darkness. It cannot be said that we ourselves have done this, whatever the efforts that have of late years been made for translating the Scriptures into various languages and conveying them to the various districts of the globe. There has been nothing which has approached to a national recognition and a national acting on the recognition that God has made this land the depository of his word, in order that we might employ those resources which an unlimited commerce places at our disposal, in diffusing that word over the enormous wastes of paganism. *It is not by the endeavors and actions of private individuals that the national stewardship can be faithfully discharged.* A nation must act through its governors; and then only would the nation prove its sense that the oracles of God had been deposited with it in order to distribution through the world, when its governors made the conversion of the heathen one great object for which they legislated and labored.

In this manner would a Christian state occupy the same position amongst nations as an affluent Christian amongst the houses and hamlets of a distressed neighborhood. Just as the individual counts it his privilege and business to communicate of his temporal abundance to the inmates of surrounding cottages, so would the state count it its privilege and business to communicate of its spiritual abundance to the ignorant in surrounding territories. And however little ground there may be for hope that any Christian state will step forward and take to itself a missionary character, we may be sure that the absence of all national effort to disseminate revelation is offensive in God's sight, and must sooner or later provoke retribution. The Bible is not given to a people exclusively for their own use. It is the food of the whole world, the volume from which whatever is human must draw the soul's sustenance. And no more right have a people to keep this book to themselves while thousands in other lands are worn down by moral famine, than they would have to hoard the earth's fruits if their own wants were supplied and the cry of starving multitudes swept across the seas.

Neither would the faithful discharge of the stewardship be without its reward. Scripture affirms that it is for the advantage of a people that there have been deposited with them the oracles of God. We may conclude, therefore, that in acting on the principle that the oracles are held in trust for the benefit of the world, a people

would secure the recompense graciously annexed to the laboring to extend the kingdom of Christ. Who indeed, that remembers that we live under an economy of strict retribution, and that nations can be dealt with, as nations only, on this side of eternity, can doubt that the faithful discharge of the national stewardship would be the best means of advancing and upholding our national greatness?—*Selected.*

LETTER FROM THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

It gives us pleasure to lay before our readers the following letter addressed by the General Assembly of the Free Church of Scotland to the various Presbyterian bodies in this land, forwarded through Rev. S. Bowden, late Clerk of Synod. The postscript of the introductory note by the principal clerk of the Assembly, presents the peculiarly gratifying fact that our position in regard to slavery is understood by that venerable body, and of course that we are not included in the remark respecting "the divergence of sentiment and action" formerly existing between the Assembly and the Presbyterian bodies in this land.

T. S.

FREE CHURCH OFFICE, NORTH BANK ST., EDINBURGH, June 30, 1865.

To the Clerk of the Synod of the Reformed Presbyterian Church in North America :

DEAR BROTHER IN CHRIST—Herewith I have the pleasure of transmitting to you, for the Supreme Court of your Church, an address from the General Assembly of the Free Church of Scotland.

Allow me to request the favor of your having it brought under the notice of that Court in the manner most agreeable to its forms and practice.

Believe me, dear sir, with Christian regard, yours truly,

H. WELLWOOD MONCRIEFF,

Principal Clerk of the General Assembly of the Free Church of Scotland.

P. S.—The General Assembly of the Free Church of Scotland are quite aware of the position which the Reformed Presbyterian Church has always taken up against slavery, but it was deemed desirable to send the same address to all the churches alike.

H. W. M.

To the Synod of the Reformed Presbyterian Church in North America :

DEAR CHRISTIAN BRETHERN—We take advantage of the meeting of our General Assembly, at present convened, to greet you cordially in the name of the Lord. We feel constrained to do so in consequence of the singularly momentous character of recent events in your country, and of their mighty influence on your respective churches. It may be premature to say much, as the echoes of war have scarce yet died away and the future may be, in other ways, as eventful as these four years of conflict; but, without anticipating Providence, we have a plain Christian duty to discharge in consequence of what falls already within the province of history.

God has assuredly been speaking to your country by terrible things in righteousness. The plowshare of war has gone deep into the souls of your people. You have been long familiar with scenes of bloodshed such as the world never saw before, and we pray God, if consistent with his holy will, it may never witness again. But, even in this respect, good has come out of evil; for the agony and ruin of war have opened up to you many new fields of Christian philanthropy. We refer in particular to the work of your "Christian Commission," with its rich provision for the temporal and spiritual wants of your soldiers and sailors; and we hope that all churches shall profit by this noble exhibition of Christian love, in a singularly arduous and self-sacrificing sphere of labor.

We have special pleasure in referring to the sympathy lately awakened on behalf of America among all classes in Britain, by the assassination of your great and good President; and we adore the Most High, who has thus turned one of the blackest crimes of our age into a means of softening down asperities of feeling, of correcting grave misunderstandings, of fusing the hearts of nations in love; above all, of calling forth in full measure the prayers of Christ's people on this side of the Atlantic on behalf of your sorely stricken land. We rejoice that your country is to have rest from war, and that the restoration of peace is to be followed by the abolition of slavery. No words could better express our views than those of your lamented President, written in April, 1864: "I claim not to have controlled events, but confess plainly that events have controlled me. Now, at the end of three years' struggle, the nation's condition is not what either party or any man devised or expected. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the North, as well as you of the South, shall pay fairly for our complicity in that wrong, impartial history will find therein new causes to attest and revere the justice and goodness of God." The divergence of sentiment and action formerly existing between you and us as to this question thus ceases, and we give the glory to Him who is righteous in all his ways and holy in all his works. As there is really nothing now to prevent a complete and cordial understanding between the British and American churches, we take the earliest possible opportunity of giving utterance to this conviction and desire of our hearts. Our prayers shall rise with yours to the throne of grace, in asking for your rulers and your people all heavenly wisdom in dealing with one of the weightiest social problems ever presented to any country for solution. We shall watch with the liveliest interest the future history of the negro race within your borders; and you have our best wishes for the success of every scheme bearing on their temporal and spiritual welfare. We are by no means forgetful of our former share of national guilt as to negro slavery, and it would ill become us to judge you harshly or unadvisedly. But it is right and proper that we should encourage you by our British experience—for the abolition of slavery in our West India islands removed a great stum-

bling-block out of our path—it led to a marked quickening of the public conscience, it gave our country a far higher Christian place among the nations, and it enabled all the churches to proclaim with fullness and sincerity, the gospel of salvation through Him who came to undo the heavy burdens and to break every yoke. We have no doubt that your churches will be ready to follow where Providence now points out the way.

As the General Assembly of the Free Church of Scotland, we have every cause to reciprocate sentiments of brotherly kindness and charity toward members of the same Presbyterian family with ourselves. We must all feel the necessity for closer fellowship between churches that have a common language, a common ancestry, a common faith. Presbyterianism would thereby become vastly more influential for good. It would bulk more largely in the eye of Christendom, and every section of our ecclesiastical commonwealth would get enlargement of heart by partaking of the heritage of truth and grace common to all. We beg to add that the greatest advantage would follow from the occasional visits of accredited deputies from your churches to us and from us to you. We have much to learn from your varied schemes of Christian usefulness in dealing with a state of society so different from ours; and we know, from the testimony of Dr. Duff and many others, that in the field of heathenism there are no missionaries of more truly apostolic spirit than those sent forth by the churches of America. You, on your part, might also find it not unprofitable to study the working of Presbyterianism in Scotland, fragrant as our beloved country is with the memories of the martyrs, and earnestly contending, as she still does, for the faith once delivered to the saints. We must not forget, however, that there are other churches beyond the circle of Presbyterianism, with which we desire to cultivate a spirit of concord, and from the field of whose experience we seek to gather like precious fruit. Let us all provoke one another to love and to good works. Let us strive, as in the fire, to prevent at any subsequent time, the possibility of estrangement between our respective nations. Let us pray that the same blessed spirit, poured down so largely on your land during the period of your revival, may become the living bond of unity and peace between us. And let us ever realize the solemn fact that, humanly speaking, the Christian interests of the world hang mainly on the efforts put forth by Christ's people in Great Britain and America.

And now, dear brethren, we beseech the God of all grace to overrule these shakings of the nations for the upbuilding of that kingdom which cannot be moved; and we affectionately commend you to Him who will give strength to his people, and who will bless his people with peace. For of him, and through him, and to him, are all things—to whom be glory for ever and ever. Amen.

Signed in name and by authority of the General Assembly of

the Free Church of Scotland, at Edinburgh, the thirtieth day of May, in the year one thousand eight hundred and sixty-five, by

JAMES BEGG, D. D.,

Moderator of the General Assembly of the Free Church of Scotland.

BOARD OF EDUCATION.

THE Board of Education met in the College Hall, Northwood, September 6th, 10 o'clock, A. M.

Diligence, earnestness and great unanimity characterized every session of the entire proceedings. The Board had attended a meeting of the citizens on the preceding day, at which the following resolutions, presented by Rev. W. Milroy, were heartily and unanimously adopted:

Resolved, 1. That the present condition, and the educational wants, intellectual, moral and religious, of the late slaves and colored people of the South and of the whole country, *ought*, especially under the existing state of public affairs, and the opportunities afforded by the altered relations of the *freedmen*, to awaken the interest, engage the attention, and call forth on their behalf the earnest efforts of the friends of humanity, and justice, and of Christian philanthropists and true patriots everywhere throughout our land.

2. That the above resolution truly expresses the feeling and deliberate judgment of the vast majority, nay, the entire mass of this community.

3. That we, who are members of the Reformed Presbyterian Church in this vicinity, heartily approve of, and endorse the action taken at the late meeting of Synod in Utica, with a view to the elevation and improvement of the class above referred to, as well as to supplying a felt want in our own church.

4. That should the Board of Education, in the discharge of the high trust committed to their hands by Synod, see meet to locate the proposed institution in this place, we assure them we will extend to it a hearty welcome; and further pledge ourselves unitedly to co-operate in doing all in our power for its encouragement, support and prosperity in the faithful execution of its prescribed functions and declared objects, as an institution of the Reformed Presbyterian Church.

At a subsequent meeting, some of the leading citizens pledged themselves to make a strong effort to raise, in this community, the entire amount necessary to place the college in the hands of the Board free of debt.

Of important business transacted, the following is of public interest:

1st. The institution is located in Northwood, on the condition that the \$1,300 required be raised in this community.

2d. It is to be a church institution for the education of youth of all colors of both sexes, and with special view to the help and encouragement of the youth of our own church.

3d. The Board resolved to prosecute with energy, and as far as the funds for this purpose will admit, the education of colored youth of fair talents and encouraging piety.

4th. A fourth item was the election of professors. The following were appointed, viz : Rev. J. C. K. Miligan, Rev. N. R. Johnston, Prof. J. R. Newell and Mrs. Rosamond Johnston. No principal was chosen, and a full allocation of the professors' chairs has not been made.

5th. In addition to the agents already appointed and announced by circular, the Board appointed the following, viz : H. P. M'Clurkin, to travel and solicit funds in the Philadelphia, New York and Rochester Presbyteries ; T. P. Stevenson, in the Pittsburgh Presbytery ; J. S. T. Miligan, in the Lakes, and J. L. M'Cartney, in the Iowa and Illinois Presbyteries. The brethren already announced as agents in their Presbyteries are expected to co-operate with these special agents in holding public meetings, making addresses, &c., &c.

6th. The Board advise Rev. A. M. Milligan to remain in Europe as their agent during the winter months, if he meet with encouragement, and request the Board of Missions to take steps for supplying his pulpit during his absence.

7th. The last item was directing an

APPEAL TO THE CHURCH FOR FUNDS.

BRETHREN—The Board, after earnest prayer and protracted discussion, unanimously agreed to locate the institution in Northwood. The people of the vicinity pledged their support and co-operation in this work, and exhibited unexpected unanimity among themselves. An able and experienced corps of instructors has been chosen, and now we appeal to you for help in this great work to which the Synod has called us. The want of a proper appreciation of the value of education in many parts of the church, the increasing scarcity of ministerial laborers, and the great fields, North and South, now opening up, and white for the harvest, loudly and pressing call for the support of such an institution.

Are there not men in the Reformed Presbyterian Church and out of it, who will esteem it equally a privilege and a duty to endow a professorship in the institution ? Are there not others who will cheerfully make large bequests for the education of white and black ?

Seldom, if ever, has our church been under such favorable circumstances for success in such an enterprise. Shall our hopes be disappointed ?

September, 1865.

H. P. M'CLURKIN, *Chairman pro tem.*

J. L. M'CARTNEY, *Secretary.*

Contributions are to be sent to James Brown, Box 2,595, Cincinnati, Ohio.

BELLECENTRE, OHIO, Sept. 12, 1865.

Messrs. Editors—Our proposed efforts for the thorough education of colored youth, meets with hearty approval everywhere. We will experience no difficulty in securing as many of the right kind as we can educate.

The following extracts from letters received, show how the matter is regarded by those who have charge of the freedmen. J. L. M.

"WAR DEPARTMENT, WASHINGTON, August 28, 1865.

"MR. J. L. M'CARTNEY: *Sir*—Your letter to Maj. Gen. Howard, of the 24th instant, was received yesterday. The General desired me to write to you that he highly approved of your undertaking and will be glad to give you any assistance in his power. He thinks you will have no trouble in obtaining suitable boys, if you apply direct to the superintendents of schools that will be appointed by the State Commissioners. These superintendents having charge of all the schools will be able to easily select boys of ability.

"The circulars if sent will be forwarded to the Assistant Commissioners.

"Very respectfully, your obedient servant,

"H. M. STINSON, *Brevet Major and A. D. C.*"

"WAR DEPARTMENT, NASHVILLE, TENN., Sept. 8, 1865.

"J. L. M'CARTNEY, Bellecentre, Ohio:

"*Dear Sir*—Yours enclosing circular to Gen. Fisk, is referred to me for answer.

"In reply allow me to say we most heartily commend your laudable undertaking, and with proper energy and management we see no reason why you may not be eminently successful. Certainly, such institutions are much needed.

"It is the design of the educational department of this Bureau to organize normal classes at all available points in the entire Department. These are intended to supply as fast as possible the immediate demand for colored teachers, and in the end to culminate in normal schools for colored people of the South.

"I expect to start in a short time on my official visits to all the schools and school districts in the Department.

"If I had a few copies of your prospectus, &c., I might be able to send you a few pupils. If you see proper to entrust the matter to me, I will endeavor to put it in such hands as will discharge the duties faithfully.

"Address care of General Fisk, and much oblige yours, &c.,

"JOHN OGDEN, *Superintendent Ed'n. & F. S.*"

THE SECOND ADVENTISTS.

FAIRGROVE, TUSCOLA CO., MICH., Aug. 22, 1865.

MESSRS. EDITORS.—I came here two weeks ago by order of our Presbytery, on a domestic mission. I found the community all in a ferment with the leaven of the Millerites, or Second Adventists. Four miles from this, in the village of Watrousville, they have set up a large, commodious tent. It is sixty feet in diameter, and will seat a large number of persons. Here are three preachers. They hold meetings every night, and are found in the tent through the day studying or conversing with all that come to them. Their views are extremely wild. They maintain that Christ, although superior to all other creatures, is still a created being. They deny the immortality of the soul, claiming that it dies, and is raised again with the body. Indeed they are materialists of the grossest kind, for they think that the image of God, in which man is created, is the figure of the body. They keep the seventh day for

the Sabbath, and maintain that there is no salvation without it. They acknowledge that they have been mistaken in setting a day for the end of the world; but they expect it soon—in this generation at least. When Christ comes the righteous will be raised; after a thousand years, the wicked will be raised to be punished. This will be by fire, which will annihilate them.

At the request of one of our people they gave me permission to occupy their tent a week evening, to prove the immortality of the soul, on condition that we would come the next evening to hear the answer. I spoke an hour and a half and my opponent spoke two. He claimed that the word soul meant only life; that the spirits of just men made perfect, in Heb. 12, meant Enoch, Elijah and Moses: that Is. 57 : 1 meant rest in the grave; and the promise to the thief on the cross, refers to the resurrection.

Strange as their views are, they make progress. It is about four years since they assumed the form of a denomination, yet now they claim forty-seven churches and twenty thousand members in the United States. They have missions in all the Northern States, also in England, Ireland and Italy. Their success is owing partly to the novelty of their various doctrines, which commend themselves to all the lovers of change, partly to their zeal in carrying on their missions regardless of cost, and partly to the carelessness of the orthodox, who, when the enemy is coming in like a flood, take little pains to lift up a standard against him. My principal object in writing is to admonish our ministers to preach frequently on the spirituality of God, the divinity of Christ, and the undying nature of the soul; also on the change of the Sabbath. They are plentier in Michigan than in any other State. They have a publishing house in Battle Creek, in this State, where they issue various publications, which their preachers have ever on hand for sale. They have published one work of J. W. Morton's on the Sabbath. He is now in connection with the Seventh Day Baptists. They are non-combatants. All of their members who went to the war were promptly suspended. However, they had no sympathy with the South.

B. M.

KANSAS MISSION.

OLATHE, JOHNSON Co., KAS., July 13th, 1865.

To the Central Board of Missions:

With interest we read of the progress of missionary work throughout the Church, and observe the efforts made to spread her influence where already established. To your many readers we may also say, that our prospects in Kansas are still quite encouraging.

Since our last to the Board we have visited north and northwest of this; and in Brown Co. we find Mr. Samuel Crozier, a

Covenanter, with a large family, and also other adherents to our body; in Atcheson Co. we find Mr. Wm. Gillin, a young man, raised a Covenanter in Rev. Toland's congregation, Antrim Co., Ireland, with his young family. Most of those I have visited, who are in any way inclined toward the Covenanting Church, express a willingness to remove to this or to any other place in Kansas, where regular ordinances are likely soon to be secured. To those removing to this State we will recommend two localities—one in Jefferson Co., west of Leavenworth 18 miles, where Mr. John Downie resides, and which was spoken of in last November number of this magazine (which see). To those desiring a beautiful, fertile, healthy country, with excellent market at hand, no better need be desired: the only material objection to either of the localities referred to is, that timber is by many not considered sufficiently plenty. The other is this, in Johnson Co., which was described in last October number. Since that time the number of Covenanters here has fully doubled. They have already petitioned the Illinois Prebytery for an organization, for the dispensation of the sacrament, and for the moderation of a call, which petition was granted, and the matters are to be attended to in September.

I may also say that these brethren are making an effort to build a place of worship, and this is indispensable to our success. We have for some months worshiped half the time in the Masonic Hall, in Olathe, but this is quite insufficient to accommodate a continually increasing audience. Last Sabbath our services were held in the soldiers' barracks, the use of which is promised us from this time forth, and this will afford us room enough, if not the best of accommodation, and the use of it is offered us with good will. After the forenoon service last Sabbath, an old soldier, the colonel of one of the Kansas regiments, remarked to me as he leaned on his crutches, "If your people will build a church in Olathe, I will give them as much ground as they want for it upon that rise, and one hundred dollars besides;" many others have offered us aid to build a church in the village.

But I can tell you more respecting this and other things in future.

Yours, in the work of Christ,

W. W. M'MILLAN.

THE INDIANAPOLIS MISSION.

DEAR BRETHREN—By the divine blessing, encouragement and liberality of the congregations which I have visited, our church building in the city of Indianapolis is now under contract. Dr. J. T. Boyd has, by *written article*, bound himself to complete the building for \$500 less than the lowest bidder we could find in the city. If additional funds are *promptly* forwarded, the house is to be ready for occupancy before winter. The spirit and *liberality* of

the Cincinnati congregation, *exemplified* by others, will more than do the work. That noble little congregation of about thirty members, gave us, *most cheerfully*, not only their earnest prayers, but \$130 of the substantial evidence of real, *heartfelt* Christianity. If all other congregations will, according to their number, and their prosperity, "do likewise," our mission will, *no doubt*, be a complete success. Earnest prayer and cheerful liberality will always secure the divine favor, and the divine efficiency; and in answer to your prayers, brethren, the Lord will, as he has promised, most assuredly do the work, and we will *soon* have a house erected for his worship, and a congregation organized to give praise to his name. Let no one *be afraid* to contribute. The whole premises are already *legally* secured to the congregation when organized, or the Board of Home Missions, if an organization cannot be effected. Let all subscriptions and all contributions be sent to Dr. J. T. Boyd, Box 858, Indianapolis, Indiana, soon as possible.

Yours in fraternal affection and covenant bonds,

JOHN CROZIER.

WASHINGTON MISSION.

THE Central Board of Missions, from facts laid before them by Rev. J. M. Armour, Superintendent at Washington City, believe that it will greatly facilitate the missionary cause there to procure a lot and build a house for the accommodation of those engaged in the mission. The principal facts are, that boarding is enormously high, and comfortable boarding, convenient to the school, cannot be obtained on any terms. It is next to impossible to get a house; rents are extravagant. On the other hand, the price of a lot and the cost of erecting a building would be comparatively small. From a careful estimate, it is ascertained that the whole would be covered by a sum not exceeding eighteen hundred dollars.

Unless something be done to meet the increased expense, the salaries of the persons employed must be raised. With the present salaries they could not keep out of debt. As a matter of economy, we are satisfied that to build a house is the wiser plan. But the Board do not feel at liberty to use the funds in the hands of the Treasurer for that object. They determined to lay the matter before the church and act as the result may warrant. In the meantime the Board proposed to raise one-third of the sum in their own immediate vicinity, and intimated this to brethren in Philadelphia and New York, with a request that in those cities and neighborhood the other two-thirds be raised. They are awaiting the action of the brethren in those places before they proceed in the matter. So soon as a favorable response is given to this application, the Board will proceed to procure a lot and build. Winter is approaching, and it is important that if anything is done it be done

soon. Will not some of the brethren in the above named cities or elsewhere, give us assurance that the money will be raised.

By order of the Board. THOS. SPROULL, *Chairman pro tem.*

SELECTIONS.

SABBATH OBSERVANCE IN PARIS.—Another movement is taking place toward the better observance of the Sabbath in Paris. The women employed by shop-keepers dealing in fancy goods have addressed an appealing letter to their employers for the day: "This day of rest, as necessary in a moral as in a physical point of view, will (they say) tend to increase the zeal of the employees for the interests of their masters. Being persuaded that their request will be generally approved by you, they venture to hope that you will be pleased to grant it."

