

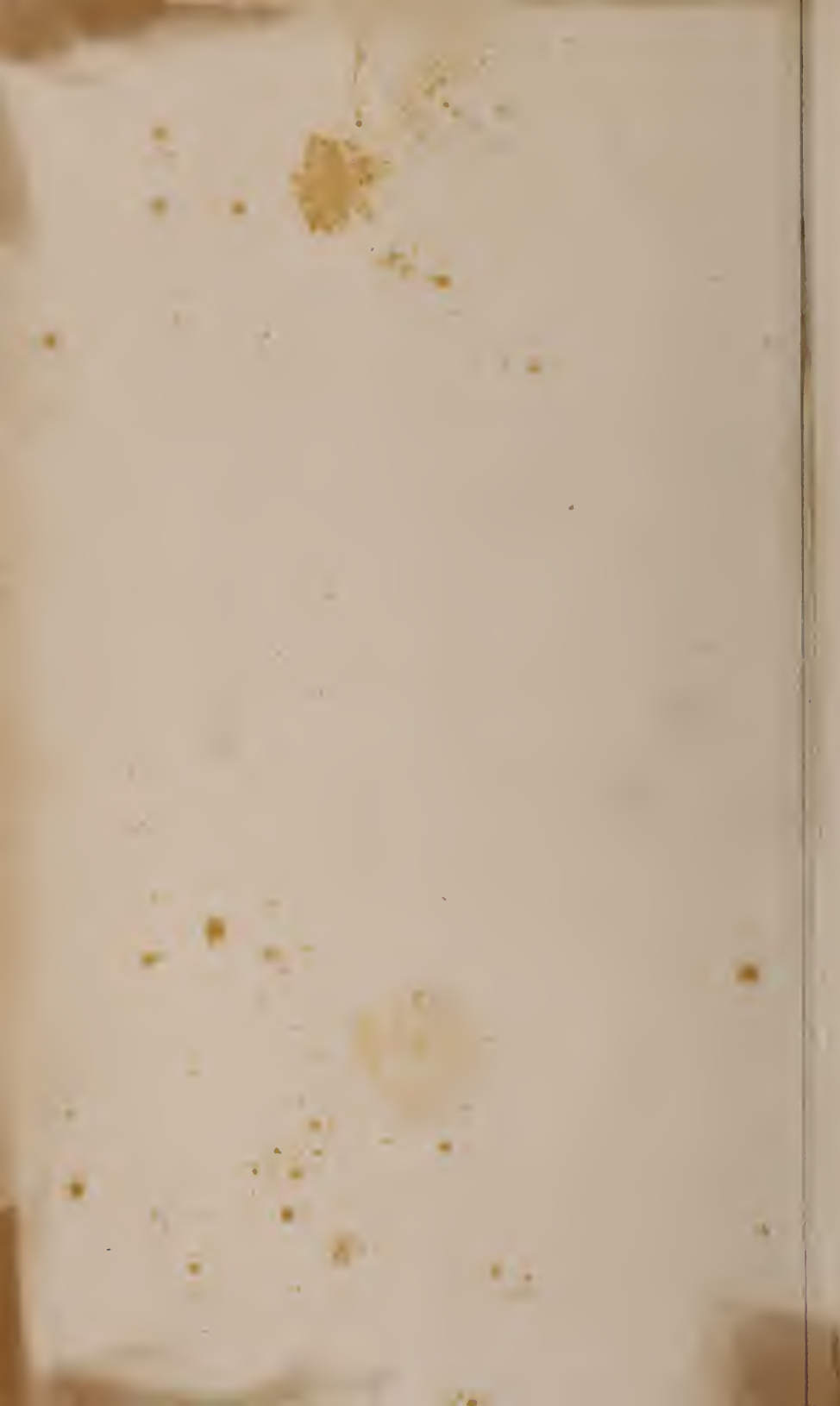
47-5-  
34

LIBRARY	
OF THE	
Theological Seminary,	
PRINCETON, N. J.	
Case,.....	I
Shelf,.....	7
Book,.....	No









THE

*JS*

# BANNER OF THE COVENANT.

1851.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE  
REFORMED PRESBYTERIAN CHURCH.