JEWS AT THE CRYSTAL PALACE BIBLE STAND.—A short time ago a *fete* was given at the Crystal Palace to a large body of Jewish school children. It was in honor of the recent marriage of a daughter of Baron Rothschild. All these children passed the Palace Bible stand, and were permitted to take portions of the Old and New Testament from the hand of Mr. A., who for several years has been engaged in this work, and does his work with prayerful earnestness. Not long since the writer visited the stall, and found in the forenoon fifty Jews had accepted copies or portions of the New Testament. Only one of these showed any bigotry. One purchased for himself both the Old and New Testaments.—*British Messenger.*

OBITUARIES.

DEPARTED this life, in the 66th year of her age, in Fairgrove, Michigan, Mrs. SARAH KIRK. She was the mother of ten children, all living and grown up. She was raised in the Synod of Ulster and resided in the county of Antrim. In 1840 she and her husband, who survives her, acceded to the Reformed Presbyterian Church of Ireland, under the pastoral care of Mr. Dick, in Kellswater. She enjoyed his ministry better than twenty years. Three years ago the aged couple emigrated to Michigan for the sake of their numerous family, some of whom had preceded them. In the backwoods the lack of the ordinances was her great trouble. Her strength was but feeble, yet her hands were ever busy. Her mind was but weak, yet her spirit was ever devout. One of the neighbors told me that one Sabbath evening he met her on the way, as she returned from milking. In answer to some remark she made about the sanctity of the Sabbath, she said that she knew some men who were particular about the Sabbath, and yet they would overreach in a bargain. "Ah! yes," she replied, "good men are not perfect. The flesh lusteth against the spirit." He said the remark made a deep impression on

his mind, and he would not soon forget it. In two short weeks from that time she was gone where "the wicked cease from troubling, and the weary are at rest." She loved the Sabbath, and it was the day of her deliverance. She was comparatively a stranger in the place, yet great numbers showed their respect by attending her funeral. "A good name is better than precious ointment, and the day of death, than the day of one's birth." B. M.

DIED, of bronchial consumption, on the 23d February, 1865, at the residence of her parents, at Randallstown, Baltimore county, Maryland, Miss MARGARET RUSSELL, eldest daughter of John and Mary Ann Russell, aged 26 years, 7 months and 5 days.

The deceased was naturally of a feeble constitution. Her long and painful affliction was borne with resignation, for she "knew on whom she had believed," and the hope she had of a blessed immortality through a kind Redeemer, afforded at all times true comfort and consolation. Born of pious parents, educated under their tender care, she made an early profession of her faith in her Redeemer, in the Reformed Presbyterian Church in Baltimore, then under the ministry of the Rev. John Crawford. Her life was short, but long enough to "answer life's great ends." Her death though sudden and at the time unexpected, found her willing and ready to render back that which had been given. Purity, filial affection, love to God and his people, were characteristics of her life, her death giving evidence that she possessed a faith that to her, would soon "be swallowed up in vision," and "a hope that could never make ashamed." She died as she had lived, the friend of Christ, and has been taken, we believe, "to dwell with him forever." COM.

DIED, in Allegheny, July 9, 1865, Miss MARTHA AIKIN, a member of the Reformed Presbyterian congregation of Pittsburgh and Allegheny. In her life and at her death the deceased gave comforting evidence that God had made with her an everlasting covenant. Her death, which was after a short illness, cast a gloom over the circle of Christian friends of which she was a highly esteemed member. Let them improve the warning to be ready to depart when the Master calls.

BOOK NOTICES.

PRINCETON REVIEW.—The articles in the July number are: 1. Early History of Heathenism. 2. Arabia. 3. The Revised Webster. 4. The First Miracle of Christ. 5. President Lincoln. 6. The General Assembly.

SABBATH SCHOOL PSALMODIST.—We do not feel competent to decide on the merits of this selection of tunes, chants, &c. Many of them are entirely new to us, and we miss some of our old favorites. The book is neatly got up, and we doubt not will be well received in the churches that sing the Inspired Psalms.

A DEFENSE OF O. S. COVENANTERS, as Dissenters from the Government of the United States. By Rev. David S. Faris, Sparta, Illinois.

To those who have not seen this "Defense," we say, get it and read it. It exposes a marvelously mean attempt to put an opponent on disadvantageous ground in a debate, in order to get the

victory. The doughty champion who agreed to discuss the subject with Mr. Faris, seems, like General M'Clellan, to have more confidence in strategy than in fighting. His manœuvering at the start, manifested a want either of confidence in the righteousness of his cause, or in his ability to maintain it, or both. The pamphlet is valuable for the plain, straightforward way in which it exhibits our distinctive principles.

PRAYING, THE LAW OF CHRIST'S KINGDOM. An address delivered before the Alumni Association of the United Presbyterian Theological Seminary at Xenia, Ohio. By Rev. J. P. Lytle.

With much in this address that is worthy of commendation, we discover a serious defect. The idea throughout it is that the church is the whole of Christ's kingdom. There is no reference, that we have noticed, to that moral kingdom that shall be established in the earth when the kingdoms of this world shall have become our Lord's and his Christ's. The progress of that kingdom, through all its phases, under the providence of the Mediator, until all the nations of the earth shall have become its subjects, would be a grand theme. To discuss it would be to write a new history.

CALLS MODERATED.—In Monongahela congregation a call has been moderated for J. W. Sproull; in Maquoketa congregation, a call for D. H. Coulter; in 3d Philadelphia congregation and in Pine Creek congregation, calls for R. J. Sharp; in Muskingum and Tomika congregation, a call for J. C. K. Farris; and in Olathe congregation, Kansas, a call for Rev. W. W. M'Millan.

IN consequence of several calls to be presented at the fall meetings of Presbytery, which would likely change any distribution of supplies that might be made, the Board of Domestic Missions has deferred making the distribution until the result of the calls is known.

NOTICE TO OUR SUBSCRIBERS.

WE send in this number the Prospectus of the contemplated Weekly Paper. Some friends of the measure have made liberal offers. We respectfully request our friends to show the prospectus to their neighbors, and use their influence to induce them to subscribe. We are persuaded that there are many persons not in the communion of our church who take an interest in the movement to amend the Constitution, which it is one object of the paper to advocate. Let them have the opportunity of subscribing to the paper. Returns should be made as soon as possible. No money need be sent till our purpose to issue the paper is made known.

EDITORS.

ACKNOWLEDGMENTS.

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COMBINED SERIES.

VOL. III.—No. 11.

THE
Reformed Presbyterian
AND
Covenanter.

NOVEMBER, 1865.

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THOMAS SPROULL,
JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

"Whereof 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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~~Our~~ Subscribers to the Magazine, who design to take the Weekly Paper, need not send their names, as we will send the paper to all who do not direct us otherwise. In the meantime we hope good use will be made of the Prospectuses sent out last month, by obtaining additional subscribers. We have already received from various quarters encouraging returns.

~~Our~~ Thursday, the 23d of November, is the day of Thanksgiving appointed by Synod.

THE article on Dealing Honestly with Ministers, has been on hand for some time, which will account for its allusions to the war being a little out of date. This does not, however, affect the facts and arguments, which elders, deacons and members of congregations should ponder.

T H E

Reformed Presbyterian and Covenanters.

VOL. III.

NOVEMBER, 1865.

No. 11.

"THE POWERS THAT BE."

COMMENTATORS with scarcely an exception expound the first seven verses of the thirteenth chapter of Romans, as prescribing the duty of Christians to the Roman Government. "The powers that be," were the existing civil authorities, to which, irrespective of their moral character, every soul was commanded to be subject. There never was a worse government than that under which those lived to whom the epistle was addressed. Nevertheless, because it was an existing power ordained of God, they must obey it for conscience sake. To resist it would be to resist the ordinance of God, and they who would do so should receive to themselves damnation. It necessarily follows that the existence of a government, and not its moral character, is that which gives it a claim on the allegiance of Christians.

The view taken of this subject by Reformed Presbyterians, is that a civil government must have the moral qualifications laid down in the Scriptures, in order to be recognized as of divine ordination. They have shown on critical and exegetical grounds, that the passage referred to above, demands a very different interpretation—that the moral character of governments to which subjection is to be given, is defined, and that those that are without that character are not ordained of God. "Let every soul be subject to higher powers; for it is not a power if not from God, and those that are powers are ordained of God—for the rulers are not a terror to the good works, but to the evil." ver. 1, 3.*

It is not our design in this paper to reproduce and elaborate the arguments by which this exposition is supported. We propose, however, to subject the principle involved in the common interpre-

* We have rendered this passage literally, omitting the article before "higher powers," and restoring it before "rulers." This leaves without support the sentiment that by the "higher powers" and "rulers," the Roman Government is meant.

tation to a practical test. To this there can be no reasonable objection. Any view of the teachings of the Bible that involves in practical inconsistencies, is erroneous.

The question of reunion is now agitating the churches that were rent asunder by the rebellion. In the North the point of interest is, "On what terms shall those who aided in the establishment of the Southern Confederacy be received back to fellowship?" This has proved to be a difficult question. Many Christians in the North feel a strong opposition to fraternize with those who were instrumental in bringing on the late terrible war. In their judgment, aiding in the rebellion was a grievous crime, which should be visited with ecclesiastical censures. This seems to be the judgment of all whose minds are not influenced by party predilections.

But if the common view of what constitutes legitimate civil authority be correct, it will be difficult to convict those in the South who aided in the rebellion of any fault requiring censure. They were doing only what the Scriptures enjoin. They were subject to the higher powers. They were taught that those who resist any civil authorities that are over them, resist the ordinance of God, and should receive to themselves damnation. While the work of secession was in progress, they were, it is true, resisting the higher powers of the U. S. Government, but after the organization of the Confederate Government, it became to them the existing power to which they owed subjection for conscience sake.

The case looks like a hard one. Christians in the South seemed to be so shut up that resistance to some higher power was unavoidable. If they went into the rebellion, they resisted the Federal Government; if they opposed the rebellion, they resisted the higher power of the Confederacy. They could not be in subjection to two powers that were warring with one another; and yet if they resisted either one or the other, they resisted the ordinance of God, and received to themselves damnation.

Is there not just ground to suspect the correctness of the interpretation of Scripture that goes to establish a principle which in its application is beset with such difficulties? Truth is always consistent with itself; error involves in contradictions. The passage to which we have so often referred, does not teach the slavish doctrine of passive obedience to every higher power. It exposes the Bible to reproach and ridicule, to represent it as requiring Christians to submit to immoral governments, because they are the ordinance of God. It is an infringement on the rights of those whom Christ has made free, to enjoin on them obedience to a government, without allowing them the privilege of testing by the law of God its right to command. Common sense and common justice are outraged by such unreasonable requirements.

We know that it is denied that the Confederacy was at any time a higher power in the sense of the epistle. But on what ground? Was it not a civil organization, possessing all the attributes of a government? In what was it lacking that is essential to the constitution of a nation? It will perhaps be said in reply, that it was a

wicked conspiracy against the life of the nation. But admitting this to be true, it is of no weight. The first principle of the assumption which we are opposing, is that moral qualifications have nothing to do with a nation's right to command, and the people's duty to obey. Remember they are the powers that *be*—not that *be good*, that are the ordinance of God. The Confederacy, notwithstanding its sin of attempting to destroy the Republic, was one of the powers that be. Nor will the fact that it proposed to make slavery perpetual, put it out of this category. Bad as all this is, it is no worse than the tyranny and idolatry of the Roman Government.

Suppose the seceded States had succeeded in sustaining themselves, and the independence of the Confederacy had been acknowledged by our government; would they then have become the ordinance of God? We presume it will be said, that they would. Then the divine ordination depends on the issue of the conflict of arms. This would be like the "wager of battle," by which the victor was declared to have the right on his side. It would represent the Most High as looking on during the struggle, prepared to stamp with the seal of his approval the insurgent power so soon as it had won its independence. This is no caricature. But in what an aspect does it exhibit the government of Him who is "righteous in all his ways and holy in all his works?"

These assumptions of what constitutes legitimate civil authority, have done, and are still doing, great harm to the interests of liberty, righteousness and religion. It would seem to be necessary that power in the hands of fallible men should be under the most rigid restraints to prevent its abuse. What more hurtful to human welfare than to bind subjects under the strongest sanctions to obey their rulers, and leave the rulers free from all obligation to any higher authority? It is strange that the religious part of the nation have not long ago seen in what jeopardy such an adjustment of matters puts their most precious interests. We trust that the difficulty found by those churches that were ruptured by the rebellion in settling the basis of restored unity, will lead them to trace out the source of that difficulty, and have it removed. This can be done only by going back to Bible principles, and denying the claim to be of divine institution, to any civil organization that is not professedly in subjection to divine authority and constituted in accordance with the divine law. Tried by this standard, the Southern Confederacy will be seen to be a most wicked usurpation, and those who were instrumental in erecting it chargeable with high crimes against both men and God. And if in the process it should be discovered that our own Government is also lacking in these indispensable requirements, the gain would be still the greater, as it would lead to earnest efforts to remove the cause of the judgments which God has sent on us. On no subject is there more need of light than on that which relates to the attributes required in civil government to give it a legitimate claim on the conscientious subjection of Christians, and on no subject do men generally believe they are better informed. Adopting without examination the cur-

rent opinion that "the powers that be" mean the existing government, they give themselves no trouble to inquire into its moral character, and see no necessity for efforts to make it better. The time we are sure will come, and we hope that it is not far distant, when to "the rulers who are not a terror to the good works, but to the evil," obedience for conscience sake as to the ordinance of God will be rendered, and all others will be treated as usurpers—resisting the ordinance of God, and trampling on the rights of men.

T. S.

EDITORIAL CORRESPONDENCE—LETTER III.

BELFAST, July, 1865.

It was after 10 o'clock, P. M. when the train stopped at the Belfast station, but it was still light enough to see most objects quite distinctly as the car was driven rapidly through the city—more than a mile from the east to the west side. This is one of the things that appear strange to one who comes from another country and lower latitudes. The sunlight for some weeks does not entirely disappear. It is twilight from a little while after 10, until between 1 and 2 o'clock, A. M.; but not perfectly dark at any time. Some time required to become accustomed to this. You pass through the business streets, and wonder why the stores are closed, and the pavements are almost deserted, while it is still quite light. Look at your watch, and you will find it 9 o'clock.

Improvement has been going on in this city upon a large scale for some years past. New streets have been formed—long, wide, with large and substantial buildings, since 1848. This has been accomplished partly by removing many small and worthless tenements in various places, thus clearing the ground for better ones, and partly by extending the city west, east and north. The streets are not paved, as with us, but Macdamized. This has its advantages, particularly as it furnishes a much smoother surface for vehicles, and is less noisy than the solid stone; but it is expensive to keep in repair, and in fact, hardly noisy enough, at times, to give the foot passenger warning of the approach of one of the multitude of cars which are constantly flying about in all directions. These cars are peculiar, I believe, to this island. They are generally a sort of box on wheels, about three feet in height, with a seat, on each side of which the lid of the box forms the back, beneath which is a foot board hanging over the wheels—all running lengthwise of the car; so that the occupant of the seat either twists his neck or body considerably, or rides with the side before him. There is a seat in the front and centre for the driver, who generally, however, as I have observed, sits upon the right side of the car, and drives in that awkward position. Some of these cars are very elegant, if owned by gentlemen of means. Those for hire are generally of a very common sort, and the horses at-

tached to them rather uncommon—thin and bony. All are driven quickly, and sixpence, or at most a shilling, will pay your way nearly anywhere in the city.

The harbor has been greatly improved. Seventeen years ago the channel was tortuous and narrow; the great part of the bay was left bare at low tide; consequently all vessels of any size, even the steam packet, were compelled to regulate their times of sailing by the state of the tide. This has all been changed. The channel has been straightened and deepened, and many vessels are now enabled to set out or enter at all tides. This has been a great benefit to Belfast by facilitating its commerce, which is just now in a highly prosperous condition, and still increasing. As is well known, the linen trade is one of the principal sources of wealth to this city, and this trade has been, to a very large extent, benefited by the war in our country; linens replacing cottons. I add that the same result has of course followed in the case of the agriculture of Ireland, where flax has long been a staple.

In a word, this city is now the commercial metropolis of the North of Ireland; and will soon, if no convulsion disturbs the peace of the island, become its metropolis. This is all encouraging as to the future of Protestantism here, as it is not without immediate interest in reference to the object of our mission.

But what of the future of Ireland? It is a hard question to answer. One reply I have given in substance already. It depends upon the solution of the religious question. National prosperity depends upon national peace; and true and permanent peace depends upon the kind, and the efficiency of its religion. While Popery remains the prevailing element in the south, and is also pretty strong in the social condition of the north of Ireland; matters will remain much as they are. But will Popery abide as now? In the light of divine revelation and prediction, we have all confidence in giving a negative reply. If we look at what is going on now, that bears upon this question, we are not without ground of hope that the Lord designs soon to bring about great and salutary changes. 1. There is a growing emigration, especially from the south. The movement is now so large as to be regarded with hope by earnest Presbyterians, and with chagrin and apprehension by the Popish priesthood. The latter know well that the population, by whom, to a considerable extent, their votaries will be replaced, will be of another sort. In the last seventeen years, the Popish population has sunk from 7,500,000 or 8,000,000 to not more than 5,500,000. At the same rate of decrease, a few years will solve the problem. 2. There are agencies at work for the evangelization of these poor, deluded, oppressed people, that are not to be overlooked. True, not very much has been accomplished as yet—not much visible: but something has been done; the seed has been sown, and when the rains descend, it will grow and yield largely. 3. It is not unlikely that ere long changes will be made in the ecclesiastical establishment of Ireland, that will remove hindrances to the prosecution of this work, and furnish additional

facilities for its prosecution. I have been pleased to learn that nearly all the Irish Episcopal clergy are evangelical, but it can be truthfully affirmed that the Establishment, notwithstanding, is a barrier, and no insignificant one, in the way of the conversion of the Papist. It operates as a constant stimulus to those embittered party feelings which mark and distinguish the relations of Protestant and Popish in this country. But to come to the point from which I set out. The Presbyterian portion of the island, of which Belfast is the heart, advances in all that goes to make up the strength of a people, far more rapidly than the Southern or Popish part. This last is not entirely stagnant. Some of its ports, as Cork, are quite active; and an active commerce is always indicative of some amount of prosperity in the interior regions, with which it is carried on, but the North far excels. The traveler, as I have already noticed, cannot fail to observe this in merely coursing through the country in a rail road train. The causes that have produced this difference are still vigorously at work, and will continue to work, subject to the deductions embraced in some of our preceding remarks. Complete Protestant ascendancy would heal many of Ireland's evils.

The Reformed Presbyterian Congregation of Belfast is under the pastoral charge of Rev. Josias A. Chancelor, late pastor of Breda Congregation. He has been here nearly six months. The church is situated in College St. south, and is a neat and substantial, but not large edifice, and there is a manse adjoining. These were erected during the pastorate of the late Mr. M'Carroll, whose lamented decease, and that of his excellent wife, were brought to the notice of our readers by an application to the church in the U. S., and by the contributions to the support of their eight orphan children. It will be gratifying news, that a very considerable amount, sufficient for the purpose, we understand, has been collected in this country, chiefly from generous persons of other denominations—a very striking testimony to the recognized work of a quiet, and retiring, modest minister of the word.

The congregation numbers nearly two hundred members. Mr. C., besides the regular services forenoon and afternoon, delivers a third discourse on the first Sabbath evening of every month. All are well attended, especially the evening sermon, and Mr. C., who is known by not a few among us from his visit to the United States in 1852, is growing, as he well deserves, in the acquaintance and estimation of the religious public.

Belfast is a Presbyterian city. The Establishment is here. Methodists and Independents, Quakers, Papists are here, but the predominant religious influence is Presbyterian. Forty-two congregations belong to the Belfast Presbytery; the most of them, judging by their names, within the city limits, or in the near suburbs. Many of these are numerous, of old standing, and of great influence—social and political. Dr. Cooke, now failing rapidly, is the best known of them. He is pastor of the May St. Church, and in his 82d year, performs his pastoral duties without

an assistant. Dr. Edgar is a professor in their college—seminary as we would call it, and, being without a pastoral charge, has done a great deal to extend their church in this city. He is a leader in the Temperance cause and in the anti-slavery work. Dr. Morgan is the oldest pastor in the city, and is a most respectable man; ready for every good work. His congregation is highly respectable. In numbers, piety and public spirit, it is surpassed by no other. Dr. John M'Naughton, pastor of the Renway St. Church, is very prominent; stands high as a preacher, and business man. The mayor of the city is a Presbyterian.

I came to Belfast at an early period, that I might be present at the meeting of the General Assembly, which opened on Monday, July 3d, and adjourned July 13th, after an unusually long session of ten days. My principal object was to bring before this body the claims of our contemplated college. I found it not very easy, but not in consequence of any reluctance on the part of the members whom I approached, but solely on account of the press of business. The first matter which demanded their attention, was the election of professors to fill the chairs of the M'Gee College in Londonderry. This is a theological seminary established by the Assembly by means, chiefly, of funds—\$100,000—left by a person of this name for that purpose about 17 years ago. There has been no little contention in the Assembly itself, and in the courts of law. These disputes have all been settled, and the funds delivered, increased by interest, have been employed as far as necessary for the erection of buildings, and the remainder, about \$100,000 yet, serve as an endowment, which again is augmented by some of the London proprietary companies, giving annual grants to certain special purposes. The election was conducted very creditably; the choice falling in a number of instances upon comparatively, and even quite young men. This, I believe, from what I can learn, was judicious; for I hold that a young man of talent, literary spirit, industry, genius, and piety, will likely prove, in the long run, a more useful professor, than one equally gifted, whose best days are spent before he enters upon the work.

Tuesday evening was occupied with the reading and discussion of the report on the state of religion. This would give room to no remark, had it not introduced the subject of the "Revival" of 1859; and this, in turn, brought out a diversity of opinion in reference to its genuineness and good effect. The great majority of the Assembly take the affirmative on this question, and it was presented very strongly, both in the report and in the discussion. One minister, Mr. Nelson of Belfast, opened on the negative, and plainly did not stand alone. Some very sharp controversy took place in presence of a very large audience, when the report—Dr. Kilpatrick the writer—was adopted. In the course of the debate it was acknowledged by the speakers in the affirmative that there had been a very great decline in fervor since 1859, and that expectations had not been realized in all other respects, but maintained at the same time that real and lasting good had resulted:

on the other hand, the good claimed was not credited to the revival, while the evils were asserted to be greater. It was even denied that the revivalists had preached the gospel. Taken altogether, the scene was not a very attractive one; the speaking was too sharp, and intermingled with too many personalities.

I heard on Thursday and Friday evenings, the deputations from the English Presbyterians and from the Free Church of Scotland. The speeches were generally creditable to the speakers and to the bodies which they represented. To my taste, however, there was upon the whole too much dissertation, and not enough of facts. Indeed, this is, in my judgment, a very common fault of such addresses, as it is often of reports—and there is too much of the essay about them. It is overlooked that those to whom these various productions are addressed, are mostly competent to make their own essays; but are dependent upon others for the knowledge of most of the facts they learn. However, these deputations were not unprofitable; their very presence was useful, encouraging, cheering; and they said many useful things.

The Assembly conducts a variety of missionary schemes, Home and Foreign. The reports were all printed; and when brought up, only short extracts were read. Their adoption was moved, and seconded, the mover and seconder making speeches, when they were passed. The entire amount collected for these various missions during the year was about \$50,000.

I did not succeed in getting an opportunity to address the Assembly, on the subject of our college, until late in the evening of Tuesday, July 11th, and even then some difficulty arose, owing to my not having, through want of information, laid my certificate before the Committee of Bills. However, the matter was adjusted by the kind interposition of Rev. Mr. Russell of Strabane, so that at nearly 11 P. M. I ascended the platform, and stated my case in presence of a very thin house, and at a very unfavorable hour; and having been preceded by Dr. Harper of New York, and a ruling elder, who plead the Freedman's cause in the United States in behalf of the United Presbyterian Church in the United States. Still most of the heads of the departments were present; and I have reason to believe that they were favorably impressed with the importance of the plan before us for the education of our-colored youth. They were especially impressed by our purpose to unite all in their studies, irrespective of color.

It is to be carefully marked that I do not attach any blame to the Assembly or any member of it, for the lateness of the hour, and consequent thinness of the house, when I addressed them. They were crowded with business, and nearly two hours more were occupied by some, who preceded Dr. H. and myself, than had been expected. Many expressed their regrets afterward that it should have so occurred. The notice in the next day's papers of this part of the proceedings was short. I prepared a notice, however, and sent it to the *News Letter* and *Banner of Ulster*; the latter published it the next morning. The way is opened, and we now have

to begin the most laborious part of the work—the collecting of the money.

BELFAST, July 18, 1865.

Politics have engrossed, for some time past, the attention of all classes here. The dissolution of Parliament has been followed by a general election—the first in six years; and inasmuch as the questions to come up are regarded with great interest—a new Reform Bill, &c.—and as parties were nearly evenly balanced in the late House of Commons, the excitement has run very high. I might add, also, that the feelings of the people have been deeply enlisted, for the additional reason that all foresee as about to arise other questions of the deepest import to the Empire. It is really a question between the aristocracy and the rest of the nation. The state of parties in Ireland is singular. The general question, as it presents itself in the kingdom at large, is as I have stated it, but in this island it is subject to large modifications, owing to the Popish element, here so strong. The Presbyterians are, in judgment and feeling, liberal: so are the Methodists; but the Papists are also on the same side—not, of course, because their priests, who govern them, are in favor of greater liberty for *all* the people, but because they wish more for themselves, and even ascendancy, and because the Whigs are more favorable to their complete emancipation. It is to this chiefly that they are indebted for the freedom they always enjoy, and for the Maynooth Endowment. The Conservatives have no more conscience in reference to this question than the Whigs; but they are more decidedly in favor of supporting the Established Church, and all existing institutions. Thus the lines are drawn. But this is not *all*. If it were, the Tory party would have only the strength of the Episcopalians to depend upon, with such help as the higher classes could add to them. Here, however, comes in two other elements. The first is, the question of Protestantism against Popery, as the latter is ranged, at present, under the Whig banner; the natural result is that not a few evangelical Christians of the demoninations mentioned, hold their political opinions in abeyance, and support Conservative candidates. Still I find that those of them who vote for Liberals, are not destitute of reasons by which they de course, notwithstanding they thus vote alongside of the votaries of Anti-Christ. They say that the opposite party favor the Papists as much as do the Whigs; only that in Ireland, for political reasons, they profess to be good Protestants; and that a vote for the Conservatives is half a vote for the Establishment and against progress.

There is a second disturbing element, that is, the Regium Donum—the Royal Bounty of £70, or thereabouts, per annum each, which Government contributes to the support of the Presbyterian ministers of this island. As this depends upon an annual vote of Parliament—as they have failed in fixing by law, as in the Maynooth Endowment, and as it is somewhat of the nature of an

establishment, it operates in certain minds toward the support of the Administration. How far this is the case, I cannot say; but to an extent it can hardly be otherwise, and yet in taking the side of Liberalism, they are assuredly working strongly to an issue—the withdrawal of all national religious endowments, their own among the rest.

The first of the causes which I have mentioned, has thrown the Wesleyans into the ranks of the Tories, contrary, as I have learned from an intelligent merchant of their order, to their political opinions; also a part of the Presbyterians; while *Regium Donum* operating in an opposite direction, with Liberal political opinions, keeps a large majority of the Presbyterians, so far as I can gather, on the side of the Administration. Surely the position of Covenanters is here the true one—vote with neither, not only for reasons based on constitutional ends, but in view of the actual shape of political movements and of the parties by whom they are managed.

It is election times. The papers are full of election news, arguments, &c. In most places the elections are quietly conducted. In many there is no “contest” and no poll; the one candidate (they may have no more,) is proposed on a fixed day and at the legal place, in presence of the proper officer, and there being no opponent, or opponents, a vote is taken by “show of hands,” all on one side of course, and he is “declared” (or they) on the spot as elected to represent, &c., &c. This course of “proposal” is pursued in all cases. If there is to be a contest, counter nomination occurs; and however the show of hands results, a poll is demanded by the other candidate or for him. The vote is then taken two or three days after. This is *viva voce*: and in towns, is confined to such as occupy tenements at £10 annual rent. Of course, the “electors” are few. In Belfast, for example, out of about 160,000 inhabitants, there are about 3,500 electors.

So far as the present election has proceeded, it seems to have proved somewhat favorable to the Liberals, whose gains have rather exceeded their losses. Generally, it has been quietly conducted, although both in England and in Ireland there have been some riots—one or two pretty serious ones, with loss of life. In this town there has been not a few threatening appearances; but very little violence has followed, nothing more than a few houses “wrecked.”

There is in this city a district which occupies the bad eminence of being the seat, centre and source of such disturbance. It lies W. & N. W. It is made up of a number of small, often crooked streets, the houses generally low, closely packed, badly ventilated, with little yard room. The western part—Durham St. leading to the Boyne bridge over the Logan and vicinity—is the chief seat of the Protestant residents in this district, or the “Orangemen;” Pound St. and its neighborhood, including some squares bounded by small winding streets, of the Papists. All are laborers employed largely in factories. This was the chief locality of the riots, so terrible, it will be remembered, last year. Of

course, the excitement here was great this year. Durham St. or Sandy Row is Conservative, the other part Liberal; and while few in either have a vote at all, each can furnish fighting men. Besides these, there are on the "Orange" side, the ship carpenters, a very strong body, and on the Papist side the navvies, or dock laborers: both sides ready for a fight at any time. The stir began on Wednesday, July 12th—Orange day—when the "nomination" of the candidates—two Conservatives and one Liberal—took place, in the old court house, about a hundred and fifty yards from my lodgings, on the same side of the street: the entire street front and portions of the cross street—it is on a corner—in full view from our upper windows. The government had made large preparations to keep down any rising. There were in the city about thirteen hundred police, some of them mounted, and all trained as soldiers, and thirteen hundred regular soldiers, part Lancers and the rest infantry, with a battery or two of artillery. These were early on the streets; but not before a Popish mob had surrounded the court house, with the purpose of getting possession, and holding it so as to create difficulty in making the nomination. The police prevailed; and the first view that met my eye on taking my post was an extended and wide street—Howard St.—running east, with crowds of men and boys, some women among them, scattered along it, and large bodies of police, either occupying intervals between them, or moving along this and the cross street;—a mass of police guarding the entrance of the court house. When the crowd would push toward the door or the opposite parties, Orange on the west, Papist on the south, assume a threatening aspect toward each other, the troops and police would press upon them; and then, how they would shout and gesticulate! The noises and roars followed by lulls of a few minutes filled the time until 12 o'clock, when the business of the day was over. No blood was shed, and no violence committed, except that two or three times the police were pelted with volleys of stones; and on one occasion a rush was made down a by-street for Orange Hall by a mass of Irish, brandishing their shillelahs, and shouting at the top of their voices. They were intercepted, but about that time—10 o'clock—some houses were attacked and "wrecked" at a short distance from the centre of operations. It was a very exciting forenoon, and I did not wonder that those who had seen the fearful riots of 1864 felt and expressed some apprehensions. The evening again and night were noisy in the district I have described above. I passed the next day through a portion of this district where the Papists live, and found it still excited. The police were there in large numbers, keeping the parties asunder, and dispersing mobs which gathered at the eastern extremity of the street leading directly through the Popish section. We—Mr. Chancellor and I—found it not advisable to attempt to push through. I have no doubt it would have been dangerous. A few days subsequently we found all perfectly quiet. I should have said that the polling took place on Saturday, and that the polling booths in one district

were the scene of some tolerably rough work ; but the police and military, who were retained and kept in motion some days, succeeded in preventing any serious collision, so that it is now said that this election has passed off with less tumult and violence than is usual at contested elections here. The Conservative candidates were elected. They had nearly double the number of the votes given to the Liberal candidate. This was not owing to the strength here of the Established Church, or to aristocratic influence, but exclusively to the causes before mentioned, and chiefly to the identification of the Liberal party with Papists in these civil feuds.

There has been some rioting in a few other places, but upon the whole the disturbance has been but trifling, and the results have made little change in the state of the representation. It is admitted on all hands, that the extension of the franchise would secure Liberal ascendancy, and that this extension is absolutely certain to take place ere long. Knowledge spreads, however, slowly ; the condition of the more active and enterprising part of the people is improving, as commerce and manufacturing increase ; industrious and ambitious youth multiply, and become aspiring. The consequence is a growing pressure for recognition and for political rights. These must be granted, and thus the Liberal ranks are enlarged. When a certain advance has been made, there will enter Parliament a large body of men who will not be withheld from making indirectly an assault upon the privileges of the aristocracy. And the mode in which it will be made, will probably be by modifying, or even abolishing the law of entail. This will break up into smaller parcels the immense landed estates which now constitute the strength of the aristocratic classes. This will affect the power of the House of Lords. The work will then grow apace. All this, provided the system is not changed at an earlier period by some violent convulsion.

The General Assembly accomplished a great amount of business. It contains a number of able men. They could learn from our country a good deal that would be of use to them as to *methods* of doing business. Their modes are precisely like those I have already spoken of as employed by our Synod here. The order of business is fixed by the Moderator and Clerk ; and it must be admitted that this has its advantage. Beyond this, we order things better. Nor are their debates conducted with as much regard to order as ours in any respect. Their sense of propriety in their manner of speaking to each other, and with regard to each other, is not such as we would like to imitate. At times, they pass the bounds of courtesy. It must be admitted, however, that they examine all matters very fully ; nothing requiring examination passes without it. Whatever, in earlier times, may have been the claims of some select members to control its proceedings, and to whatever extent these may have been recognized, that day is gone. They do, indeed, give a good deal of power to the conveners of their committees, but they appear generally to fix upon persons for this station, who feel an interest in the matters entrusted to their

charge, and who have given evidence of this. Such persons will not be much interfered with, as long as seen to fill their places industriously, and with any good measure of judgment.

The Assembly has its Home Missions, Popish Missions, Jewish Missions, Colonial Missions, Foreign Missions—India, Syria, and, I believe, China, and contributes some to the Waldensian and French churches, and aids in the operations in Italy. It is divided in politics. The great majority of the ministers are Liberal; its papers are Liberal, and undoubtedly, a large majority of its people; the voting part, perhaps, not so largely on that side.

I now return to some remarks upon this city. In mentioning the direction of its growth, I omitted the south and southwest; and yet in these directions, the growth has been great. In those portions to which I have now referred as "Orange" and "Popish," the dwellings are far from presenting the appearance of much thrift—some of them do, but the large portion are of a very inferior class. The people themselves of these neighborhoods—especially, of course, the Papists—have evidently a struggle with the world, intensified, as so greatly elsewhere, by their own want of forethought and economy, and by their vices; and yet a quiet gathering in Belfast presents a mass of people whose external appearance indicates a condition far removed from abject poverty and degradation. I had a partial—although but a very partial—opportunity of noticing this. The Botanic Gardens are thrown open, gratis, through the generosity of some merchants and manufacturers, every Saturday P. M. to all who choose to resort thither, while an excellent band of music plays from 4 to 7 o'clock. I made my way thither last Saturday. The attendance was small; but evidently a part of those present were of that class for whom, especially, this arrangement was intended. Perhaps they were from the most thrifty and tasty of them. I might say certainly. Their appearance was very creditable. Others were present of a higher class; attracted, no doubt, by the superior music. In a word, the laboring classes, while not by any means in a condition, do the best they can, equal to that of the same class in the United States, are rising; wages have improved, without a corresponding rise, as yet, in the price of other things, and will not, probably, decline, from the fact that the population is declining, and will continue, for a while at least, to do so.

Dress, its fashions and material, does not differ much from ours, either for men or women, young or old. A well dressed gentleman or lady from our country is not particularly noticeable in this country, and so it would be *vice versa*. The tones and accent in speaking here differ very perceptibly from ours: I mean among the cultivated classes. There is a quickness, almost snappishness, of utterance, with greater changes of intonation in a sentence, and closing with a measure of what Rush calls, "the vanishing stress," in fact, a modified brogue. It is not unpleasant to my ear. The quickness to which I have referred renders a good deal that is said indistinct to me. In the pulpit, there are peculiar intonations. It

is not a sing-song but a certain series of vocal flexions, used nowhere else, and thus distinguishing pulpit from any other kind of speaking. All use these tones, and I confess to not liking them altogether. They are not natural. They come by imitation. Still educated persons will not find themselves far from home here, even in this matter. The weather has been rather cool for me, and quite showery for two weeks past; and I have found it not conducive either to comfort or health.

BELFAST, August 2d, 1865.

Since my last letter, I have paid a short visit to Co. Armagh, and spent the Sabbath in Ballenon Congregation. This is in the bounds of the "Southern Presbytery," a few miles from Armagh. It was formerly called "Tyrone's Ditches," and this old name still retains its place. It is taken from the entrenchments that were thrown up here by the Popish Earl of Tyrone—a small part yet remain—for the purpose of arresting King William's advance toward the South, previously to the battle of the Boyne. The country is hilly, much more so than any I have seen elsewhere in Ireland, but the soil is fertile, and under excellent culture. The district is inhabited chiefly by Presbyterians, as might be inferred from its manifest prosperity. The rents range from twenty-two to thirty shillings—\$5 to \$7.50—per English acre, and with taxes of all kinds constitute a pretty heavy burden upon the farmer, but ultimately upon the laborers—men and women—who work with their own hands as their sole means of support. The farms vary in size from fifteen acres to upward of one hundred. The houses and other buildings are of stone, and, in most cases, are, with some of the nearest stone walls, gate posts, &c., whitewashed. The dwellings of the better farmers are comfortable looking, and things about them have an appearance of thrift. In this respect, as in some others, the change has been very striking since 1848; especially so when from some elevated point you overlook a considerable extent of country; the white farming establishments are then seen, partially hidden, however, by some "planting," while the inferior dwellings of the poorer classes are concealed.

In these last, I see little improvement. They are, in this district, mostly, perhaps altogether, built of stone. They are one-storied, low, earthen floor or stone—generally thatched, well enough furnished with windows. Besides these, there are others, occasionally, of a higher order. It is somewhat remarkable that the present houses of this class that came under my notice, were in villages: the aspect of the people living in them, presenting, also, an unfavorable comparison with that of those in rural districts.

It is a very favorable, and I am sorry to say rather rare fact, that here, and in the neighboring county—Down—tenant right is recognized; that is, the landlords acknowledge, on the part of the tenant, an interest in the soil, and especially in improvements upon it, which have a market value. And, at the present time, this is not inconsiderable here. It amounts to £20—\$100—per English

acre. So that a farmer with forty acres of land (paid for) is worth, in real estate, \$4,000. In a few, this is not recognized. The Duke of Manchester does so to the extent of £5 (\$25) per acre; of course pocketing the rest himself—a sort of honorable, “noble” theft.

Flax is here a staple crop; it is now the season for gathering and preparing it for market. It is a very valuable product: the farmers rely upon it for the payment of the rent and wages. The quantity grown upon the acre, varies much; say from 200 lbs. to four times that amount. The price varies according to quality; at the present time it is from 7s. 6d. to 11s. 6d. per stone: that is, from \$1.80 to \$2.80 per 14 lbs.; of course, in a year of good crops and fair prices, the yield per acre is very large. The farmer sells it, as it comes from the mill. Spinning and weaving are now done entirely by machinery. The old spinning wheel is as great a curiosity in this country to-day as it is in our own land. I have made pretty minute inquiries regarding laborer's wages, and learn that they have not risen as much as I had been led to believe before coming here. For packing flax, one shilling per day and “found,” but by the job, the laborer may make 2s. 6d. (about 60 cents) and not found. These are the wages in harvest. Many, however, receive one shilling a day the year around, “wet and dry,” *i. e.* between 70 and 80 dollars; he, I think, finding himself. When a whole family works, receiving even these wages, the yearly income will be sufficient to make ends meet; and perhaps, a little more for the fund devoted to the emigration of some member of the family. Still, the earnings are but scanty, and it is not strange that so many take refuge in other countries, where labor is scarce, and there are no landlords. Whether the farmers can afford higher is hardly a practical question. Wages, like all prices, are, in the long run, determined by the law of supply and demand. The fact is, that the rents and taxes come out of the pockets of the farmers in part, and in part—the larger part—from the laboring population, and this cannot be otherwise so long as labor is abundant, and the landlord system continues. Great scarcity of labor would raise wages; but would throw the burden in large proportion upon the farmer, and, finally, in far greater degree than now, it would be felt by the proprietor in an enforced reduction of rents. These are, however, complicated problems, and time and changes now in progress will alone furnish a complete solution of them.

The congregation here shares in the general thrift. They have a comfortable house of worship, and have an aspect of comfort and plenty as they occupy its seats. I conducted the services, and administered the ordinance of baptism. The house was pretty well filled, notwithstanding a part of the members were absent, according to the custom here, at the neighboring watering places.

On Tuesday, August 1st, I met with the Southern Presbytery which sat that day in Portadom. The attendance of ministers was quite full; of elders, rather thin. The principal business before them was making out a scale of appointments, including the supply

of Manchester, England, directed by Synod to be attended to by the Presbyteries, and the primary examination of young gentlemen, previous to their entrance upon their collegiate studies the ensuing autumn, in Queen's College, Belfast. The answers were very creditable. There is nothing in our course to correspond to this step. From the date of this examination, these youth are under the care of Presbytery. They are expected to attend the meeting of Presbytery next succeeding the termination of the sessions of the College, for the purpose of undergoing an examination on the subjects of study during the sessions; and so, hereafter, until they receive, at least, the degree of A. B. With us, the Presbyteries know nothing of their students until they make application to be received as students of theology; nor could it well be otherwise ordered in our country. That this rule is a good one here, I have no doubt. It would be easy to show its advantages. But we could not adopt it, if we would. We are a country of too "magnificent distances."

I had but a few minutes in which to bring the object of our mission to the notice of the Presbytery, and having already presented the matter before the Synod, in the hearing of most of the ministerial members, I was the less anxious to enter upon any details. We will get collections, probably, from all their congregations.

I returned to Belfast, August 1st, traveling by railway, of course. The appearance of the country is almost everything that could be desired. With the exception of a very inferior dwelling, now and then, nothing meets the eye but what is fair and very much that is beautiful. The road passes through a kind of valley, or wide plain. On the north, some mountain summits may be seen; on the south, the land rises gradually, and is all cultivated. A canal passes through, and joins Newry with Belfast. Bleach greens about here occupy many acres of ground, and covered with linen. I believe this is one of the largest establishments of the kind in the country.

The Theological Seminary of our Church in this country was opened yesterday, in the Hall occupied by it in the church, College street. Of this again.

J. M. W.

ARE YOU DEALING HONESTLY WITH YOUR MINISTER?

BY ELDER BREWSTER.

WE live in very peculiar times. By a special act of Congress changing the "*legal-tender*," a man is permitted to pay a debt of \$1 with a piece of paper which is worth only forty or fifty cents. The simple result is that all new debts are made double the former amount for the same articles, that is, prices have advanced at least one hundred per cent. This does not operate so unjustly on the business and producing classes of society as it would seem to do at

first sight. For a man who collects a business debt, such as a mortgage bond, which was contracted on the gold basis, though he receives but one half its real value, is able, such are the peculiarities of these war-times, to invest it in Government securities and in other ways, so that it will bring him *double interest*, with the assurance that as the interest diminishes, the principal will increase in value till payment made him of fifty per cent. will become worth one hundred per cent., that is, will become equal to gold. So that, unless a man is *shut out* from investing his money, and is compelled to spend it for the necessities of life, the present system works him no marked injustice.