---

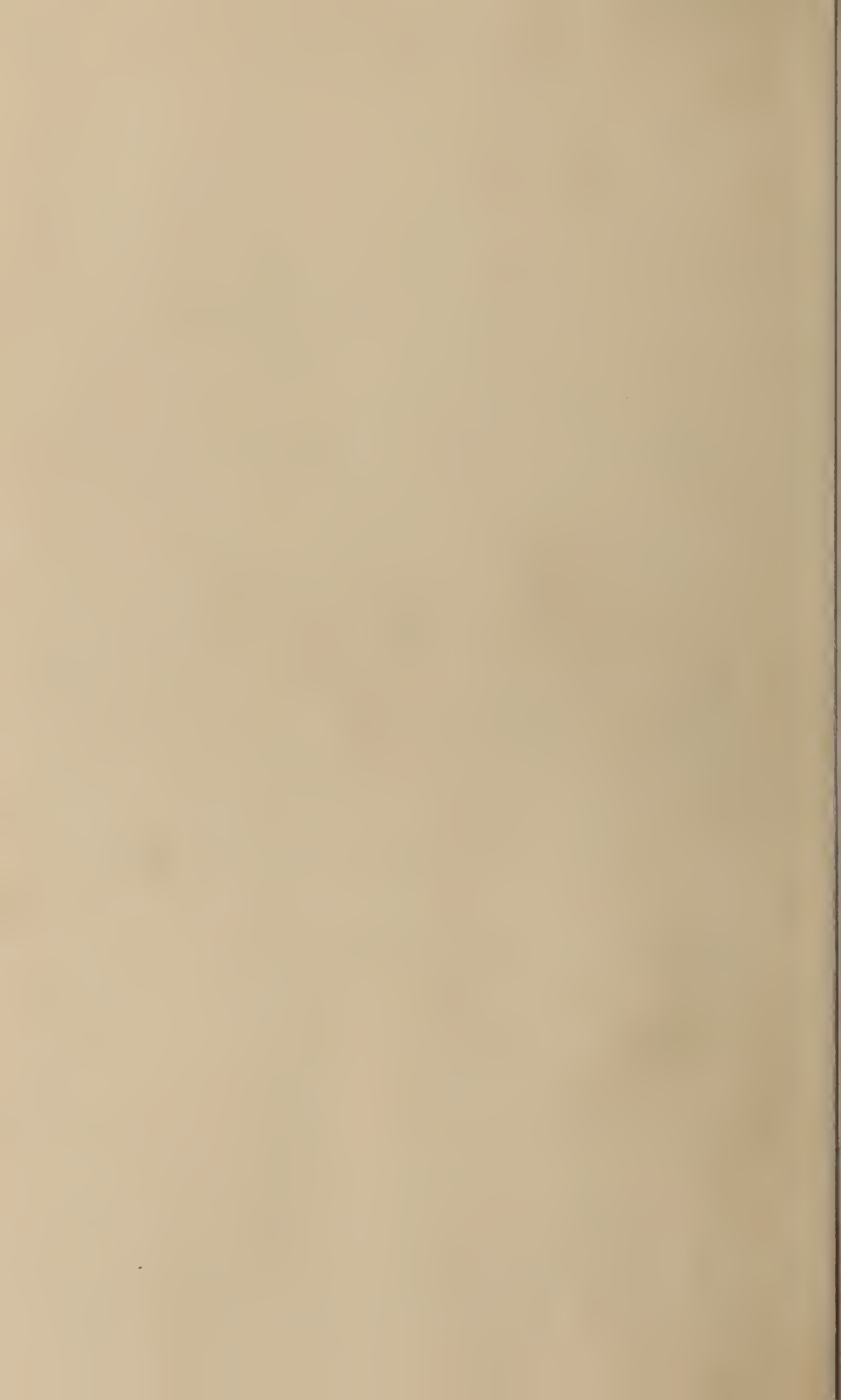
"For Christ's Crown and Covenant."

---

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEORGE H. STUART, TREASURER,  
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1851.





THE

# Banner of the Covenant.

---

MARCH, 1851.

---

## Theological Discussions.

[For the Banner of the Covenant.]