Now let us suppose that, after passing this "*legal-tender*" law, Congress had selected some one class, say farmers, and enacted that they should be compelled to *sell* at the old prices, while they must *buy* at the new prices. Would not the land have *rung* with the outcry which would have been made at such injustice? Or suppose the law had been that manufacturers should sell at peace prices, and buy their raw material at war prices, or that merchants should pay the debts they owe in gold and receive the debts due them in currency, would not such a law receive the reprobation of all honest men? And even if such a law had been passed, would you, Christian reader, have felt justified in the sight of God in taking advantage of it? Would you have been willing to go to a brother in the church—one of the "*little ones*" who believe in Him—and compel him to accept forty or fifty cents on the dollar for your debt to him, while you demand of him one hundred cents on the dollar for his debt to you? Or, if a wicked avarice had made you incline for a moment to perpetrate such a wrong simply because human law would not punish you for it, would you not remember the parable of the servant, who, forgiven his own debt by his master, went out and seized his fellow servant by the throat, saying, "*Pay me that thou owest!*"—and take timely warning from so parallel an example?

Now, without any designed injustice in this "*legal-tender*" law, *ministers* are actually placed in precisely this situation. They have to buy of their congregations at one hundred cents on the dollar, and their congregations are permitted to pay them at the rate of forty or fifty cents on the dollar. The senior deacon of the church, who is a dry-goods man, charges his minister double and treble the former value of his goods, and when the minister complains, the good deacon replies, "I have to pay double and treble," and considers the answer triumphant. The second deacon, who is a butcher, charges his minister twenty-five cents a pound for beef, instead of twelve, and when the minister groans under the infliction, says, "I am sorry for you, but I don't make any more than I did at the old rates," and so his conscience is easy. Passing on to the third deacon, who is a banker, and a thorough patriot, and glories, with great satisfaction, over the vast resources of the nation, he is met with a speech like this:—"My good pastor, what cause we have for gratitude to God for the wonderful blessings of

his providence to our people! Here we are, in the fourth year of a war, which Europe predicted would break us down financially in six months, and yet no signs of exhaustion! In fact, we are growing rich! Why, sir, your parish were never so rich as they are to-day. I am investing money for everybody. There is Dea. A., the merchant, and Dea. B., the butcher, have been packing and salting down their funds in U. S. bonds at a most extraordinary rate. The same is true of the farmers, and even the workingmen, who are getting two dollars and a half a day instead of a dollar, are constantly coming to me to buy the smaller denominations. My good pastor, don't you think this wonderful prosperity ought to be made a special subject for thanksgiving at our prayer-meeting for the country next Sabbath evening?" The minister, seeing a bearing of the subject, which the deacon little suspects, replies, "Certainly, by all means—I will refer to it, and call upon you, as a financier, to speak upon it. I hope you will bring out the facts about *our congregation*. Home truths, you know, are what tell!"

The minister, as he goes home, is working up an idea! He has been taking lessons in exchanges—"pulpit exchanges"—under a new aspect! He makes a schedule of his bills for the year—all of them from his own congregation—and finds that they foot up something more than double the usual amount. In other words, his good sermons and services have cost him twice the usual amount, which sum he is *legally bound* to pay his own parishioners. He at once starts out with his hat and cane and schedule, and fortunately finds his three deacons altogether at the banker's office, discussing, with an evident relish, the comparative merits of 7-30s and 5-20s and 10-40s, and so through the list. He says:

"Brethren, I find from these bills, that you and all the members of my congregation have charged me just double the usual rates for all the raw material out of which I make my sermons, and your reason is the very good one, that these goods cost you double. Now, since my goods cost me double also, I propose to apply the same rule to my salary; I shall charge for the past year double the usual rates." "Why," exclaims the financier, "that will ruin our society. These are war times, and you must expect to suffer with all the rest." "You have no right to," says the dry-goods man; "the *law* gives you no such privilege. We pay you *legal-tender*, and that is all you can collect." "It will do you no good, if you try it," adds the butcher, a little surlily; "for you may not get another place right away, where you will do any better. We treat you as all the other parishes treat their ministers. Besides, if you ministers had any financial skill, you wouldn't always be teasing for more salary." "I am not at all surprised," replies the pastor, "at what you have said. After a pretty long and varied experience with parishes, I have learned that Christians will administer the pecuniary affairs of a church as men do those of a corporation; with a degree of parsimony, and even of meanness, and sometimes of actual dishonesty, which they would never be guilty

of in their private concerns. But I hope, at least, I have shown you your inconsistency. You, Dea. C., told me just now of the wonderful prosperity of our country in general, and of this congregation in particular, and I think, from present appearances, you might have added its three deacons very particularly; now you tell me these are war times, and I must expect to suffer with the rest. You, Dea. B., compel me to pay my debts to you in gold, or its equivalent, while you insist on paying your debts to me in bills worth less than half their face; and when I complain of this, you tell me that it is *legal*, and declare you will do it because the *law* gives you the power. And you, Dea. C., knowing the difficulty of changing parishes, and especially of finding one which is fair and just with its minister, tell me to better myself if I can! Well, brethren, I am, for the present, at least in your power. I have no resource but to borrow money, on the best terms I can, to pay your bills. Many years of close and even distressing economy, which I have already practiced to an extent which has been skillfully concealed from you, will be required to pay up the arrearages of the past two years. What the future is to bring, God only knows. But I feel that it will neither be offensive to him nor unjust to you, if I, remembering who hath said, 'With what measure ye mete, it shall be measured to you again,' go home and offer the prayer of Stephen—'*Lord, lay not this sin to their charge.*'"

We most earnestly commend this important matter to the conscientious consideration of our churches. We have evidence of an unquestioned character, that there is actual suffering, and that to a very wide extent, among our ministers; and what is peculiar in the case is, that those who nominally have large salaries, are quite as great sufferers as others. Let the expenses of a city minister, with a salary of \$2,000 or \$3,000, be suddenly doubled, and you roll upon him a burden of debt which is enough to make him a bankrupt. Indeed, we are assured by eminent clergymen, that if things continue as they are for another year, many ministers will be compelled to fail. And any man of business can see that this must be the inevitable result.

We exhort our readers, therefore, to see to this matter at once. Do not imagine that your minister is an exception, because his salary is so much better than the majority, or because he seems so cheerful, and preaches so earnestly. Look into that household, and our word for it, you will find a degree of embarrassment and distress for which you will be held accountable to Him whose voice will one day be heard by you, saying, "Inasmuch as ye did it not to one of the least of these *my brethren*, ye do it not to *me*!"—*Exchange Paper*.

Fill up the void space of your time with meditation and prayer. They are safest who are most in their closets; who pray not to be seen of men but to be heard of God.

SHORT SERMON FOR SABBATH SCHOOL TEACHERS.

"Jesus, therefore, being wearied with his journey, sat thus upon the well, and it was about the sixth hour."—John 4: 6.

AN eastern traveler tells us there is in all the Holy Land only one spot which we are absolutely certain was trod by the foot of our blessed Redeemer, and that is a little area of space, within the circumference of which, the centre, is the well of Jacob in Sychar. All other localities have been questioned, and their claims to authenticity are unsatisfactory and confused. But there our Saviour once undoubtedly rested. What a precious place it must be to visit. Few of us will ever see it with our mortal eye; but we are going to it now, in imagination, for our instruction.

In the Scripture narrative to which this text introduces us, we find the Son of God fulfilling the office of a teacher. Fine exemplar is he for us to imitate. Let us trace out the incidents of the story to the end, to ascertain, if possible, the secret of his success. For, strange as it seems to think of it, his entire class was converted that day. We find here illustrated, three characteristics: zeal, tact and spirituality.

I. Observe the Saviour's zeal. You may see this everywhere in our Lord's life, but here it is more evident than usual. It is shown in four particulars:

1. He went to a most unwelcome neighborhood. There was nothing to attract him there, everything to repel. All his hereditary prejudices were arrayed against the Samaritans. The Jews had no dealings with them. They were a proud, supercilious set of people. They called themselves orthodox, and then did as they pleased. Yet, when the whole world was open for his effort, our Lord "must needs go through Samaria."

2. He was satisfied to teach only one scholar. A woman came to him, and that was all his class. He who had preached to vast multitudes, sat down there, under the hot noon, with patient fidelity to instruct even a single hearer. He spoke just as kindly, and talked to her just as eloquently as he did to the ten thousand afterward. You know she had a soul; and when there was a soul to toil for, for that soul Jesus always toiled.

3. He labored with a disagreeable pupil. This woman was a great sinner. She seems not to have even one creditable point of character. She was notoriously profligate; see verse 17. She was pert; see verse 19. She was argumentative; see verse 12. She was a liar; see verse 18. The disciples wondered when they came back, that Jesus spoke to the impudent creature; see verse 27. And she even wondered herself; see verse 9. It was effrontery unparalleled for her to talk as she did. She was conceited and brazen. She does not exhibit the slightest sign of modesty or shame. Yet it is wonderful to note the forbearance with which Jesus treats her all the time.

4. He was himself wearied of work when he began. One little

word there is in our text that you rarely think of when you read it over ; the word "*thus*." He sat *thus* to teach ; that is, all worn out, just as he was on the long hard journey ; hungry, tired, thirsty, over-heated and alone. Yet you see no sign of this, he talks cheerfully on as ever.

Well, then, when *you* are wearied of hard neighborhoods ; when your mission fields try you ; when you put yourself out to go far through the rain or sun, and find your class thinned down to two or three ; when you are thoroughly discouraged over some vicious pupil, who annoys you almost beyond patience ; when you are fatigued with care, or jaded with unrewarded labor, then just remember the Master, there in that despised spot, with his one scholar, and she a hateful, bad woman, earnestly trying to do her good ; and forgetting the hunger and heat that oppressed him.

II. Observe the Saviour's tact. That case required a great deal of wisdom to manage it exactly. After the shrewdness with which he interested the woman, and the adroitness with which he finally made his impression—that was his *tact*. There is no successful teacher without tact. It is worth while to mark this example carefully. The tact of Jesus is shown in this instance in two particulars.

1. He was ingenious in catching an illustration to interest her mind ; see verse 7. He took her water-pot for his text. How characteristic this aptness always was of Christ ! When the fishermen drew in their wonderful wealth of fishes, he said to them they should become "fishers of men ;" see Luke 5 : 10. When the multitudes followed him for the sake of the loaves, he said to them he was the "bread of life ;" see John 4 : 31. The true way to teach is just this, try to link what one does not know, upon what he knows.

2. He was quick in turning the illustration so as to impress her conscience ; see verse 14. Jesus knew he gathered nothing until he made that woman feel that she was a sinner. Indeed, this is the essential thing for every gospel teacher to do. The Bible is intended to lead men to the Cross. But the human intellect is dull, and the human heart is hard. The mind must be arrested, and then the conscience must be aroused.

Now, the difficulty *you* experience, perhaps, covers both these points. You can neither catch similitudes, nor use them. One thing is very certain ; the heart has more to do with teaching the gospel, than most people are aware of. If you really desire to do good, you will find God will favor you in ingenuity. M'Cheyne, standing before a forge-fire, said kindly to the workmen—"who can dwell with everlasting burnings." Payson, when his seat-mate in the coach expressed glances that the journey was so near its end, put the inquiry, "Are you prepared for the end of the long journey."

III. Observe the Saviour's spirituality. He made that entire interview religious. The purpose of her conversion lay uppermost in his mind. This is shown in his avoiding what she wanted him to do, and in his doing what he did.

1. He certainly avoided all discussion of irrelevant matters. And the more you study the story, the more plainly you will perceive how much patience this implied. Like all other sinners, the woman wanted to talk about something else.

She proposed sectarian questions ; see verse 9. The first thing she did was to fly off upon the differences between Mount Zion and Mount Gerizim. But our Lord pays not even the compliment of a notice to her polemic hint. He does not mention the Samaritan tenants in the whole interview. He talks only of the "gift of God ;" see verse 10.

She suggested ritualistic points ; see verse 20. She was ferociously firm about the non-essentials. Our Lord baffles her again by the quietest of all evasions. He will not argue any subtle distinctions concerning forms of worship. Calmly he throws himself back on principles, underlying all such discussions, and urges the true "Spirit ;" see verse 24.

She ventured on speculative inquiries ; see verse 25. It is curious to observe how she found herself befogged in her own dogmatism, and majestically referred the question she had raised to the Messiah ! How must she have been startled to hear her teacher declare, "I that speak to you am he !" See verse 26.

2. He pressed home the one lesson persistently, which he wanted her to learn. She found herself thwarted in every endeavor to ward off the rebuke she deserved. One all-embracing purpose was in our Saviour's mind during the whole conversation—to make her discover the sin, feel its guilt, and come penitent for pardon.

He told her the exact state of her case. She was a dreadfully wicked woman. It was needful she should see that clearly. No delicacy, no difference, no fear of offense kept back the truth on his lips. She was to repent of *her* sins. It is false in fact, and recreant in spirit to call either men, women or children "innocent." They cannot be redeemed if they are. There is no salvation offered to such. Christ came into the world to make atonement for sinners, not for innocent people. The very argument he presses in order to show his love for children is found in their sins. "The Son of man is come to save that which was lost." He is talking of "little ones" when he says that. See Matthew 23: 10.

He told her of the demands of God's law. He never thought it necessary to lower even one requisition, or precept, or commandment, in order to win favor with a proud heart. No doubt that thoughtless, imperious creature was exceedingly difficult to many. But there was no kindness to her in covering up her sinfulness. She was ignorant ; then she must learn. She was fractious ; then she must submit. She was exposed to the wrath of an offended God ; then she must be warned. See Romans 3: 19.

He told her of the Redeemer's help. Only hints of this conversation are here given us. The general points of instruction are all that the evangelist records. No one tells the story but John, the beloved disciple and John was not present. Jesus must have repeated the incidents of the interview to him afterward ; and so

they appear here in brief. But all the essentials of the plan of salvation are detailed. Our Saviour taught the woman how to come to himself, and be saved by faith.

When *your* class gets the better of you in the recitation, and in spite of all your efforts draws you away into worldly disputes, think of the MASTER, with his one perverse pupil; and never forget how indefatigably he kept her to the point, just by talking to her concerning her own soul's salvation. Remember, always; it is not *what we say* about the truth that converts a soul, but the *truth*. And surely no teacher is making any real advance unless he brings the great triangle of doctrine in personal contact with the life and conscience of each person. Rowland Hill was wont to say, there must be "the three R's" in every sermon—Ruin, Righteousness, and Renewal.

It is time to end this sermon, or you will not think it short. But suffer me to mention a few reflections, which you may dwell upon at your will.

1. How noble an office is that which Christ here accepted. God never suffered an angel to be a teacher. No one could lead a soul to him but his own Son, and those who are like him, God makes none but his children teachers of children.

2. No one is beyond the reach of true Christian zeal. Was there ever a more unpromising scholar than that one Jesus had there by the well of Jacob in Sychar?

3. The real object of teaching truth is the conversion of souls. The mind may be reformed, the manners cultivated; but the class is a failure, unless the conscience is reached, the will is broken, and the heart bowed in penitence at the foot of the cross.

4. How few Christians are just Christlike! Oh! that great, brave Life, that spent its energies in doing good! And we are troubled, when under the slightest inconvenience. The ancient band of Redemptories took for their motto—"All for thee, blessed Jesus, all for thee!"

5. How hopeful is the encouragement to be drawn from such an instance as this? Our Saviour used no peculiar instrument in conversion; only the same truth he has put in our hands so freely. If it saved that woman, who is there it cannot save?

6. The ministry of reconciliation needs this zeal, and tact, and spirituality of the Master. Ministers are only Sabbath School teachers with larger classes. Said the sainted Brainerd, "O, that I were a flaming fire in the service of my God!"—*Hours at Home*.

GOD AND CHRISTIANITY IN THE CONSTITUTION.

From Address by Rev. Robert Audley Browne, D. D.

THERE are yet other reforms to be accomplished, even in our own land, of which Christianity is the proper agent. Of these, one is a formal recognition of God and Christianity in our Constitution.

I mention it the more readily because the movement in that direction is already inaugurated, and is before the nation for discussion. I freely admit, I earnestly maintain, that our Constitution and Government are Christian, inasmuch as Christianity is recognized by the common law, by the Christian institutions of the oath, Sabbath, marriage, and ministry—the latter as chaplains, and as missionaries among the Indians—yet I conceive a formal recognition of Christianity in the Constitution is a desirable reform, because it is decent and proper that the state should recognize the religion that is its safeguard and support. The state does not in our land support the church, but the church does support the state. Christianity conserves everything that is precious in the land, and it is but little it asks of the state when it demands honor for its Lord. That demand it is the interest of the state to grant for its own security; it might yet prove a safeguard against mischievous influences of false principles in politics and their relations to religion. Have not members of the government, in our times, sneered at the doctrine of a higher law; and not honoring the higher law of God, have they not turned, with a devilish consistency, to destroy the Constitution of their country? Are there no warnings against godlessness in politics from the history of infidel France? Is there no danger that the imbecility of the church on this subject might encourage infidels in seeking more and more to divorce Christianity from our politics, as though Christianity were simply *tolerated* in this land, as unbelief is tolerated, as Judaism and Mormonism are tolerated? For reasons here suggested, Christianity should demand a formal recognition of God and Christianity in the Constitution, that it may forever be decided that our nation is not infidel nor godless. Did the united Christianity of the country so demand, the reform would speedily be an act accomplished, for the simple reason that professors of Christianity are a majority of the adults, and the professors and friends of Christianity are a large majority of the voters of the country. Yet this reasonable and apparently practicable amendment has aroused bitter and proscriptive opposition—and that opposition thus far has been chiefly by the Christian pulpit and press. Yet this is not singular, as will be seen when read in the light of the history of past reforms. Neither is it singular, perhaps, that these Christian assailants of a Christian reform should slander our common Christianity by assuming and charging that a recognition of it is incompatible with liberty of conscience—that if we acknowledge Christ we must ostracise citizens, and that in order to give men their rights we must be studiously silent regarding God—must repudiate him. It is a calumny against the Christianity that before these men were born paid the price of its blood to tyrants for the freedom we enjoy, and established the very institutions under which we sit secure. Christianity in this movement proposes to rob no man of his rights—to establish no star chamber, no rack, no wheel, no gibbet, nor iron boot. And who, we may ask, are these men, and when were they born, who deem themselves the defenders against their breth-

ren of rights that are not assailed? Does not their cry sound like the jackal's howl that invites the lion to his new feast of blood? Is it not from within the church, an appeal to the basest of passions, and which might yet prove but the hounding on of the Jacobin populace to deeds of incendiarism and crime? The reform will yet be. There will be a time, the prophet tells us, when "Holiness to the Lord shall be upon the bells of the horses." If our beloved country survive to see that day, she will have written the name of God and Christ upon her Constitution. And children yet to be born, who shall read the history of the nineteenth century in those times, shall stand aghast to learn that there ever lived Christian ministers in our period who opposed a recognition of God and Christ in their country's fundamental law.

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS TO YOUNG LADIES' MISSIONARY SOCIETY
OF PITTSBURGH AND ALLEGHENY.

LATAKIEH, May 25, 1865.

DEAR SISTERS—You will think that I am tardy in acknowledging the valuable box of presents which you sent to us by our dear brethren, the Beatties and Methenies; and so I am; but not willfully or from any want of appreciation of your kindness, or that of those who co-operated with you in so valuable a contribution to our comfort. We prize more highly than I can tell you, the affection to which you have given so substantial expression. And it would be a great pleasure to me, if I could command the time, to write separately to every contributor; but the multiplicity of my engagements compels me to forego this pleasure; and I shall ask you to be so kind as to convey our acknowledgments to our several benefactors. May they all be rewarded in the resurrection of the just!

The late news from our native land is intensely — some of it, alas! most painfully—interesting. We were filled with joy and gratitude, by the intelligence of the capture of the rebel capital and the main army of the rebellion, promising as it does the speedy pacification of the country; but our joy was soon damped by the intelligence of the assassination of President Lincoln, who had gained a very high place in our affection and esteem, and whose loss we cannot but consider a great national calamity, although confident, at the same time, that He who is the King of all the earth will overrule it for good to our country.

In the mean time it is refreshing to us to know that the church at home takes unabated, or rather augmented interest in her Foreign Mission, as manifested by the surprising liberality of her contributions during the last few months. We take the zeal and liberality of our people as unequivocal tokens of the Master's favor. Nor are tokens of his favor wanting here. The gospel is

now heard by greater numbers, and with more attention than ever heretofore. Our congregations on the Sabbath now usually number from twenty-five to thirty hearers. It is true that to avoid giving you a delusive impression by this estimate, I must count off the members of our own families—six—and four Protestants from a distance who have come thither in pursuit of their worldly calling, and who understand none of our preaching, their native language being Turkish; still the number that is left, is sufficiently encouraging compared with the number of our hearers five or even two years ago. If I rightly remember, our congregation the first day we preached in Latakiyeh consisted of ourselves, and our two servants and our school teacher; and these three we had brought with us from Beirut. No longer ago than last year, during time of vacation, when our boarding scholars went home to see their friends, we were obliged to suspend preaching for want of anybody to preach to; this year at a corresponding time we had as good a congregation as two years ago we were accustomed to have at any time. It is true that during the past eight months the number of our Fellah boarders has been small; but I have reason to believe that more good has been done among them than for a like period at other times when we had more than double the number. We are about to form three of them—one of them is Zahra—into a class of catechumens. These have all expressed a desire to make a public profession of the Christian religion; and their claims so fair as to warrant us in putting them on a course of special instruction and trial for baptism. Some of them may possibly disappoint us, but I have no fear that we shall be disappointed in them all.

These are some—not by any means all—of the encouragements by which the Lord is cheering us on in the face of many discouragements, and our discouragements, although numerous, are no other than our Saviour taught us to expect; and “forewarned,” you know, “is forearmed.” What has happened to us adversely is simply this: that of the seed that we have sown, most has fallen by the wayside, some on stony ground, and some among thorns; while some of it we know—as far as mortals can know such a thing, has fallen in good ground, sprung up, grown to maturity, and brought forth fruit which the divine Husbandman has appreciated sufficiently to gather it into his own granary; and there is no doubt other good ground in our field, which will yield its harvest in due time. Wherefore, dear sisters, take courage; for this is the victory which overcometh the world, even your faith. Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Mrs. Dodds sends you much love. All the members of the Mission unite in affectionate salutations to you.

Yours in Christ Jesus,

R. J. DODDS.

REMINISCENCE OF PRESIDENT LINCOLN.

SOME time last winter two men connected with the Reformed Presbyterian Church were in Washington City, and called at the President's house. While in the room that is always open to visitors, the President came in, and got into a conversation with them, in the course of which mention was made of the Covenanters. The name seemed to arrest his attention, and he remarked: "I know something about these people—they want the Constitution amended by putting slavery out of it, and by putting a recognition of God in it." To this they assented, and he proceeded to speak in kind and earnest terms of the brethren who had been with him urging the amendments. He added that they had obtained one object of their mission during his first term in office, and he hoped they would obtain the other before the end of his second term.

We have given as accurately as we could the substance of the conversation. It deepened in our mind the conviction that the death of President Lincoln was a great national calamity.

T. S.

RESOLUTION OF EAST CRAFTSBURY CONGREGATION.

At a stated meeting of the congregation, the following resolution was unanimously passed, and afterward was by the Session also approved and adopted:

Being fully impressed with the importance of a living ministry, and believing it to be one of the ascension gifts of Christ to his church for the promotion of his glory in the conversion of sinners, and the perfecting of saints, we are sensible of, and deeply feel our loss in the removal of the Rev. J. M. Armour from the pastorate of this congregation, for his labor here has not been in vain in the Lord. We rejoice to be able to say that his goings out and in among us have been of such a character that even the wish of the cold and luke-warm has been rebuked and put to silence. And although we acquiesce in the action of the Board of Domestic Missions in calling him to an important work at Washington, we regret that the appointment was not given to another. And believing also that God in his providence is calling him by his fitness for this work, we therefore feel it our duty to submit, hoping that he will be made eminently useful in raising up the victims of a cruel oppression from the degradation to which they have been brought by their oppressors. And with much sorrow for our loss, we pray that God will sustain and uphold him in all his ways, direct him in the path of duty, and bestow upon him many tokens of his favor and loving kindness.

STEPHEN BABCOCK, *Chm. Com.*

Oct. 5th, 1865.

Clerk of Session.

PITTSBURGH PRESBYTERY.

THE Reformed Presbytery of Pittsburgh met at Wilkinsburg, October 17, at 1, P. M., and adjourned on the evening of the day following. There were fourteen ministers and sixteen elders present.

The commission appointed to organize a congregation in Oil City, presented their minutes, showing that they had attended to the duty assigned them. Calls had been moderated in Monongahela and Pine Creek congregations. The former, on Mr. J. W. Sproull, was sustained, and present to the candidate and accepted. The ordination is to take place at next meeting of Presbytery, which is to be in Elizabeth on the second Tuesday of April, 1866, at 2, P. M. The latter call for Mr. R. J. Sharp, was sustained and put into the hands of the standing committee, with instructions to forward it to the Presbytery in whose bounds the candidate may be at the time of its meeting, or failing in this, to present it to him.

A petition from members of Pittsburgh and Allegheny congregation residing south of the Allegheny river, for a separate organization, was granted. This movement was with the hearty concurrence and co-operation of the pastor and the whole congregation. A commission is appointed to carry out the request of the petitioners, with power to grant the moderation of a call if requested. This commission is also empowered to ordain and install Mr. Sharp in Pine Creek congregation, if he should accept the call.

A call on Mr. J. C. K. Faris, from Muskingum and Tomika congregation, in Ohio Presbytery, sustained by that court, and forwarded for presentation, was presented and accepted. The candidate, with the call and other papers, are transferred to Ohio Presbytery.

J. A. Black, J. R. Newell, T. A. Sproull and Alexander Wright (the last a student of Rochester Presbytery), delivered discourses as specimens of improvement, which were sustained. David Gregg, Jr., a graduate of Jefferson College, was taken under the care of Presbytery as a student of theology.

APPOINTMENTS.—*Pine Creek*, HANNAY, October 5th Sabbath; *Hunter*, Nov. 3d Sabbath; GALBRAITH, Dec. 3d Sabbath. *Oil City*, STERRETT, Nov. 4th, Dec. 1st Sabbaths; SMITH, Dec. 2d and 3d Sabbaths; HANNAY, 4th and 5th Sabbaths; BUCK, Jan., Feb. and March. *Penn's Run*, HANNAY, discretionary. *Yellow Creek*, HANNAY, Jan. two Sabbaths, discretionary.

Rev. J. Hunter is appointed permanent Clerk, and all persons having papers belonging to Presbytery are directed to send them to him for preservation.

The congregation of Oil City, engaged in building a house of worship, is recommended to the Board of Church Extension to receive from the funds in their hands. The moderation of a call is granted to that congregation.

TREASURER'S REPORT.

WM. WILLS, *Treasurer, in account with the Pittsburgh Presbytery.*

		Dr.	
1865.			
April 10.	Balance at last report.....	\$181	90
" 17.	Cash from Piney branch of Rehoboth congregation, per Rev. T. M. Elder	11	00
May 1.	Two coupons U. S. 5-20's.....	31	50
" "	Premium on do.....	14	18
" 31.	Cash from Mr. Joseph Carson.....	500	00
June 2.	Interest on same till July 15	9	20
		\$747	78
1865.		Cr.	
April 13.	By cash paid Rev. A. J. M'Farland.....	\$25	00
May 23.	" " " Rev. D. Reid.....	37	50
" " " " " Rev. T. M. Elder.....		75	00
June 2.	" " " Mr. Joseph Carson's donation, invested in U. S. 7-30 bonds.....	500	00
" "	Balance.....	110	28
PITTSBURGH, Oct. 1, 1865.		\$747	78

ILLINOIS PRESBYTERY.

ILLINOIS Presbytery met, October 11th, in Old Bethel Church. All the ministerial members, and ruling elders from one-half of the congregations belonging to Presbytery, were present.

The meeting was very pleasant and harmonious. Through the kind thoughtfulness of the ladies of Old Bethel congregation, the members of Presbytery enjoyed a sumptuous repast beneath the shade of the grove adjoining the church. There was no judicial business before the court.

The organization of the congregation of Olathe and Pleasant Ridge, Kansas, was reported, and a call presented from the new congregation upon W. W. M'Millan. The call was accepted by Mr. M'Millan, and arrangements made for his installation.

A committee consisting of James Wallace, A. C. Todd and J. Finley, was appointed to encourage, by personal interviews and conversation, young men of promise to study for the ministry.

Messrs. Daniel C. and Isaiah Faris, graduates of Indiana University, and during the year past Missionary teachers at Natchez, were received under care of Presbytery as students of theology.

A committee, consisting of W. F. George, A. C. Todd, John Miller and Wm. Woodside, was appointed to receive and present the call reported from Maquoketa.

Visitation committees were instructed to inquire into the sup-

port of pastors according to Synod's direction in *Ref. Pres. & Cov.* vol. 3, Nos. 7 and 8, page 235.

The following Visitation Committees were appointed:

Bethel—Jas. Wallace, Thos. Donnelly, and H. Mathews; *Princeton*—D. S. Faris, and an elder whom he may obtain; *Elkhorn*—J. M'Cracken, John Miller, and Chas. Miller; *Olathe*—D. S. Faris, and an elder whom he may obtain; *Old Bethel*—A. C. Todd, Wm. Kennedy, and J. Patton; *Bethesda*—J. Stott, and an elder whom he may obtain; *Stanton*—J. M'Cracken and J. Moffet; *Churchill*—A. C. Todd, J. Patton, and J. Hunter; *St. Louis*—W. F. George, Thos. Donnelly, and J. Finley.

Treasurer reported, as follows:

	Dr.	Cr.
1865. May 17. To cash on hand.....	\$579.10	
“ “ 27. To cash from Princeton Con. for Freedmen,	20.00	
“ “ “ “ “ Delegates' ex.	10.00	
“ Oct. 11. “ “ Bethesda “ Home Mission,	29.00	
“ “ “ “ A. C. Todd.....	10.00	
“ May 17. By cash paid D. J. Shaw.....		\$3.40
“ “ “ “ J. Middleton.		40.00
“ Aug. 21. “ remitted to D. Euwer, for Freedmen,		303.00
“ Oct. 11. “ paid A. C. Todd		41.15
“ “ “ “ J. Middleton.....		35.00
“ “ “ balance on hand.....		225.55
Total.....	\$648.10	\$648.10

Presbytery adjourned to meet in St. Louis on Wednesday, April 11th, 1866, at 11 A. M.

J. M'CRACKEN,
Clerk of Presbytery.

OHIO PRESBYTERY.

THIS Court met in Londonderry, Ohio, October 4th. A call from Muskingum and Tomika congregation on Mr. J. C. K. Faris was received and sustained, and ordered to be sent to Pittsburgh Presbytery for presentation. A call from Middle Wheeling on Rev. A. M'Farland for an unappropriated part of his time was received, sustained, presented and accepted. Mr. M'Farland is appointed to moderate in a call in Londonderry congregation.

Sessions and congregations are directed to give special attention to the action of Synod at its last meeting, respecting pastors' salaries, and report in writing to Presbytery at its next meeting.

Sessions are also directed to give diligence in looking for suitable young men, and encouraging them to devote themselves to the work of the ministry, and prepare themselves for it.

ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met on the 4th Oct. The only business of importance, in addition to some mere routine matters, was the granting of leave to moderate in a call to the congregation of Libson, made vacant by the death of the late Rev. M'Lachlan. Mr. Shields was appointed to moderate in said call, some time during the month of November, at his own convenience, and that of the congregation.

OBITUARY.

DIED, August 4th, 1865, in the congregation of Rehoboth, Pa., of inflammation of the bowels, MARGERY AMANDA, daughter of Daniel and Nancy Reed, in the 15th year of her age.

The death of the deceased was very sudden and unexpected. In apparently perfect health and in fine spirits, she, with some others, left home on Wednesday morning, intending to spend the day with a neighbor. At noon she was taken sick while at table, and notwithstanding medical aid and every attention, she died on the morning of Friday. Half an hour before her death she arose, and walking across the room, looked out, for the last time, on that earth which she was about to leave.

From the first she seemed to feel that it was death, and yet not a murmur once escaped her. Indeed, any anxiety seemed to be in relation to those remaining behind. To one she said—"Oh! Mother, don't be so vexed for me;" and to her only brother—"Calvin, do you be a good boy," and these were the last words she was given to speak.

That God in his providence should, among so many, snatch away the strongest, and, perhaps, the very best, seemed strange, and we can but say, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." It had been the intention of the deceased to unite fully with the church at the coming communion, but she is taken up to join the church triumphant, and to appear with "the spirits of the just made perfect" in the presence of Christ.

She carries with her, what every child may well wish to receive, the testimony of both her parents, that she was "an obedient and lovely child."

To her father she said that *death* was "*just going to bed.*" While, then, we drop a tear to her memory, let it be ours to remember that although *she* cannot come to us, *we can* "go to her;" and let it be ours so to live, that when that day comes it may be to enjoy the comfortable presence of Christ also.

E.

BOOK NOTICES.

FROM ROBERT CARTER & BROTHERS, 530 Broadway, New York.
For sale by Davis, Clarke & Co., 93 Wood street, Pittsburgh.

THE VOICES OF THE SOUL ANSWERED IN GOD. By Rev. John Reid.

This is in some respects a remarkable book. Its quaint title reminds us of Puritanic times, while its transcendental style suggests

strongly a Germanic authorship. Were we writing a review we would point out some things to which we take exception. We do not hesitate, however, to join in the general commendation that it has received. It is an attempt, and we think a successful one, to show by an *a priori* process of argumentation the reality of the atonement by the Son of God in our nature. One of its excellencies is that it impels the mind to think. The reader is all the time thrown back on his own consciousness to answer the inquiry; are these things so? In this way the limit of religious thought is enlarged; and of course an increase of knowledge is the result.

JOLLY AND KITTY IN THE COUNTRY. By Alice Gray.

This is a book for young folks. It is written in a sprightly and pleasing style, and withal has a tone of seriousness that is favorable to morality and religion.

THE AGGRESSIVE POWER OF CHRISTIANITY. An Address delivered before the Alumni Association of the Theological Seminary of the United Presbyterian Church, Allegheny, Pa. March 15, 1865 By Rev. Robert Audley Brown, D. D. Pittsburgh: W. S. Haven, pp. 26.

We read this address with much satisfaction. It is a scholarly production. The subject was well chosen, and it is ably handled. We give our readers a sample in this number under the heading, "God and Christianity in the Constitution." It is encouraging to see such important and seasonable truths so well presented by a minister of the United Presbyterian Church. We have only to remark that what is wanting to give the extract which we have taken from the address overwhelming power in favor of the great national reform, is that the argument be presented from the standpoint of the guilt and danger of the nation in refusing to recognize God and Christianity in its Constitution. To say that such a recognition would be "decent and proper," is saying far too little, and as it regards any practical good to follow, scarcely better than saying nothing on the subject.

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ACKNOWLEDGMENTS.

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RECEIPTS FOR FOREIGN MISSION OF R. P. CHURCH.

1865.

Sept. 25,	Received from Walton congregation, N. Y., per Rev. D. McCallister.....	\$30 00
" "	From Kortright Ladies' Missionary Society, per do.....	3 00
" 26,	From Mrs. Brown of Pleasantville, Venango county, per D. Reid,.....	25 00
Oct. 2,	York cong., N. Y., per Rev. S. Bowden,.....	62 00
" 11,	Some members of Piney branch, Rehoboth cong., per Rev. T. M. Elder,.....	14 00
" "	Rev. T. M. Elder,.....	2 00
" 12,	Ladies' Missionary Society of First cong. Philadelphia, Pa., Miss A. J. Patterson, Treasurer,.....	50 00

WILLIAM BROWN,

Treasurer of Foreign Missions, 1635 Locust St., Philad'a.

RECEIPTS FOR SOUTHERN MISSION.

1865.

Sept. 14,	From Syracuse cong., per Rev. A. M. Johnston,.....	\$12 00
" 15,	Ladies' Missionary Society, Allegheny, per Miss Sarah Boggs, Treasurer,.....	100 00
" 22,	Southfield cong., per Rev. J. S. T. Miligan,.....	18 00
" "	Southfield Sabbath school, for books for Sabbath school in Washington, D. C. per Rev. J. S. T. Miligan,.....	8 00
" 26,	Mrs. Brown, of Pleasantville, Pa., per D. Reid,.....	25 00
" 27,	Elkhorn cong., for Natchez Mission, per Rev. A. C. Todd,.....	170 00
" "	Elkhorn cong., Female Missionary Society, for Natchez Mission, per A. C. Todd,.....	100 00
" 28,	Salt Creek cong., per Mr. Jas. McCartney,.....	38 59
Oct. 1,	Brownsville Ladies' Missionary Society, per Mr. J. C. K. Faris,.....	25 70
" 12,	"Tenth to the Lord," per Wm. Brown,.....	3 00
" "	Contents Missionary box of Mary, deceased child of John and Mary Ann Aikin, Allegheny, Pa., per Dr. T. Sproull,.....	1 25
" "	Collection in Pittsburgh and Allegheny for Washington Building, per Dr. T. Sproull,.....	173 25
" 19,	Dr. A. Greer, per Rev. Jno. Crozier,.....	10 00
" 24,	Brockland, &c. cong., per Dr. T. Sproull,.....	26 35
" "	Proceeds of Children's Fair held in First Church, Philadelphia, for Colored Mission School in Washington, D. C., per the Misses Isabella Allison, Marion Harvey and Annie C., children of Dr. Brown, per Wm. Brown,.....	32 15

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR DOMESTIC MISSIONS.

1865.

Sept. 29,	From Little Beaver cong., per Porter & Achison,.....	\$19 20

DANIEL EUWER, *Treasurer.*

COMBINED SERIES.

VOL. III.—No. 12.

THE
Reformed Presbyterian
AND
Covenanter.

DECEMBER, 1865.

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THOMAS SPROULL,
JAS. M. WILLSON,

EDITORS AND PROPRIETORS.

"Whereof 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.*

PITTSBURGH:
PRINTED BY W. S. HAVEN,
CORNER OF WOOD AND THIRD STREETS.

Editors' address, "Allegheny, Pa."

WE regret to have to state that we do not feel warranted by the circumstances to make at present the proposed change of issuing a Weekly Paper in place of the Magazine. While in some quarters there has been manifested the right spirit in liberal offers as well as in active and successful efforts to procure subscribers, in others there is indifference and even opposition. A weekly paper is needed, and the design is not wholly abandoned. Meanwhile we will continue the Monthly as heretofore, and request those who have kindly acted as agents, and others who have interested themselves in procuring subscribers and forwarding remittances, to continue their friendly aid in sustaining and extending the circulation of the Magazine.

TERMS FOR 1866.

The Magazine will be issued monthly at One Dollar per annum, if paid before the meeting of Synod, and one dollar and fifty cents afterward.

~~As~~ The Central Board of Missions learn that there is an urgent demand for funds to erect a house for the school in Natchez. The school has been driven from city hall, and the superintendent says that he must either leave or build a house. In the emergency Mr. Johnston immediately proceeded to purchase and build. We hope that churches in the west especially will respond to this call. A similar demand has been met by the churches here and in the east. The demand is urgent.

T H E

Reformed Presbyterian and Covenanters.

VOL. III.

DECEMBER, 1865.

No. 12.

THE YEAR 1865.

THE years are, as they pass, inseparably linked together. Scarcely any, if any, event of magnitude is completed in the short space of twelve months; and none is comprised, causes and all, in any such period. Time is, figuratively speaking, a continuous line, which cannot be snipped off into certain lesser lines of short and equal length. Hence, it is not easy to write a year's history. It cannot be done with any satisfaction unless some allowance be made for this continuity of succession, not only of days, but of their contents.

Keeping this in view, we propose to record some of the special occurrences of the year 1865. It is not closed; but nearly so. We can see through it clearly enough to judge of its general character, and to anticipate the chief contributions it will yield to the annals of the world. Some of these we will note.

1. *It has been a year mainly of disappointment to the Papal See.* The plans of Rome have failed, we think, in every quarter of the globe. In conjunction with the able but unscrupulous despot of France, the Pope turned his attention, some two years ago, to this continent, to the Republic of Mexico. The design at Rome was to relieve a church and hierarchy, which the "Liberals" had despoiled of property, and hedged in generally. In the first instance, the scheme was tolerably successful: the republic was broken up, the Empire was proclaimed; but then, the main conspirator, who furnished the physical force, deserted his ally and tool; and so, this Mexican *Empire* served the bishops and priests precisely as did the republic—it took their money, and determined to tolerate other religions besides the Popish! Great was the surprise and chagrin at the Vatican! Then came an act of excommunication directed against the (puppet) Emperor of Mexico. This has also been most mortifying to the "powers" at Rome. Its plans have been foiled, its expectations have utterly failed; it holds the position of a cheated accomplice in a scheme of villainy.

Something like this, but nothing elsewhere quite so humiliating, has befallen it in other nations. In Spain, long the most priest-ridden of kingdoms, the hierarchy has been deprived of its invested resources, its fixed revenues, and is paid annually, as in France, out of the national treasury. The Pope endeavored in vain to prevent this consummation. It was then hoped that, in case the estates were set up to sale, there would be no bidders. But there were bidders, who offered good prices; and there seems to be no reason to suppose that bidders will not be found for what yet remains to be sold.

In France, steps are taking to transfer the whole subject of education to the state. Whether such a change would be much of an improvement, we cannot say, but it would be very hateful and very ominous to Rome.

The revolution in Poland was, very largely, a Popish measure; and great in proportion was the disappointment in the Vatican when it came to so disastrous an end.

But it is in Rome itself that this has been a year of disappointment. France arranged to withdraw its troops next year; but leaving the Papal authorities at liberty to enlist as many troops as it could in the Popish countries. The time for the withdrawal of the French garrison has been partly anticipated—it is now fixed for the middle of December for the first instalment—but there has been little success in mustering troops to replace them. The kingdom of Italy is jealous of other powers, and will not allow any but *Papal* soldiers to replace the French. It offers itself to protect the Pope; but the world knows what that protectorate would be worth, and so does the Pope.

If we have not misrepresented the course of events in reference to the Papal See the last few months, matters look rather dark for his "Holiness." Still, some may suppose that he finds some compensation in Britain and the United States. Nothing of the sort. True, there are many fools in both these countries, some of them in high places, but we venture to assert that the shrewd Antonelli derives no comfort, not an atom, from any supposed advances in these two Protestant nations. It seems to us, that here Rome blocked her own game by issuing the "Encyclical," in which, while uttering not a few important "truths," she sets herself directly, squarely, against all civil and religious liberty.

2. *There have been great advances, this year, in the matter of civil liberty.* In fact, personal slavery has received its death blow. The civil war in this country terminated early in the year, and, with it, legal slavery *almost* expired in the United States. The South made the war for the defense of it, fought it with great courage, perpetrated many most barbarous deeds during its progress, and yet, notwithstanding wide-spread sympathy in Great Britain, and valuable help from the same quarter, it was compelled to yield, having lost the very thing for which the war was made. What may yet be lacking in this grand act of emancipation, will soon be supplied, if not before the close of the year, very soon after, by an amend-

ment of the Constitution, prohibiting the holding of a slave in any part of the Union. Time will be required to gain the assent of the entire nation to this act, and to secure to the newly constituted freemen all the rights comprehended in a state of civil freedom. The erewhile slaveholders, their southern abettors, and their northern "natural allies" will be slow to accord to the colored race what has been won for them by the arms of the North; but they will acquire it all some day, and that not a very distant one. They have many vigilant friends, in the North especially, who will keep an eye upon the working of things South, with a determination to counterwork any scheme contrived by Southern pride, and cruelty, and avarice, and lust, against the welfare and elevation of the emancipated. 1865 will be marked in history as the year of *Jubilee* in this land!