### SACRIFICES.

MANKIND, in every country, and in all ages, seem to have been sensible that they have merited the indignation and wrath of an offended God; and hence have sought to deprecate his vengeance by the substitution of some innocent victim, on which the penalty of their guilt might be inflicted. Sacrificial rites appear to have been universally prevalent; and hence must have been of very ancient origin, certainly before men were dispersed over the face of the whole earth. Sacrifices could not have been a human invention. It is absurd to suppose that the early inhabitants of the world, whose pressing necessities would require such constant attention to other employments, could have invented such a system. It would never have occurred to natural reason that the Deity might thus be reconciled to his guilty creatures; and in fact while we find sacrifices prevailing at the earliest times to which the records of the history of man go back, there seems to have been among most nations but little knowledge of their real and symbolical character, and they were by the most of men performed apparently more from a superstitious feeling than from an intelligent appreciation of their import. The rite was retained after its meaning had become unknown.

When, therefore, we consider the purport and emblematical character of sacrificial institutions, their divine origin becomes manifest. They indicate a transfer of guilt from the offerer to the victim; and whence could this idea have originated but from on high? They implied that the substitute received the moral character of the person on whose behalf it was presented, and that it bore the punishment with which he was to be visited. And, as it was evident that of themselves the blood of bulls or of goats, or the sprinkling of the ashes of a heifer, could never take away sin, they prefigured some great, efficient substitute, whom they adumbrated. In short, they represented the solution of that problem which no created intelligence could have solved, How God could be just in justifying the ungodly.

It has been said, however, that sacrifices are not to be considered as *expiatory*, but simply as *eucharistic*; that is, that they did not represent the removal of guilt, but were designed only to express the gratitude of the offerer. It is true, that some sacrifices are to be considered as principally eucharistic in their nature; but the vast majority were strictly expiatory. Thus, for example, the Roman *lustrum*, a series

of sacrificial rites, which took place every five years, was intended, as its name imports, to expiate or atone for the sins of the people. The number of instances which might be adduced from the Bible is so great, that we think it unnecessary to cite any of them. With regard to eucharistic sacrifices, it may be observed, that they implied a *want of merit* in the person who presented them. The offerer confesses, when he presents them, that he is *unworthy* of the benefit for which he testifies his gratitude, while he signifies by the sacrifice of something regarded as valuable, his obligation to honour, love, and serve the Deity.

But it is to the Bible, as the only infallible guide, that we must go, in order to ascertain properly the true nature of sacrifices; and here it is worthy of notice, that we find no direct and specific account of their institution or design, which would seem to imply that they were established by a revelation from heaven previous to the time when the earliest parts of the Scriptures were written, as they are referred to as then existing, and that with the Divine sanction. We may consider the statement made (Gen. iii. 21) that "the LORD GOD made unto Adam and his wife coats of skins and clothed them," as the earliest fact recorded in connexion with sacrifices. These skins, it is most probable, were taken from slaughtered victims; and as it is unreasonable to suppose that man, who had just experienced the indignation of God, would proceed, without permission and direction, to slay any of his creatures, and thus render himself still more obnoxious, we may infer that it was at this time that sacrifices were first instituted—the victim being slain either by an immediate Divine agency, or by Adam at the command of God, and afterwards the skins being given to our guilty progenitors as an emblem that by means of the atonement which these sacrifices represented their sin would be covered. Man was to die in the day he ate of the fruit of the forbidden tree, and in the death of the sacrifice he died substitutionally; the penalty he merited was inflicted on the victim, and thus was represented to him the way of his deliverance from the curse of the broken covenant.

We find another and indubitable reference to sacrifices as a Divine institution in the history of Cain and Abel, as recorded in the fourth chapter of Genesis, verses 3—7. The term "process of time," when it is said the offerings of Cain and Abel were presented, means literally "at the end of days," and most probably refers to the holy Sabbath, the end of the days of the week, no doubt at that time observed as a day of special religious services. Cain is said to have brought as his offering "the fruit of the ground," a sacrifice simply *eucharistic*, and not implying deservedness of punishment in consequence of sin. Abel, on the other hand, presented "the firstlings of his flock and the fat thereof," a sacrifice strictly *expiatory*. Cain's sacrifice, it appears, did not receive the divine approbation, but "the LORD had respect unto Abel and to his offering;" and we are informed by the Apostle Paul that "God testified of his gifts," probably by some visible expression of his regard, perhaps by the descent of fire from heaven consuming the sacrifice, as was the case on several similar occasions.