And also in other lands. Brazil has made some movement in the same direction. Denmark has set free all her slaves. Spain even has taken some steps, very lately, which, it is said, look toward the liberation of the slaves of Cuba; and finally, in all Christendom, and in countries bordering upon it, there are most manifest signs of the relaxation of the bonds of the enslaved, the atmosphere, in reference to human liberty, is more wholesome; our ears are rarely pained with defenses of man-stealing, and of buying and selling of women and children. Now and then, we have sad evidence that even some D. D. of great name has not made up his mind that God loves liberty rather than slavery, but who tries to hold fast the atrocious idea, so long predominant in influential religious circles, that the Lord loves conservatism, even when it defends so barbarous a system of oppression as the slavery of the United States. But such men are now coming to be regarded in a light similar to that in which the "abolitionists" were looked upon, a few years ago; by the great churches, as a sort of moral monsters.

True, we may go back a few years for the beginning of this change in different nations; but the year now expiring marks more clearly than any other, the dividing line between the old and the new. Next year will probably finish the work.

3. *There has been during 1865 a pretty well defined tendency toward ecclesiastical union.* In this also, as in regard to the preceding, this year is most intimately connected with the preceding year. The absence of religious controversy for some years past—controversy between different denominations, or even between the adherents of different evangelical denominations, has been a very noticeable feature of the times. There may have been some skirmishing on part of the line between Presbyterians and Episcopalians, Calvinists and Arminians, or New School and Old; but these have been partial in extent, enlisting comparatively few, and generally, so far as we have observed them, conducted with little zeal or heat; at all events, with nothing like the vigor that characterized similar conflicts, say thirty or forty years ago. If you consult the newspapers which represent the different churches, how tame they all are!

They are mostly occupied with missionary statements, benevolent operations, proceedings of church courts, &c. Occasionally, some question of theology may be discussed, or of church order, or of political action; the war has filled a large space, and now, questions of reconstruction—but there is not enough to deserve the name of “religious controversy.” Omit what relates to ecclesiastical doings, and one evangelical religious paper might almost take the place of another; “almost,” not quite indeed, for peculiarities of doctrine and of life will make themselves seen. What we mean is, that they are seen generally in very quiet guise and aspect.

Nor has this been exclusively, or even very largely owing to the war. It dates further back. There are but few ministers now in the field who have ever witnessed a lively fight in the Christian arena. On the other hand, what the younger generation of ministers has witnessed, have been rather evangelical alliances, union conventions and prayer meetings, and other fruits and proofs of the burial of the hatchet, and interchange of wampum.

So strong and general is this spirit, that it is to-day nearly impossible to awaken controversy on any doctrine or rule of religion. We have referred to the papers. If they do not, in many cases, exhibit all the zeal of former times, we do not attach the blame chiefly to their conductors. The fact is, their readers don't want it, and so it is not given them.

There is an apparent exception to all this. We refer to the controversy urged for some years past in Britain—as heretofore on the Continent—between semi-infidels and Christians, the “Broad Church” and the Evangelical, and even the High Church, being the parties. This has been and still is an earnest and great contest; but no exception, for it is not a controversy among evangelical Christians, but between unbelievers and Christians of every sort. Hence it really contributes to the state of peace among the latter—is one cause of the state of things we are describing.

Now, it is clear enough, that when warfare ceases, there will rise a disposition to unite, and so it is. We find such a spirit in this country. There have even been movements to this effect between the Old School Presbyterian body and the New, and in Scotland between the Free Church, the United Presbyterian and the (Residuary) Reformed Presbyterian. That these unions will take place we presume there is no doubt. Something has been on foot of the sort for a considerable time, gaining all the while, and more favored by this spirit of the times of which we now speak—a spirit nearly all-pervading, and everywhere sufficiently strong to repress almost entirely what we designate as religious controversy among the evangelical.

If we could believe that this peace feeling arose from a real approximation in any considerable degree to unity in the faith and knowledge of the Son of God, we would rejoice to see it; but we are not satisfied on this point. It is possible that the New School theology may have partially yielded in this country to the old doc-

trines, but this cannot be the case to any great extent; nor will it be until, for example, Hodge and Jacobus shall supersede Barnes as commentators on the New Testament, even among the so-called New School. In Scotland, there may be a certain approach on the part of the United Presbyterian body to the views of the Free Church on questions bearing upon the great subject of religion and the state, but it is only partial, and our fear is, we say very frankly, that all the prospects of unions, of which we know anything, derive their life and strength more from a spirit of indifference toward truth and the glory of the Lord Jesus Christ, than from all other causes combined.

It may be that we have associated this more closely with the still passing year than facts warrant, but we think not. It is true the actual steps taken this year have not been so peculiar or so far in advance; but the *idea* proposed has progressed further, we judge, from what comes before us, than it has done heretofore; at any rate, controversy such as we refer to, has about ceased.

4. *Political strife is earnest.* This year has been marked with some important political events. It has been a year of vehement and stirring political conflict in Central Europe. The war against Denmark, which resulted in wresting from her the Duchies of Schleswig and Holstein, was waged by Prussia and Austria in spite of the Diet of the German States, including them, but in which the smaller states have a majority. The Diet resent bitterly the indignities put upon it, and the two large nations throw out hints of terrible retribution. Here is a large speck of war. Combustibles are gathering in large masses that will be easily kindled at some early day. Questions of the most profound interest are agitated in Spain, where the Liberals are acquiring the supremacy; in France, also, notwithstanding the restraint put upon free speech and printing; in Austria, which may now almost be styled a free commonwealth; in the Danubian Principalities, which are burning for release from Turkish suzerainty.

The particulars we have mentioned as features of the year 1865, are full of interest in themselves, but acquire vastly more from the fact that next year is the period to which the attention of the Church has long been turned by the students of prophecy as the time of the end of the 1260 years of anti-Christ's prosperity. Some begin, on account of the nearness of the time, to scout this opinion. It is yet too soon to do so. If, as is certainly the case, it is too soon to pronounce with certainty in the affirmative, it is yet not wise to scoff at the idea that we may be but a few months from that event, whatever it is, that will mark the end of the 1260 years.

The features of this year are remarkable enough. Old things are passing away, new things are coming in their stead. These changes are advancing with great rapidity, with accelerating velocity. The death of Louis Napoleon would uncap the volcano. Literally, we know not, in reference to the condition of the world, "what a day may bring forth." In the meantime, it becomes us to wait patiently, to hold fast steadfastly the things we have heard,

that we let them not slip, to cast in the salt of God's truth into the seething caldron, to make sure of a personal interest in Him who sits and rules on high, assigning their destiny to men and nations; to live piously, beneficently, devoutly and hopefully. J. M. W.

EDITORIAL CORRESPONDENCE—LETTER IV.

GLASGOW, August 7, 1865.

I LEFT Belfast Thursday evening, August 3d, and after a quiet passage reached Greenock, where I took the rail at 4, A. M., the 4th. Greenock lies along the south bank of the Clyde near its mouth, extending in length perhaps a mile, and a quarter of a mile to the high grounds, on the rear of the town. Like all towns in this vicinity, it is substantially built of the excellent stone afforded in great abundance in the neighborhood. It is here the largest ships in the Glasgow trade lie—the depth of water not being sufficient to carry them up the Clyde. There is here a congregation of Covenanters. Their pastor is Rev. Mr. Carmichael, who, I regret to say, is not at present in good health. He still preaches some, but requires and receives all the aid his brethren can give him. I would have been gratified to have called upon him, but it was out of my power, as I was hastening to Glasgow. We reached the station on the southern side of the river—"the Gorbals"—at 7.30, having passed through Paisley, seven miles distant. The country beside and in sight of the road, is throughout, with a few exceptional spots, very fine. Soon after leaving Greenock we had a good view of Dumbarton Castle, so celebrated in history, so singular in its aspect, and so remarkable in its geological relations. It is on the north side of the Clyde, a mile east of the town of the same name. We had also a view, but owing to clouds, a defective one, of the range of high hills which extends along that side of the river, from the inland back of this city and connects with the highlands to the west. This city is one of the most flourishing in Britain, or in the world. Since I saw it in 1848, it has stretched out in every direction amazingly. In the west end, "Places" and "Crescents" and "Squares" of houses have been added to each other, enough themselves to form a great city. The surface was originally marked by elevations, not so much disposed in regular rolls as in distinct and partially isolated knolls, with pretty deep valleys between. In building, the natural surface has been largely followed. Hence, in casting the eye on this section, from some elevated stand-point, it presents a very diversified and picturesque appearance—housetops, rows of fine edifices, steeples, towers, &c. The effect is heightened by the fact that the material out of which all this wilderness of buildings is erected is a solid sandstone, whitish or creamy-colored when first put up, but becoming dark by exposure to the atmosphere. The houses are nearly

all large—three, and many of them, four stories high. Nor are they all built in long straight rows, as in our cities, but often in “crescents,” and in some instances the houses are set back some sixty or seventy feet from the street; a narrow park intervening, within which is a carriage drive in the immediate front of the buildings—an admirable device for securing exemption from the noise and dust of a leading thoroughfare. The houses are mostly built in “flats,” each “flat” being a complete dwelling, with all the appurtenances required by a family. Buildings are sometimes double, having a suite of rooms on each side of the main hall. In these there may be a row of families on each side. I have seen *eight* bell-pulls on one door! four on each sidepost; or the flat may have one suit extending entirely across. In fact, a large part of the dwelling houses here are one street or two—*set on end*. The rent of these “flats” varies with their position—the highest in position being the lowest in rent. There are no outside window shutters.

Glasgow has its parks. Besides small ones, there are the “East End” and “West End” parks. The latter I visited. It is a beautiful spot—a natural elevation, convex toward the south, crowned with “crescents” of some of the most elegant edifices I have seen anywhere; terraces, permeated by winding roads, conducting to the level below, where are some meadow grounds, with trees—huge trees often—scattered and in rows; the whole reaching to the “Kelvie Water,” at about a quarter of a mile distant, once, no doubt, a silvery river before it was lined with manufactories, but now anything else but a clear and sweet-smelling stream. In fact it is too manifestly neither of these, but the very opposite. The park is itself a crescent—from tip to tip being, probably, something like three quarters of a mile. The roads are very skillfully laid out, so as to make the most of the ground, and at the time of my visit the play-grounds were covered with children and young people, and in the walks were quite a number of pedestrians; few carriages were driving in the roads. The “East End” park I have not seen. It is claimed by its neighbors that it is superior to the “West End” in other attractions, as it certainly is in size.

Glasgow is a great city. Its manufactures and commerce have attained a magnitude that give it rank among the first cities of the empire—London only, it is understood, ranks above it. As to its commerce, it is carried on with all parts of the world. Its manufactures of all sorts are consumed by all nations. It is growing in both still. The business establishments—wholesale and retail—are spacious, and bear all the external signs of thrift. The population has a business air. I like the look of the people exceedingly. You occasionally see a miserable object—and in certain parts of the city they abound—but the great mass of all that appear in the better streets, are plainly a well-doing class. Their physical aspect is what we see in our own country, medium size, full and symmetrical, with color more or less affected by the smoky air, and an energetic, resolute step. This holds of men and women. All the

class of which I speak are well dressed, especially, of course, on the Sabbath, but well enough every day.

I must now present a somewhat different and less favorable view of things. There is a large mass in this city of the "baser sort." The "Salt Market," one of the streets which forms the "cross," is, and the alleys and closes in its vicinity are the "Five Points" of Glasgow, and terrible places they are; and it is not a safe place, at all times, for respectable people to be found. The quays are frequented, and even the neighboring streets, to a fearful extent, after nightfall, by that outcast generation which lives by its own vice and the viciousness of licentious men. Shops for the sale of liquors are met with on every hand, in most parts of the city. If there is—as there is—much truth and virtue in Glasgow, there is a hideous mass of the lowest types of human character. It should be added, however, that much of this finds its place among the popish Irish, but, certainly, it is not nearly all theirs.

Reserving any general allusions to the religious condition of the city, until I know it better, I shall barely notice briefly the congregation of Covenanters here. This congregation is mainly composed of members from all the congregations heretofore existing here—most of whose members went with the majority; besides these, there are now some who have acceded from other churches. Their pastor is Rev. Robert Wallace—formerly of Newry, Ireland. He has been settled here a little more than a year, and during that time his charge has increased from about one hundred and twenty to nearly three hundred members. They worship in the Atheneum, a public room in Ingram street. The room, which is spacious, was well filled, particularly in the afternoon of last Sabbath. There were between 300 and 400, I judged, present at the second service, and I am told that this was no larger than the ordinary attendance, if as large. On Monday evening there was a monthly lecture in a smaller room of the same edifice. The attendance was good. It was addressed by Rev. A. Stevenson. I had preached Sabbath P. M. The congregation have purchased a church on the south side of the Clyde, of which they expect to get possession in March, 1866. There is evidently much to encourage effort here in behalf of a Covenanted Testimony, and the brother who labors here is well qualified for the position—active, earnest, intelligent and faithful, he fills admirably his place, either in the pulpit or out of it.

There are here five congregations belonging to the "majority" Synod. Some of them are rather small; but among them they constitute a strong body in members, and wealth, and position. The intercourse—even social—between the members of these bodies is, I learn, quite limited. The rupture of ecclesiastical ties has been attended and intensified by the severance of social relations to a degree, it seems to me, far greater than was the case in our country in 1833. Personal feeling often mixes largely with religious differences; and it is, frequently, no easy matter to distinguish them. Some measure of this is to be expected; but it should not be cherished.

The three largest denominations in Glasgow are the Free Church, the United Presbyterian, and the Establishment. There are besides these, Reformed Presbyterians, Original Seceders, Methodists, Episcopalians, and Papists, and, I suppose, Baptists; but the above comprise the larger part of the population. The Free Church has a college—that is, a theological seminary, of which Dr. Fairbairn, author of “*Typology of the Scriptures*,” &c., is the principal. The Seminary of the United Presbyterian Church is in Edinburgh. Some of the houses of worship are fine buildings, but as a general rule, there is less display about them than appears in the wealthier part of the church in our country; many of them are very plain. At the present time these churches sustain quite amiable relations to each other; the Free and United Presbyterians are negotiating for union, with the probabilities mainly favorable to success. The Establishment does not seem to be advancing in spirituality. Just now an earnest attempt is making to get a warrant for the introduction of organs into their churches. It has been so far successful as to allow every congregation to do as it pleases. Dr. Lee, of Edinburgh, wishes a liturgical church. He has partially been successful, and soon may be altogether so. Some of the ministers and professors of the Free and United Presbyterian Churches, I have called upon, and have found them exceedingly affable and very intelligent. They enter heartily into our “Education” scheme.

The Reformed Presbyterian (the majority Synod) have five churches here—one, the late Dr. Wm. Symington’s, of which his son, also William, is pastor, is very large; the rest, one in the Gorbals, or on the south of the Clyde, is moderately large, as is also that of the late Dr. Bates. The fourth is small, and the fifth is a mission church. The only one connected with the Synod, which we recognize as following the footsteps of the flock, that of the Rev. R. Wallace, I have already mentioned as having nearly 300 members.

There is but one congregation of Original Seceders, of which their professor of theology, Dr. Murray, is pastor. The congregation is respectable in numbers and in character; the professor is highly esteemed. The Episcopalians are quite numerous. I have been surprised to find that they have a number of dioceses and congregations in this country. I believe their ministers and people are mostly of the High Church “persuasion.” They have not full ecclesiastical connection with the English Establishment. Of the other churches I have no details. The Papists are largely importations from Ireland. The greater part of the nobility are connected with the Free Church, which has a few—or with the Establishment, which has more. Some are Episcopalians. The Free Church has some 800 congregations, many of them in the Highlands; the United Presbyterians, between 500 and 600, nearly all in the Lowlands; between 60 and 100 in England; very few in the Highlands. Edinburgh is the centre of the Free Church operations, as Glasgow is of the United Presbyterians, who have a strong hold of the prosperous middle classes in this flourishing city.

Saturday is a half-holiday—"the shops" are shut at 2 P. M.; meat-shops, however, and others of the sort, are open till 11 P. M. Great crowds fill the leading thoroughfares until nearly midnight. The streets are quiet during the early hours of the Sabbath, but there are some cabs in motion. Just now there is no little excitement on the Sabbath question, owing to the resolution of the directors of the North British Railway Company to commence, September 3d, the running of regular "Sunday trains" between this city and Edinburgh. A large meeting was held on Wednesday evening, August 30th, in opposition, by the workingmen. The Lord Provost presided. Other measures are contemplated—memorials of merchants, &c. It will avail nothing. Not a newspaper here opposes the action of the directors; there are 100,000 Papists in the city, and some professed evangelical Protestants are not very determined on the question. Mail trains now run on the Sabbath in nearly all directions, and travelers' train also in the east from and to Edinburgh. I have mentioned cabs being in motion on the Sabbath; they are in hundreds passing to the suburbs, parishes, and so forth. I find this fact is now used as an argument for setting trains agoing on the route to the south and southwest. The battle waxes quite warm, but will not last long; the Sabbath desecrators will win this time, I am quite sure.

TO THE WESTERN COAST.

On the 9th I left Glasgow for Girvan, to assist at the dispensation of the Lord's supper there, a town of some 6,000 inhabitants, 62 miles from this place. The railway runs through a richly and highly cultivated district to Paisley, seven miles. This was the home of the late professor, Dr. Andrew Symington. His congregation went for the most part with the majority, but forty remained, and these are now making out a call. The town is not thriving largely. It is rather a venerable looking town, and possesses some interesting antiquities—an old abbey, and the tomb of Marjory Bruce, daughter of Robert Bruce, who was killed by a fall from a horse in this neighborhood. From this on for some miles are many coal-pits and iron-works. Daly is celebrated for its large and numerous furnaces. We passed through the town of Ayr, so well known in both civil and ecclesiastical history—a fine place. From Irvine, some thirty miles from Glasgow, to Ayr, the road runs near the sea-shore, and through a succession of sand hills, where, of course, there is but little cultivation. Beyond this to Girvan, the land is better, but none of it is very fine. All along, and so farther south, the fields were adorned with large herds of "Ayrshire" cows. The fields, I observed, are much larger than in Ireland, and the "farm steadings" indicative of greater agricultural prosperity. Still there was some evidence of the presence of the very poor. We were long in sight of "Ailsa Craig," a remarkable rock, which rises directly from the ocean—steep and rounded—some hundreds of feet high—and covered with wild birds. It has a keeper, who subsists by collecting birds and their eggs, and by

rearing a few goats; it has no other inhabitant. The view of it from Girvan, from which it is distant about ten miles, is very distinct in clear weather.

I reached this place in three hours, and was met, and subsequently most hospitably entertained by Mr. Joseph M'Quaker, a ruling elder of the congregation, and an active and successful business man. I preached on the fast day to a handfull of people in a large building, unoccupied except on occasions like this, having been erected for a congregation, which has been dissolved. On Saturday, services were conducted by Rev. J. Thompson Martin, a son of Rev. Mr. Martin, of Strathmiglo, who after long and openly opposing the schemes of the majority, finally went with them. Mr. M. had been detained by the unfortunate death of a younger brother of fine promise, who fell down a cleft one hundred feet deep, and was crushed on the rocks below. This occurred just a week before. On Sabbath eleven communed. I preached in the evening to between forty and fifty persons. Girvan is on the sea-shore, and is resorted to for its bathing facilities during the summer season. There is here a small congregation in connection with the majority. It has besides others, congregations of the Free and Established churches.

On Monday, the 14th, I took a top seat on the coach for Stranraer, having learned that it presented an opening of some promise for the operations of our deputation. The ride is a splendid one. The road, which runs almost the whole distance along the sea, passes through many points presenting fine scenes. The rocks on the shore are the most craggy I have ever seen. At times the road rises some hundreds of feet above them—a sheer precipice, rather terrible to look at. Descending on the right hand from Ballintrae, thirteen miles from Girvan, it passes over a promontory with only an occasional glimpse of the sea, and down a most delightful valley—Glenap—with its high hills on each side, the north and the south, about four hundred yards wide, and from where we entered it, some six miles in length, to Loch Ryan, an arm of the sea, running north and south, about fifteen miles, at the head of which is Stranraer. It is about five miles wide, and is navigable for small vessels. From this point it is ten miles to the town, and the scene is one of the most beautiful possible. The loch, the highly cultivated opposite shore in full view, the town in the distance, and the hills on the left almost to the head of the loch, present an assembly of beauties hardly surpassed. Just as you enter Stranraer, you pass through a succession of hills, which have all the appearance of large, flat, elevated mounds, such as might have formed the bases of immense structures. They are some forty to fifty feet high—about 200 or 300 yards long, with moderately sloping sides, and flat on the top. They are nearly square, not in line, but promiscuously scattered. These, with the sand hills north of Ayr, were once undoubtedly at the bottom of the sea.

Stranraer is a town of about 7,000 inhabitants, lying precisely at the head of Loch Ryan, consisting chiefly of small dwellings, with

a few of the better order. It has a little trade by sea, and is the centre of a rich agricultural district. I have found here, as usual, Free Churches and United Presbyterian, with an Established in the town itself, and one in its immediate vicinity. There is also a congregation of Original Seceders, which has a rather noteworthy history. It is well known to our readers that for many years previous to the late separation of the majority from the minority, there was a rule of Synod prohibiting the settlement of any licentiate or minister of the Reformed Presbyterian Synod of Ireland in any congregation of the Scottish Synod. Dr. Wm. Symington was long pastor in Stranraer, very popular and successful. He was called to Glasgow, and so left Stranraer. The congregation was greatly attached to him, and proportionately dissatisfied with his removal. They of course submitted, but claiming the right to call any Reformed Presbyterian they chose, and called Mr. Watt of the Irish Church. The Presbytery, sustained by the Synod, refused to settle him. The result was, that Mr. W. with a considerable part of the congregation, left the R. P. Church, and joined the Original Secession. He is now deceased, having previous to his death removed to another congregation of the same body. His people still retain their place in that body, although, I learn, cherishing some warm recollections of their former profession and ecclesiastical relations.