The sacrifice of Noah is the next referred to in the Bible; and we allude to it only to notice that the distinction between clean and unclean beasts was then observed in regard to sacrifices. This distinction, it seems obvious, was not instituted in the days of Noah; but no doubt had

been established long before, in all probability at the time when sacrifices were first appointed by God himself. Without dwelling upon intervening references to the subject, we proceed to examine the Mosaic ritual so far as it relates to sacrifices. It is probable that in many things Moses, under the influence of divine inspiration, merely reduced to a systematic form many sacrificial rites which had previously existed. There is a remarkable similarity in many respects between the religious ceremonies of the ancient Egyptians, and the Hindus of older and even modern times, and those of the Hebrews; and indeed among all nations there is a strong coincidence, which increases as we go back to earlier ages. This must have arisen from these rites having been adopted before mankind were widely separated, and such of them as had a divine sanction were retained by the Hebrew legislator. To these, by the same authority, many were added, which seem to have been designed to separate the Israelites from surrounding nations, and preserve them from the contamination of idolatry.

The sacrifices of the Mosaic ritual have been classified as those which relate to the *individual* and those which relate to the *nation*. Reland thus enumerates the Private or Individual Sacrifices:—1. Those which were offered for a sin in word or deed. 2. Those which were offered on account of something which touched the body, of which there were six specifications, which need not be stated. 3. Those which were offered on account of something which affected the estate, as the offering the first-born, tithes, &c. 4. Such as were presented on certain festivals, 5. Such as were offered on account of a vow or promise, as the oblation of the Nazarite, &c. The offering of the first-born was required in commemoration of the divine mercy in sparing the first-born of Israel, when the first-born of the Egyptians were slain; but as human sacrifices were not allowed in the Mosaic ritual, the first-born of men was to be redeemed, and the same provision was made in regard to some of the inferior animals.

The sacrifices for the nation, as enumerated by the writer already named, were eleven. 1. A *daily sacrifice* of two lambs. 2. A *Sabbatical* sacrifice of two additional lambs. 3. A sacrifice on the new moon. 4. At the Feast of the Passover, which continued for seven days, on each of which there were the same offerings as on the new moon. 5. A lamb on offering the first-fruits. 6. An additional offering on the day of Pentecost, the same as on the new moon. 7. A burnt-offering, a trespass-offering, and a peace-offering, on this same occasion. 8. On the commencement of a new year. 9. On the day of atonement. 10. At the Feast of Tabernacles. 11. On the eighth day of the Feast of Tabernacles. The interest which we may feel in the sacrifices of the Mosaic dispensation is diminished by the abrogation of that ritual; but to the devout and pious Israelite this was a subject of great importance, and no doubt of serious, holy, and frequent meditation. All the ceremonies prescribed in the law of Moses were regarded with the greatest respect; and while many probably looked no further than the external emblems, yet many also saw in them “the Lamb of God that taketh away the sin of the world.” They saw indeed but “through a glass, darkly,” yet faith found its support and nourishment, and the soul of the devout worshipper was led to rest on “the one offering by which the LORD JESUS CHRIST has for ever perfected them that are sanctified.” It is plain that the intelligent and holy Israelite regarded them merely



as types of that great event. "Sacrifice and offering," says the Psalmist, "thou didst not desire, burnt offering and sin offering thou hast not required." Throughout the Bible the idea is asserted that they had all their value in consequence of their hidden meaning. When the Messiah should come, "he would cause sacrifice and oblation to cease;" their object would have been obtained, and they would cease to exist. The representative would be unnecessary when the reality was possessed; the sign would be needless when the thing signified was enjoyed.

The ceremonies accompanying the offering various sacrifices were *emblematical* and full of meaning, though in some instances we may not be able to discern precisely what is their proper interpretation. The imposition of hands, the waving, the heaving, &c., might all be referred to as indicating evangelical truths. There is, however, only one to which we will advert, as an illustration of the representative character of the sacrifice; we mean the ceremonial for cleansing a leper, as detailed Lev. xiv. 4—7. We are here informed that the priest was "to take from him that was to be cleansed, two birds alive and clean, and cedar-wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

Even at the risk of being considered by some as fanciful and imaginative, we would suggest the following interpretation of these emblems. The "two birds, alive and clean," represent the LORD JESUS CHRIST in his twofold nature, as human and divine. "One of the birds was to be killed in an earthen vessel over running water," representing CHRIST's human nature in his human body, "the earthen vessel," suffering for the sins of his people; while yet he himself was, and continued to be, like the running water, free from all impurity and pollution, and carrying a purifying power wherever it goes. "He hath made him to be sin [or a sin offering] for us, who knew no sin, that we might become the righteousness of God in him." The bunch of hyssop, a plant of little value, may represent the humiliation of our Redeemer; it was to be fastened by a thread of scarlet wool, (which may recall to mind the scarlet robe, the array of royalty, which the soldiers in mockery put upon the Saviour, but which had a real significance as a testimonial of kingly character,) to the cedar-wood, which may be the emblem of the cross, to which the Saviour was affixed, and all these were to be dipped in the blood of the slain bird, and the leper was to be sprinkled therewith, to indicate that the efficacy of the sacrifice was transferred or communicated to the person who was cleansed; while the living bird was dipped in the blood to show that the divine nature had part in the whole transaction, and gave worth and value and efficacy to the sacrifice; while, to show that the divine nature did not suffer, and that nothing was taken from it by the sufferings of the human nature, the living bird is let loose into the open field.—Viewed in this way, have we not a remarkable illustration of the great doctrine of the atonement? How much of this the ancient Israelite may have known we cannot say, but perhaps it was more than is commonly supposed, per-

haps more than most Christians now understand; because to him it was a subject of earnest, patient, prayerful meditation, while by most of believers now-a-days it is little thought of.

---

[For the Banner of the Covenant.]

BIBLICAL CRITICISM.

"When he arose, he took the young child and his mother by night, and departed into Egypt, and he was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son."—MATTHEW II. 14-15.

If we refer to the passage in the prophecy of Hosea, which is quoted by the Evangelist, we shall find that it is merely a statement of a historical fact. "When Israel was a child, I loved him, and called my Son out of Egypt." Hos. xi. 1. The difficulty presented arises from the manner in which Matthew alleges it as a prophecy fulfilled in the history of Christ. There are several other instances of a similar character in which the Old Testament scriptures might *appear* to be in this way misapplied, as in vs. 17 and 23 of this same chapter. In order that the objection which might be brought against the sacred writers may be obviated, we might consider that the historical events referred to, were of a *typical* character, and therefore *prophetical*; thus, Israel being a type of Christ, Israel's descent into Egypt and return from it, would be emblems of similar events in the history of our Saviour. But besides this view of the case, another still more satisfactory is offered, by considering the proper meaning of the expression, "*that it might be fulfilled.*" This was used by ancient writers to indicate a *mere resemblance*, as we would say an *illustration*. Thus in the life of St. Ephraim, it is related, in him was fulfilled the saying to Ananias respecting Paul, "He is a chosen vessel unto me;" and again, in the same work, "In Aristotle was fulfilled what was written respecting Solomon, that none who came after him were equal to him in wisdom." It is supposed by many, that the gospel of Matthew was written originally in Syriac, and translated into Greek, and these instances from a Syriac writer are of special value on this account. We may then suppose that the expression referred to, "It was fulfilled," should be rather rendered "so that it might be fulfilled," meaning that there was a resemblance in the one event to the other.

---

— "to sit on my right hand is not mine to give, but it shall be given to them for whom it is prepared of my Father."—MATT. xx. 23.

The translation of this passage in our version of the Scriptures would seem to communicate the idea, that our Lord Jesus Christ had not the power or the right to give to his people admission to heaven. It may be noticed, however, that the words, "it shall be given to them," are in *Italics*, indicating that they have been supplied by the translators; if a part of these words be omitted, the sense will appear clearer, and more consistent with "the analogy of faith." If we read the passage "is not mine to give, but, or *except*, to them for whom it is prepared of my Father," we have a translation equally faithful, and which communicates no idea derogatory to the Divine character of Jesus, or his ability to fulfil his promise, that "to him that overcometh will he grant to sit with him on his throne, even as he also overcame, and is set down with his Father on His throne." Rev. iii. 21.

## Practical Essays.

### THE SIN AND FOLLY OF SCOLDING.

"Fret not thyself in any wise to do evil."—Psalm xxxii. 2.