The land in this district is not noticeably fertile, but by "high" farming is made to yield largely. The farms consist of from two hundred to four hundred and up, in rare instances to over a thousand acres of arable land, with a large range, in many cases, of moorland attached, on which cattle and sheep are pastured. The rent of this land is—for the arable—considerably over a pound (\$5) an acre. I heard of one instance in which a farmer pays £1,500 (\$7,500) for a farm of one thousand acres. These farms are provided—of course, by the tenant—with all kinds of agricultural machinery, including steam engines, and are annually replenished in part with the most valuable manures. The productions are as varied as elsewhere; but the great staple in Wigtonshire is cheese, which is looked to to meet the rent. Some of the farms I visited, have a stock of between fifty and sixty cows, all fine ones. There are others with a hundred. Besides this, there are of course horses, young cattle and sheep. Many hands are required. To manage such an establishment demands ability, experience, and the closest attention. Hence, the farmers are of necessity a very substantial and intelligent class; not a few of them are possessed of much general information and culture. The wages are low. A farm hand now receives in harvest £3 (\$15), for five weeks; but three dollars a week. Women's wages still lower in proportion. This is rather above the wages in Ireland, but not so much more, all things considered, as I had supposed. The truth is, the landed proprietor secures for himself the best of the productions of the soil. He gives a lease for nineteen years, and raises the rent usually at each renewal. The evils of the system of landlordism are not so evident here as on the other side of the channel, but they are plain enough. These

kingdoms will never have a permanent, flourishing, contented population, until, by the gradual operation of a law abolishing entails, the soil of these islands is portioned out among its actual farmers. One of the first fruits, I am persuaded, of a truly "liberal" system of politics, will be such a law. This will reduce the aristocracy, and compel their attention to the useful in much greater measure than they give it now.

I found some warm friends of our mission in Stranraer, and had no difficulty in making some preliminary arrangements for raising collections in some of the churches. I returned on Saturday to Glasgow—taking the railway to Dumfries, and from that point northward. The S. W. of Wigtonshire is quite uneven, even mountainous. A portion of it is moorland, high and wild, with here and there a productive spot, and some sheep farms. On nearing Dumfries, however, the scene changes. You enter Nithsdale, so celebrated in the history of Scotland's religious reformation and sufferings for Christ. It is a beautiful valley. Dumfries is a very old town, quite flourishing; the vicinity is dotted with residences. I stayed an hour visiting the principal points of interest; among others the old Established church, and in its graveyard the tomb of Burns, covering his grave and that of his family. His effigy stands above, and the Muse of his country carved in marble, in the act of spreading "her inspiring mantle" over him; all is in marble. I thought the conception very fine. The grounds contain many old tombstones.

I stopped a few hours at Penpont, making a call upon a former pupil who is now pastor of the majority congregation there. It is still Nithsdale, and we are surrounded by scenes and recollections of persecuting days. A few miles away, and partially visible, is the Pass of Enterken, where the "country people" rescued their minister from the hands of a body of soldiers. The Pass is narrow and precipitous. In another direction is Minnihive, the birth-place of James Renwick. In this vicinity are also the "Communion Stones" of Irongray, on which sat and were served with the communion elements many Covenanters. Still farther up, among the moorlands, lies Sanquhar, distinguished as the place at which the Declaration was published by Richard Cameron, June 22, 1690—just one month before he fell at Airdsmoss, in which he and his followers repudiated the then existing dynasty, on grounds similar to those on which the nation repudiated the same dynasty but eight years afterward, only much higher. This entire region, indeed, including Ayrshire, this valley and the moorland hills, east and north, was the principal scene of the faithful contendings and fearful sufferings of the zealous Covenanters for long years from 1666 to 1688.

A word about the moorlands. The high grounds and even the summits of the mountains in Scotland, are clad with "heather," A plant with a very beautiful flower—generally of a light reddish hue, but varied. Seen at a distance, it has a smooth appearance, so that a mountain top seems as if covered with a greenish velvet carpet. At hand, it is, if the plants be short, a soft surface, perhaps

saturated with water, but otherwise very grateful to your tread. This is a covering for the moss which is formed by the growth of its roots. This moss may again be soft, almost flowing. It may be deep—many feet deep. It has long openings often, on the surface, which penetrate to hard ground, are variable of course in width, and overhang so that one could hide nowhere more safely than in one of these “moss-haggs.” Hence, the “moss-haggs” often heard of among the stories of the Covenanters.

These moors are relieved at intervals by a productive district, and are themselves used for the pasturing of cattle and sheep—the latter particularly. This kind of country extends over much of the central portion of the Scottish Lowlands, south of a line drawn some miles south of Glasgow, toward the east coast. The people were, in the persecuting times, quite poor, and even yet cannot rival the more productive district in the accumulation of wealth.

J. M. W.

LETTER FROM REV. R. J. DODDS.

LUCECO, PA., Nov. 8th, 1865.

REV. AND DEAR FATHER—It would have been a great gratification to us to see you *en route* had circumstances permitted, but we had so many little children and so much baggage, that upon our arrival in Pittsburgh, from New York, we could go nowhere but to the Allegheny Valley R. R. depot, without encountering more delay than we could well brook at the time. It was a very sad disappointment to Letitia, to find her hopes of meeting her mother and youngest sister so suddenly blighted. It makes her feel as though she had taken her long and toilsome journey for nothing; but God is able to comfort her, as he has done in some measure, and will yet, I trust, still more abundantly.

We had a long journey—prolonged by a visit to Ireland, of which we did not feel disposed to forego the opportunity, but goodness and mercy attended us all through it, guarding us from its dangers, and giving us strength for its toils. A family of our American brethren who started with us, were very differently dealt with, and although, as I trust, still in mercy, made to drink deeply of the cup of affliction.

We sailed from Latakiyeh on the 12th of August, on board the French S. S. Godavery, having taken our passage for Marseilles, via Smyrna; in order to avoid the danger of being subjected to a long and uncomfortable quarantine in Alexandria, to which we would have been exposed had we attempted to travel by English steamer via Gibraltar. Our nearest missionary neighbor, Rev. H. B. Morgan, being obliged to take his wife home for the sake of her health, embarked with us at Latakiyeh, accompanied by his family. We arrived at Smyrna on the 17th, when we lay at anchor the greater part of two days. Mr. Morgan, who had been suffering

slightly from remittent fever for some days before starting, was so much worse at the time of our arrival at Smyrna, although not to our apprehension dangerously ill, that he felt obliged to leave the ship, hoping to recruit his strength, and follow us in the course of a few weeks. About five days afterward, as our next intelligence from them informed us, he was called to his final rest, and the bereaved wife and fatherless children left to finish their cheerless journey to their home in Illinois, without his company or care. On the 24th we came into the harbor of Marseilles, but had to make quarantine three days—part of the time on shipboard, and part of the time in the Lazaretto—and were not permitted to land in the city till the 27th. On the 28th we took passage by rail road for Paris, where we arrived the following evening. By the time of our arrival at Paris, after an uninterrupted run of thirty hours by rail, we were somewhat fatigued and needed rest; besides we had to get washing done, and several of our trunks mended, and I had some business to transact for Dr. Metheny's department of the mission, so that we were not ready to set forward on our journey till the 31st. We arrived in London on the 1st of September, which was on Friday, and as we could neither see Mr. Lyde till Monday, nor go away without seeing him, we remained there till the 4th, when we went down by rail to Manchester, and had the happiness of meeting there with beloved brethren, Rev. S. O. Wylie, the worthy chairman of our Board of Missions, and Mr. John Caldwell, who accompanied us on the following day to Liverpool, where it was our privilege to meet with the Rev. Drs. Willson and Stevenson. The exigencies of our affairs detained us in Liverpool till the 8th, on the night of which day we passed over to Ireland, where we spent about four weeks, part of the time about Belfast, but the most of it among our kindred, near Castle Claney. We saw several of the brethren, although not nearly so many of them as we would have wished to see, or would have seen had we had more time at our disposal. Those with whom it was our privilege to meet, not only received us with cordiality, but so overwhelmed us with kindness, as to make us feel more than ever before a sense of our own unworthiness. They take a deep interest in our mission, and would rejoice if Providence would open the way for their co-operation with us in the work.

Before we went to Ireland, Mr. Wylie engaged our passage to New York, with his own and Rev. A. M. Milligan's, in the S. S. "The Queen," for the 10th of Oct. We returned to Liverpool on the 6th of Oct., and found that "The Queen" was disabled from keeping her appointment, but our places were reserved for us in the "Helvetia," which was to take her place, in which we embarked for New York, Oct. 12th. After a rough and tedious passage of seventeen days, all but a few hours, having had head winds almost all the time, and half the time a very strong wind with a high sea, we came to anchor in New York Bay, on the Sabbath, the 29th, but did not get ashore till the 30th. After a few hours of pleasant fellowship with some of the brethren there, we started the same

evening for Pittsburgh, where we arrived (via Allentown and Harrisburg) between 1 and 2 P. M. on Tuesday, the 31st Oct., and came up the evening of the same day by rail road to the old homestead, where we arrived rather late in the evening, but was not made the less welcome by children, and brothers and sisters from whom I had separated nine years before. Some of the faces which had in other days been wont to greet me on my returns from my wanderings, were gone; but I knew, as well as we can know, where they had gone to, and was satisfied that they were at rest; neither was their removal unexpected, so that their absence, although it makes me sad, did not overwhelm me with any outburst of violent grief. Far harder was the lot of poor Letitia, who was destined to hear upon her arrival, that her mother, whom she had left in the vigor of life, and her youngest sister, whom she had left a little girl, both of whom she had expected to see, the one in a green old age, and the other just budding into womanhood, and the sight of whom was the main object of her long and toilsome journey, had but a few days before gone where she can see them no more till her own work is done, and she is allowed like them to enter upon her everlasting rest.

I know not whether or not it be necessary to say to a man so sensible and withal so reasonable as you are, that I wish to rest myself here at least a couple of months, before I am called out to the discharge of any public duty.

With much love to Mrs. Sproull, and all your family, I am, as ever,
 Yours in Christ, R. J. DODDS.

SYRIA MISSION.

LATAKIYEH, September 29, 1865.

DEAR BRO. DODDS—Ere this comes into your hands, your eyes will, in all human probability, have been refreshed with a sight of your native land, and though it may be Sandy Hook, or some other of the sea-washed shores of Jersey, it will be clothed with a beauty which it never possessed before.

Yours, from Marseilles, came duly to hand, and also the one from Paris to Dr. Metheny. I hope you reached England in safety, yet I fear from the tenor of a letter received from Mr. Lyde, that you were disappointed in reference to your expectation of seeing him, unless he had returned from his contemplated visit to the sea-shore.

We are all well. Mrs. B. was safely delivered of a daughter on the 9th of this month. Both mother and child have thus far been doing finely. God has dealt with us, oh, how kindly! His mercy never ends. The cholera has never made its appearance here, although it has been a city of refuge to our neighbors on every side—from Aleppo, Tripoli, Antioch, &c., &c. We cannot avoid see-

ing special tokens of the divine goodness in these providential orderings, in which God has in his mercy thus meted out his favor to our necessities. The epidemic is rapidly disappearing from all the places where it has hitherto prevailed, and the hope is now pretty generally entertained, that the time is not distant when the annoyances of quarantines from this cause will be wholly done away.

If you received mine, to care of the Peoples Bros., Liverpool, you know of brother Morgan's death. Probably Mrs. M. also wrote you in reference to that, and your meeting her in Liverpool. It has, humanly speaking, been a severe loss to that mission. News from Kessab to-day assures us that that post is, for the time, to be given over into the hands of natives. Both the Adamses and Mrs. Coffing are to leave, the former going to Aintab, the latter to Marash.

The house in Bhamra is finished. The cost will be something like £70 sterling. We shall have a school there this winter, another in Mesharefeh, and another, perhaps, in Iskobin. Yusef Jedid is to teach in Bhamra, Selim Salih in Mesharefeh, and Selim Khaleifeh in Iskobin. These will all be day schools. We shall not have a boarding school at all for the present. Muallim Hanna will teach in town, and another teacher whom we wish to bring from Beirut. This is the arrangement for the winter; and if we see any boys particularly promising in these schools, we shall take them and give them the best advantages in our power to fit them for future usefulness. How do you like our plan? Perhaps the teacher from Beirut will not come on this winter; and if so, we shall operate as best we can, through our other schools, with Hanna in Latakiyeh. I have not time to say more at present. We have been busy since you left. Let us hear from you often, as often as you can find time to write.

Ever yours, in Christ,

J. BEATTIE.

"NEGRO EQUALITY."

SENATOR WILSON thus handles without much tenderness, we think it will be admitted, the principal weapons now made use of by the would-be slaveocracy, and its miserable tools, against the elevation of the colored race in our midst:

"Our country," said that illustrious statesman, John Quincy Adams, 'began its existence by the universal emancipation of man from the thralldom of man.' Amid the darkling storms of revolution, America proclaimed as its living faith the sublime creed of human equality. From out the rolling clouds of battle, the new Republic, as it took its place in the family of nations, proclaimed in the ear of all humanity, that the poor, the humble, the sons of toil, whose hands were hardened by honest labor, were the equals, the peers, before the law, of kings and princes and nobles. This of the rising Republic in the New World was an inspiration to the

champions of popular rights in the Old World. and a hope to the people in whose hearts still linger the dimly remembered accents of liberty. To men crushed in struggling for the rights of humanity, the proclamation of the self-evident truth, that all men are created equal and have an inalienable right to life, liberty and the pursuit of happiness, has been for two generations a living faith, that would illumine their darkened pathway to liberty protected by law. Eighty-nine years after the proclamation of the sublime creed of human equality, which has been an inspiration to humanity the wide world over, our ears are pained and our souls made sick here in our own America with the brutal and vulgar outcry of 'nigger equality.' Here in Christian and Republican America, every effort of patriotism, liberty, justice and humanity, to lift the burdens imposed upon a poor race by centuries of slavery—every effort to instruct the intellect darkened by years of oppression—is stigmatized by the brutal and vulgar demagoguism of America as 'nigger equality.' 'Nigger equality!' Whenever I hear a man, born in this land, educated in these free schools, taught in these Christian churches, instructed in these varied industries, prate about 'nigger equality,' I accept it as a confession that he instinctively feels that the negro is his superior, and demands legislation to make him his inferior. 'Nigger equality!' It is the language of brutality and vulgarity. No gentleman in America prates about 'nigger equality.' The creature that is so base as to do so, must be, and is a vulgar fellow. He may live in a fine house; he may dress in the garb of a gentleman; but a noble or manly sentiment never dwelt in his bosom. I remember on one occasion when a Senator was addressing the Senate and indulging in calling a negro a nigger, that Mr. Seward turned to me and said, 'That man will never be President; the people always mean to elect a gentleman for President; and the man who spells negro with two g's can never be President.' He is a vulgar fellow who raises an outcry about 'nigger equality,' and he is a poor, pitiable creature who fears it. Under just, humane and equal laws, no man should look up to any one as his superior, nor down to any one as his inferior. The poorest man in the land is entitled to equality before the law, with the wealthiest citizen of his country. His cabin may be humble; but it as sacred as the palace of the rich man. His wife may be clothed in rags; but she is shielded by the same equal law that protects the jeweled bride of the richest man in all the land. His child may be a little bare-foot boy; but he is the peer of the son of wealth and pride. Away with the brutal, vulgar, wicked outcry about 'nigger equality!' It was born of the pit. Send it back to its native depths. Remember those other words that come to us from the heavens: 'Inasmuch as ye did it unto the least of these, ye did it unto me.' Walk the earth with your forehead to the skies, in the conscious dignity of the equality of humanity—that you are men whom God made, and for whom Christ died—and that it degrades not, but ennoble him who lifts up the sons and daughters of toil, misfortune and sorrow, of all the races and kindred of men."

EDUCATION OF THE FREEDMEN.

A VERY praiseworthy undertaking is now receiving the consideration and enlisting the efforts of some of the noblest philanthropic spirits of the country, the object of which is to secure a higher grade of education for freedmen, and thus bring the evident talent possessed by many of the colored youth into requisition for the advancement of their race. Last June the Reformed Presbyterian Synod established for this purpose the Lincoln University, and appointed a very efficient Board of Education. The locality selected for the university is the village of Northwood, in Central Ohio. It possesses the peculiar advantages of easy access by several leading rail roads, of being composed of a moral and religious population, and an isolation that protects it from influences that habits, manners and prejudices have widely engendered. The plan is to secure, if possible, fifty thousand dollars of a fund, and invest permanently a portion of it for the endowment of at least two professorships. Three delegates have been already sent to Europe for the purpose, and agents have just been appointed at home. From the many schools in the South only the most talented and promising youth, of both sexes, will be selected, and these by means of a thorough training, it is believed, can be made useful instruments, as missionaries among their own people, of accomplishing great and permanent good. By means of the different agencies connected with the Freedmen's Bureau, and the many teachers in the South, a large class may easily be selected possessing the requisite qualities.

The Board have appointed agents to solicit funds; and already some very liberal subscriptions are on the list. No one can possibly object to this benevolent object, nor the modes by which its benefits are to be obtained. The negroes are now free, and they will certainly prove a safer element in our midst as an enlightened class, directed and influenced by thoroughly educated men of their own color, than as an ignorant and degraded herd, subject to the passionate incentives and motives of unprincipled leaders. The Board remark, very correctly, that oppression, long and systematic, has degraded the race, but it has not destroyed them. The germ of moral and intellectual life has survived the fiery ordeal to a degree altogether surprising. They can be built up and made a prosperous people, but their education must necessarily be a slow process, and should be conducted with system and comprehensive views.—*Missouri Democrat.*

WELL REBUKED—AN INCIDENT.

A YOUNG lady of wealth and position decided to give a large party. As she had many acquaintances among those who do not deem it *essential* to the completeness of an entertainment that "reel,

and jig, and waltz" be introduced, the stylish invitations were prefaced with the announcement, "*no dancing.*" At the same time, the young lady *personally* assured her friends that the arrangement would be perfectly understood by all the company, and their scruples would not be infringed upon.

Judge of their surprise, when at an early hour in the evening, "a sett" was hastily formed in the back parlor, and a young girl who had but lately made a profession of religion, was coolly invited to play for them. Words failed to express the surprise and regret at this twofold indignity, especially when the young convert, apparently acceding to the request, accepted the arm of an escort to the piano.

Pausing a moment, however, she begged a friend to accompany her—one whom all recognized as an efficient member of the church. As the two stepped across the floor, a few words passed between them; the older lady taking up a volume of bound music, quietly turning the leaves, while the younger, awaiting her movements, gave the listeners a spirited prelude, which, presently, softly and tenderly died away, as the clear voices of the two ladies in "harmonious accord," rendered with thrilling power:

"I would not live away, I ask not to stay."

A few steps were taken by the waiting dancers; then a silence as of death fell on them, as a young lady, one of the gayest of the gay, exclaimed, in shuddering dismay:

"That's not the right tune to dance by!"

But the song went on, gathering in richness and power, as here and there from different corners, deep, manly voices, and woman's tender tones at length joined in with electrifying power.

At its close, the player arose and courteously bidding her hostess good evening, retired, followed by all who had been "lured in by false pretences."—*Watchman and Reflector.*

NEW YORK PRESBYTERY.

THE New York Presbytery met in the Third Reformed Presbyterian Church, New York, on Thursday, 31st Oct., at 7½ o'clock, P. M. The moderator, Rev. J. H. Boggs, preached the opening sermon from Titus 3: 1, 1st cl., "Put them in mind to be subject to principalities and powers." From which he enforced the duties of Christians to a properly constituted civil government, incidentally describing the scriptural characters necessary to this, and enforcing dissent from unscriptural constitutions.

The only items of public interest transacted in the brief sessions were the following:

Rev. J. M. Armour, at his own request, obtained a dissolution of his pastoral relation to Craftsbury congregation, that he might accept the appointment of the Board to the Washington Mission.

A call upon J. O. Bayles by the Kortright congregation, was sustained as regular. Arrangements were made for its presentation, and in case of acceptance, provisions were made for his ordination and installation; the commission to meet for this purpose in Kortright church, on the second Wednesday of January, 1866, at 10 A. M. Rev. J. Kennedy was appointed to preside in the ordination. Rev. D. M'Allister to preach the sermon. Rev. J. R. Thompson to address the pastor, and J. B. Williams to charge the people.

The moderation of a call was granted to the Topsham congregation. Rev. J. M. Beattie to moderate in the same when requested by the session and congregation.

TREASURER'S REPORT.

Receipts.

Balance in Treasury,.....	\$552 83
Sept. 5, 1865, Topsham,.....	14 50
“ 28 “ Boston,.....	9 50
Oct. 23 “ Second New York,.....	125 37
“ 30 “ Walton,.....	22 52
“ 31 “ Kortright,.....	18 00
“ “ “ “ Female Miss. Soc.....	8 55
“ “ “ Coldenham,.....	9 00
	\$760 27

Disbursements.

May 17th, 1865, to Rev. S. Carlisle,.....	\$ 5 00
“ “ “ “ “ R. Shields,.....	50 00
“ “ “ “ “ R. Z. Willson,.....	4 77
“ “ “ “ “ J. M. Beattie,.....	6 25
“ “ “ “ “ J. B. Williams,.....	27 00
“ “ “ “ “ J. W. Shaw,.....	7 00
“ “ “ “ “ J. H. Boggs,.....	30 00
“ “ “ “ “ D. M'Allister,.....	50 00
Oct. 31st, To Balance,.....	580 25
	\$760 27
Nov. 1st, 1865. Balance in Treasury,.....	\$580 25

JAMES WIGGINS, *Treasurer.*

SCALE OF APPOINTMENTS.

TOPSHAM—*Rev. R. Z. Willson*, Nov. and Dec., 1st and 2d Sabs; *Rev. J. M. Beattie*, 1 day discretionary. CRAFTSBURY—*Rev. R. Z. Willson*, Dec. 3d, 4th and 5th Sabs., and Jan. *Rev. J. M. Beattie*, 1 day discretionary. ARGYLE—*R. Z. Willson*, Feb.; *J. W. Shaw*, 2 days discretionary. WEST GALWAY—*R. Z. Willson*, March; *D. M'Allister*, Feb. 2d and 3d Sabs. BALLIBAY—*R. Z. Willson*, April; *J. B. Williams*, Jan. 2d and 3d Sabs. DUNDAFF—*R. Z. Willson*, May 1st and 2d Sabs.

Rev. W. Graham was appointed the moderator's alternate to preach the opening sermon at next meeting. Presbytery adjourned to meet in the 1st Church, Newburgh, on the 3d Tuesday of May, at 1866, 7½ P. M.

J. C. K. MILLIGAN,
Clerk of Presbytery

IOWA PRESBYTERY.

THE Iowa Presbytery met according to adjournment on the 3d of October, at Washington. Rev. J. M. M'Donald was moderator. Rev. R. Johnson was chosen clerk, *pro tem.*, in the absence of Rev. D. M'Kee. All the ministerial members were present, with the exception of Revs. D. M'Kee, J. Love and R. Hutchinson—the latter two, through mistake of the appointed day, arrived too late. There was a good attendance of elders. The business before the court was not weighty and excited but little discussion. The spirit of brotherly love prevailed amongst the members, and they experienced much kindness in the hospitality of the brethren in the town. The principal business was the attention required to missionary stations and new organizations. Since last meeting a congregation has been organized in Kossuth, and the people are urgent for a full supply of preaching. Albia, a new station, wishes to take a similar course. When it shall have been received, there will be nine organized congregations in the young and promising State of Iowa.

Presbytery is much pressed for the want of laborers, and settled ministers have too much traveling to do for their own comfort and the good of their congregations. Presbytery received two young men under its care—Messrs. Willson and Wylie—who have made considerable progress in preparatory studies with a view to the holy ministry. May the Head of the Church raise up many more to follow their example.

It was resolved to make an effort to unfurl the Covenanted banner in the city of Chicago, and two of the brethren have been appointed to preach two Sabbaths there, and see what can be done to promote the interests of the church. Presbytery renewed the directions given at its last meeting to pastors to take up collections for the Literary Fund, and forward the amount to the treasurer. The Central Board was requested, owing to the scarcity of laborers, to continue its care of the missionary stations of Janesville and Elliota. Rev. S. M. Stevenson is directed to install Mr. Hutchinson.

A commission, consisting of Revs. Messrs. M'Donald, Stevenson, Cannon and Trumbull, and elders M'Elheny and Lamont, were appointed to act on the call from Maquoketa, and if sustained and accepted, give pieces of trial to the candidate. It was resolved to petition the Legislature respecting the oath of school directors.

Presbytery is to meet again on the Wednesday before the meeting of Synod, at 10 o'clock, at Davenport.

The following appointments were made:

DAVENPORT.—*Mr. Baylis*, 2d, 3d, 4th and 5th Sabs. Oct.; *Rev. R. B. Cannon*, 3d and 4th Sabs. Nov.; *Rev. J. M. M'Donald*, 2d and 3d Sabs. Jan.; *Rev. S. M. Stevenson*, 1st and 2d Sabs. Feb.

KOSSUTH.—*Rev. R. Johnson*, 3d and 4th Sabs. Oct.; *Mr. Baylis*, 1st, 2d and 3d Sabs. Nov.; *Rev. S. M. Stevenson*, all Dec.; *Rev. R. B. Cannon*, 2 Sabs., discretionary; *Rev. C. D. Trumbull*, 2 Sabs., discretionary.

NEWTON.—*Mr. Baylis*, 4th Sab. Nov. and 1st Sab. Dec.

MAQUOKETA.—*Rev. S. M. Stevenson*, to dispense the Lord's Supper on the 4th Sab. Nov., and preach on the preparation Sabbath; *Rev. R. Hutchison*, 3 Sabs., discretionary.

Rev. C. D. Trumbull is appointed, in connection with *Rev. J. Love* and elder *Wm. Love*, to organize a congregation at *Albia*, and moderate in a call if desired.

EXTRACTS FROM THE MINUTES OF LAKES PRESBYTERY.

PRESBYTERY met in the Second Miami church, in Northwood, Oct. 10th, 1865. *Rev. N. R. Johnston* was chosen moderator, and *P. H. Wylie*, clerk.

The commission appointed to carry out the call from the Lake Eliza congregation, reported that they had met in the Lake Eliza church, on the 9th day of September, had presented the call to the candidate, *Mr. R. M. C. Thompson*, that he had accepted it, and that after the usual examination, they had ordained him to the office of the holy ministry, and installed him in the Lake Eliza congregation.

Mr. A. W. Johnston having attended the Theological Seminary last winter, was received as a theological student of the 2d year.

Messrs. *W. Milroy*, *P. H. Wylie* and *M. Michel* were appointed an interim committee of supplies, till next meeting of Presbytery.

According to the direction of Synod, Presbytery took up the subject of pastor's salaries, and settled as a minimum of country congregations, \$600, and of city congregations, \$1000. It was found on inquiry, that only two pastorates come up to the minimum, viz. Southfield, under the pastoral care of the *Rev. J. S. T. Milligan*, and Cincinnati and Cedarville, under that of the *Rev. H. H. George*. It was thought by the delegates present, that there were individuals in each of the congregations not paying the minimum salary, who were able to pay more.

The following resolutions were passed by Presbytery:

1st. That congregations be directed to make an effort, if possible, to raise their pastors' salary at least to the minimum passed by Presbytery.

2d. That in the judgment of this court, each member of the church is under obligation to pay to the support of God's house one-tenth of the yearly increase. And that pastors' should preach discourses to instruct the people up to that standard, and that sessions should labor to inaugurate this system.

3d. That a committee be appointed to prepare an address on the subject of the tithe, to be published; and that Rev. J. L. M'Cartney be the chairman of that committee.

4th. That each member be directed to report his whole traveling expenses in attending each meeting of Presbytery; and that the Auditing Committee be directed to apportion the whole traveling expenses of members attending Presbytery, among the various congregations in proportion to the membership.

5th. That this Presbytery pledges to Synod, and to the Board appointed by Synod to organize a school in our bounds for the education of youth, and of colored teachers and missionaries, our hearty co-operation; and urges our ministers and members to give a kind and liberal aid to their agents appointed to collect funds.

Presbytery appointed its next meeting to be at Cedar Lake, on the 4th Tuesday of April, 1866, at 7 o'clock, P. M.

P. H. WYLIE, *Clerk.*

OBITUARIES.

DIED, July, 1864, W. BROWN, ruling elder in the First Reformed Presbyterian congregation, Newburgh. Mr. Brown was in the 83d year of his age, and 29th of his eldership with us, when called to leave the church militant and join the church triumphant. He had been ordained and installed ruling elder in Second New York congregation, then under the pastoral care of Rev. R. Gibson. Having removed to this city, he was in 1835 installed in this congregation. He was a quiet, inoffensive man, steadfastly adhering to truth in times of defection, punctual in his attendance upon social and public ordinances, a sincere lover of the church. His sickness, somewhat protracted, was borne with Christian resignation and meekness; his death, quiet and peaceful. "Blessed are the dead that die in the Lord."

DIED, July, 1865, ROBERT CAMPBELL, aged 66 years, ruling elder of the above congregation. Mr. C. united himself by a public profession with the Reformed Presbyterian Church, in 1827. He exercised office in four different congregations, being ordained and installed ruling elder in the Troy and Lansingburg congregation, under the pastoral care of Rev. R. M'Kee, in 1832; having removed to Albany, he was in 1835 installed and acted as elder during his residence in that city, to 1837. In 1839 he became an officer in Coldenham, and in 1852 was installed as ruling elder in the first congregation of this city. He was a kind husband, an affectionate father, punctual attender on social and public ordinances, steadfast in his adherence to truth, a true lover of Zion. His sickness, comparatively short, was borne with patience and resignation; his death peaceful, and preparatory to the full enjoyment of the "rest that remains for the people of God."

DIED, Dec. 18th, 1864, WM. WRIGHT. He was born March 13, 1844, and was therefore a little more than twenty years of age. Young and ardent in temperament, he felt it his duty to volunteer his services to his country, which he did early in the year 1864. He went with his regiment, (100th P. V.) through the greater part of that bloody campaign of Grant, which drove the rebels back to Richmond. At Cold Harbor, June 2d, 1864, he was wounded in the left arm. Typhoid fever and dysentery soon after set in. Amputation of the arm became necessary on Aug. 5th. These proved too much for his naturally feeble constitution. He so far recovered as to be able to return home, but his strength continued to decline till his death. Amid all his suffering he continued wonderfully cheerful and hopeful—sustained by the Christian's faith and hope. In his life he was public spirited and liberal in the support of the cause of Christ. He died a comfortable death, in full assurance of faith.

ROSE POINT, Lawrence Co., Pa., Nov. 1865.

J. C. S.

DIED, Oct. 20th, 1865, LETITIA, wife of Robert Dodds, a ruling elder in the congregation of Union, under the pastorate of Rev. J. Galbreath. The deceased was born in May, 1808. She was the youngest daughter of John and Letitia Rowan, of Westmoreland County, Pa. She was married in 1827, and lived to raise a large family of children, who, so soon as they severally arrived at the proper age, through the divine blessing on careful parental training, professed Christ in the church of their parents.

The writer of this notice was intimately acquainted with Mrs. D. for more than forty years; and he utters the sentiments of his heart when he says she was a most excellent Christian woman; her exceedingly amiable, natural disposition, refined and sweetened by grace, endeared her in all the relations she sustained as wife, mother and friend.

Her youngest daughter, **MARY AGNES,** was removed by death, in the fifteenth year of her age, seven days before, and her granddaughter, **MARY LETITIA,** was called away, aged one year, twenty days after her decease. The disease was dysentery, that prevailed in the neighborhood in a malignant form.

Circumstances connected with these trying dispensations render them peculiarly sad. Rev. R. J. Dodds with his family arrived from Syria about a week after the decease of Mrs. D. The wife of Mr. D. is the daughter of the deceased. Her earnest desire, after an absence of nine years, to see the beloved friends that she had left, may well be imagined. And we may suppose that of all she would think most of meeting her mother and youngest sister. But what a disappointment. Just when expectation was at its height, she received the sad tidings. The consolation is that the Lord hath done it, who doeth all things well. What we know not now of the loving kindness of our covenant God in his dealings with us, we will know hereafter.

Be comforted, bereaved husband and children. There will be a meeting and a re-union of a spiritual and far higher kind than earthly. "We know that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

GEORGE BOGGS died in New Castle, Pa., in the fifty-first year of his age. He was, while but a young man, elected and ordained a ruling elder in the Reformed Presbyterian congregation of Pittsburgh and Allegheny. Subsequently he moved to his late place of residence, and was chosen there to rule, and installed into the exercise of his office. His last illness was trying, but it was borne with Christian resignation. He loved the Covenanted Church, and according to his ability promoted her interests. He died in faith.

DIED, of dysentery, at West Bedford, Coshocton County, Ohio, the following children of James and Isabella M'Farland :

SAMUEL THOMPSON, on Tuesday, Aug. 22d, 1865, after four days sickness, aged one year and five months.

ROBERT PATRICK HAMILTON, on Friday, Sept. 1st, after six days sickness, aged six years.

MARTHA ELIZABETH, on Sabbath, Sept. 3d, after six days sickness, aged seven years and eight months.

JOHN KNOX, on Friday, Sept. 15th, after fifteen days sickness, aged three years.

Thus in the short space of less than four weeks, was the whole circle of sweet voices hushed in death. "They were lovely and pleasant in their lives, and in their death they were not divided." May the God of all grace enable the sorely bereaved parents to say, "The Lord hath given and the Lord hath taken away ; blessed be the name of the Lord." And since they cannot return to us, let us so live that in our departing we may ascend to those bright abodes where we hope they now dwell.

BOOK NOTICES.

THE ELEMENTS OF MORAL SCIENCE. By Francis Wayland, D. D., LL. D., late President of Brown University, and Professor of Moral Philosophy. Revised and improved edition. Boston : Gould & Lincoln, 59 Washington St. N. Y. : Sheldon & Co. Cincinnati : G. S. Blanchard & Co. 1865. 12mo, pp. 396. For sale by Smith & English, No. 23 N. 6th St., Philadelphia.

This volume needs no recommendation, beyond the announcement of its appearance. It is now thirty years since the appearance of the first edition, and during that period it has been the most acceptable text-book in ethics that the country has produced. The present edition acquires additional value, from the fact that it was revised by the venerable author shortly before his death, and embodies the results of his latest and most mature studies.

THE BIBLICAL REPOSITORY AND PRINCETON REVIEW.

The October number is just received. Its articles are : 1. The First Miracle of Christ. 2. Eugenie and Maurice de Guerin. 3. Hagiology and Hagiolatry of Romanism. 4. Unitarian Annals. 5. The late National Congregational Council. 6. The Princeton Review on the State of the Country. We have glanced hastily over the last article, curious to see what is said in reply to the strictures in the *Banner* and other papers on the notice of the late General Assembly in the preceding number. We find only an iteration of former declarations, some of them absurd enough. The editor evidently has no disposition to grapple with the arguments of those who dispute the soundness of his views. He deals in generalities, asserting for the most part what no one denies, but what is far from touching the points in question. He still maintains that slavery is not necessarily sinful. We trust he will find few to agree with him.

THE BIBLE HAND BOOK, an Introduction to the Study of Sacred Scripture. By Joseph Angus, D. D. Revised edition, with illustrations. Philadelphia: James S. Claxton, 80 Chestnut street. For sale at the United Presbyterian Depository, Third street, Pittsburgh.

Several years ago we procured a copy of a former edition of this book, and found it deserving of the commendation it had received from the press. We are glad that a new edition has been issued, and we doubt not it will have ready sale. One excellence of it is that it exhibits the results of the latest criticisms in small bounds. It is *multum in parvo*. To students we consider it indispensable.

From **ROBERT CARTER & BROTHERS**, 530 Broadway, New York.

THE PARABLES READ IN THE LIGHT OF THE PRESENT DAY By Thomas Guthrie, D. D., author of the Gospel in Ezekiel, and other works.

It is almost enough to say that a book on the above subject has come from the pen of Dr. Guthrie, to send purchasers by scores to the booksellers to procure it. Unlike Trench, he deals less with the literal of the parables, and more with their spiritual significance. The style is easy and attractive, and the reading of the very best kind. It will suit well for a New Year's present to a friend.

THE WORLD.—Walks from Eden. By the author of Wide, Wide World.

We have here Bible history from the creation till the times of Abraham, presented in an easy conversational style. An uncle and three or four nephews, and niece, are made to talk over the incidents recorded in the sacred records in a sprightly and interesting manner. The book is well suited to stimulate inquiry into the facts narrated in the Scriptures.

BIBLE BLESSINGS. By Rev. Richard Newton, D. D., author of Rills from the Fountain of Life, and other works.

Those who have read other books written by this author, will need no commendation of this one. To others we say, Bible Blessings is a book that no one can read in a right spirit without benefit. It exhibits the benefits of the religion of Christ, in ten discourses, each on a text that contains a declaration of blessedness.

THE LOST CHILD, a Ballad of English Life; and the **ROMANCE OF THE MALLEE SCRUB.** By Mrs. Sewell, author of Mother's Last Words, &c.

We have here two thrilling narratives presented in a simple and affecting poetic dress. Our young folks will read this book with eagerness.

TURNING A NEW LEAF, or the Story of Charles Terry. By the author of Win and Wear.

The story told in this book is well suited to interest and profit young readers. Turning a new leaf is a great matter to those who fail to start right. How it is to be done, may be learned in this volume.

All the above books from the press of R. Carter & Bros., can be obtained from Davis, Clarke & Co., corner of Wood and Diamond streets, Pittsburgh.

EXTRACTS.

TRUE.—Some good people are inclined to contemplation when the call is urgent for stirring activity. Such persons might well be reminded of what a zealous layman from the West once said to an old church at the East: "You sit here and 'sing yourselves away to everlasting bliss;' but I tell you, you are wanted a great deal more out in Illinois than you are in heaven." And are not many of our Christian friends who love to read and think about "the glory to be revealed," and who sometimes are longing for the rest above, wanted a great deal more in the Sabbath school than they are in heaven?—*Christian Intelligencer*.

THE HAPPY COMBINATION.—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness. A study of Paul's advice to the Philippian Christians (Phil. 4:8) will serve to beget and strengthen these graces in the soul.

SOWING LIGHT.—A blind girl came to her pastor, and gave him twenty-seven francs (\$5.40) for missions. Astonished at this large sum, the minister said, "You are a poor blind girl; is it possible that you can spare so much for missions." "True," said she, "I am blind, but not so poor, as you, perhaps, think; and I can prove that I can spare this money sooner than those that see." The minister wanted to hear it proved. "I am a basket maker," answered the girl; "and as I am blind, I make my baskets as easy in the dark as with a light. Other girls have, during last winter, spent more than twenty-seven francs for light. I had no such expense, and can, therefore, bring this money for the poor heathen and missionaries."—*From the German*.

HEAVEN is a day without a cloud to darken it, and without a night to end it.

WE should not forget that life is a flower, which is no sooner fully blown than it begins to wither.

THOUGH the church's enemies may be waves to toss her, yet they shall never be rocks to split her.

IF this world were our abiding place we might complain that it makes our bed so hard; but it is only our night quarters on a journey, and who can expect home comforts.

SAINTS are not so much afraid of suffering as they are of sinning; in suffering the offense is done to us, but in sinning the offense is done to God.

SUCH is the blessing of a benevolent heart that, let the world frown as it will, it cannot possibly bereave it of all happiness, since it can rejoice in the prosperity of others.

ACKNOWLEDGMENTS.

COMBINED SERIES.—Chandlersville, J. Forsyth, 1-3, 3.00; Cherry Valley, D. George, Clarinda, R. Gilmore, each 3, 1.00; Decker's Point, J. W. Kinnan, 1-2, 2.00; J. R. Gailey, 1-3, 3.00; Deep River,* John Russell, 5-6, 2.00; Dundaff, Jno. Tinker, 1-3, 3.00; Houston, Wm. Boyd, 4, 1.00; Janesville, Rev. J. A. Thompson, 2 copies, $\frac{1}{3}$ 3, $\frac{2}{3}$ 4, 2.00; John Gilmore, Jas. Blair, David Stevenson, each, $\frac{1}{3}$ 3, $\frac{2}{3}$ 4, 1.00; *Madrid, A. Rutherford, 1-4, 4.00; Redstone, James Parkhill, 2, 3, 2.00; Sonya, Samuel Morrow, 4-6, 3.00; Smicksburg, Wm. Thomas, 2, 1.00; Southampton, Pyrrhus Concer, Tecumseh, John M'Mullen, each 1-3, 3.00; Union, Wm. Purvis, 3, 1.00; Venice, Wm. Johnston, West Newton, E. Patterson, each, 1-3, 3.00.

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*Incorrectly credited to Wm. Russell in November number.
 “ “ “ R. Rutherford “ “ “

 Bills have been sent to delinquent subscribers, either in the Magazine or in letters. We look for prompt returns. In the case of some who are far in arrears, this is the only condition on which they can expect to receive the Magazine any longer. We will strike from our list the names of persons who by their inattention to our claims, show that they do not design to pay.

RECEIPTS FOR FOREIGN MISSION.

1865.		
Oct. 25,	Union cong., Pa., per Rev. T. Sproull,	\$64 50
"	Brookland, &c. cong., " " "	12 00
"	Dr. Alex. Grier, " " "	10 00
"	Mrs. McConkey, " " "	3 00
"	John Guthrie, of Livingston Co., N. Y. per Rev. S. Bowden,	20 00
Nov. 7,	Miss Janet Brown, Mercersburg, Pa.,	1 00
" 15,	Collection of St. Louis cong., per J. Martin,	47 75
" 17,	Samuel Edmunds, of Oil Creek cong.,	1 00
" "	Ladies' Miss. Society of Utica, O., per Rev. J. C. Boyd,	25 55

WILLIAM BROWN,

Treasurer of Foreign Missions, 1635 Locust St., Philad'a.

RECEIPTS FOR SOUTHERN MISSION.

1865.		
Oct. 27,	Miss Brigham, Donegal, Ireland, for library for colored people,	\$11 25
Nov. 1,	Old Bethel cong., per Rev. J. McCracken, \$48.25, Clarinda cong., per do., 10.00,	58 25
" 3,	Janet Brown, Mercersburg, Pa.,	1 00
" 17,	Daniel Reed, Oil Creek, Pa.,	1 00
" 29,	John Guthrie, York,	5 00
" "	Mrs. Crawford, Sandusky,	5 00

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1865, October 13, Interest on U. S. Bonds, 105 00, Premium, 47.77; W. Alexander, 60c.; John Love, 2.20; George Magee, 3.00; James Rodgers, 60c.; Rev. J. C. Smith, 4.00; Slippery Rock cong., 13.25; New Castle cong., 10.00; Thomas Walker, 3.00; 24, D. C. Cummins, 32.50; interest collected by W. Rambo, 4.50. Nov. 6, interest collected by J. A. Buford, 6.00; W. Shaw, 3.25; 17, Rev. J. O. Baylis, 2.40.

ENDOWMENT.

1865, Oct. 20, John Love, 50.00; James Auld, 3.00; John Donely, 10.00; Robert Hood, 10.00. Nov. 7, Wm. Shaw, 100.00; James Fraser, 25.00.

D. GREGG, *Treasurer.*

MR. JOHN TIBBY, of Pittsburgh, has obtained a sufficient number of subscribers to secure the insertion of a Memoir of the late James R. Willson, D. D., in Wilson's Presbyterian Almanac for the year 1866, or Vol. VIII. Copies may be had by addressing the proprietor, Joseph M. Wilson, No. 133, South 18th st. Philadelphia, on the following terms:

To those paying in advance,	\$2 00
Subscribed for in advance but not paid for until published,	2 25
To all others,	2 50

We have frequently noticed this Almanac, but take this occasion to state that it is a large 8vo. of more than 400 pages, well filled, presenting a sketch of the doings each year of the supreme judicatories of the Presbyterian Churches of the United States, Canada, Great Britain, and lists of their ministers, giving their post offices, &c. It also contains obituaries of the ministers deceased during the year, or even previously, with portraits, and also, portraits of the moderators of Assemblies and Synods. It abounds, in short, with particulars highly valuable to Presbyterians, and is well worth its cost, and more. It has been thought that some of our subscribers, moreover, would like to have a short Memoir of Dr. Willson.



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