1. It is evil, and only evil, and that continually. David understood human nature, and says, "Fret not thyself in any wise to do evil." That is, if you cannot speak without scolding, keep silence.

2. IT DESTROYS AFFECTION.—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives, or domestics have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may bear with them. But they cannot love them more than the sting of nettles, or the noise of mosquitoes. Many a man has been driven to the tavern and to dissipation by a peevish, fretful wife. Many a wife has been made miserable by a peevish, fretful husband.

3. IT IS THE BANE OF DOMESTIC HAPPINESS.—A fretful, peevish, complaining, fault-finding person in a family is like the continual chafing of an inflamed sore. Wo to the man, woman or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. D. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good-will of young people. The truth is, she is fretful and peevish. Children fear her and do not love her. She never yet gained the affection of a young person, nor ever will till she leaves off fretting.

4. IT DEFEATS THE END OF FAMILY GOVERNMENT.—Good family government is the blending authority with affection, so as to secure respect and love. Indeed, this is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, sneering at a child, taunting a child, treating a child as though it had no feelings, inspires dread and dislike, and fosters those very dispositions from which many of the faults of childhood proceed. Mrs. G. and Mrs. F. are of this class. Their children are made to mind; but how? Mrs. F. frets at and scolds her children. She is severe enough upon their faults. She seems to watch them in order to find fault. She sneers at them—treats them as though they had no feelings. She seldom gives them a command without a threat, and a long, running, fault-finding commentary. When she chides, it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their hands, &c. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband, because he does not fall in with her ways, or chime with her as a chorus.

5. FRETTING AND SCOLDING MAKE HYPOCRITES.—As fretters never receive confidence and affection, so no one likes to tell them any thing disagreeable, and thus procure for themselves a fretting. Now children conceal, inasmuch as they cannot make up their minds to be frank and open-hearted. So husbands conceal from their wives, and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. IT DESTROYS ONE'S PEACE OF MIND.—The more one frets, the more he may. A fretter will always have enough to fret at,—especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right—he will not do those things so as to please them. And fretters are generally so selfish as to have no regard for any one's comfort but their own.



7. IT IS A MARK OF VULGAR DISPOSITION.—Some persons have so much gall in their disposition, are so selfish, that they have no regard for the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-nature is discharged. Wo to the children who are exposed to such influences—it makes them callous and unfeeling, and when they grow up, they pursue the same course with their children, or those intrusted to their management; and thus the race of fretters is perpetuated.

A MERE EXCUSE.—A gentleman, who had been active in aiding a mission by collection, was met the following day by one of different habits, who chided him for the folly of which he deemed him guilty, in giving to such an object, and in such profusion. It was folly, he said, to be sending heaps of money abroad, to be spent, no one knew how, while there were so many unemployed, starving poor at home. "I will give five dollars to the poor, if you will give an equal sum," said the Christian friend. "I did not mean that," replied the objector; "but," continued he, "if you must go from home, why go so far? Think of the miserable poor of Ireland." "I will give five dollars to the poor of Ireland, if you will do the same." "I did not mean that either," was the reply.

So, it is neither this nor that, which this class of objectors exactly mean, but simply to veil their covetousness by blaming the proceedings of liberal men, whom, if they could not condemn, they must for very shame, in some degree, imitate.—*Indian Advocate*.

HAV'N'T THE CHANGE.—BY MRS. MARY GRAHAM.

The following has been sent us, by some unknown friend, for the Banner. We publish it readily, as we have had many opportunities of seeing how much the *poor* suffer from the mere thoughtlessness of their employers. Let those who read profit by the lesson.—(*Banner of the Cross*.)

It was house-cleaning time, and I had an old coloured woman at work scrubbing and cleaning paint.—"Polly is going," said one of my domestics, as the twilight began to fall.—"Very well. Tell her that I shall want her to-morrow."—"I think she would like to have her money for to-day's work," said the girl.—I took out my purse, and found that I had nothing less than a three dollar bill.—"How much does she have a day?"—"Six shillings."—"I hav'n't the change this evening. Tell her that I'll pay for both days to-morrow."—The girl left the room, and I thought no more of Polly for an hour. Tea time had come and passed, when one of my domestics, who was rather communicative in her habits, said to me, "I don't think old Polly liked your not paying her this evening."—"She must be very unreasonable, then," said I, without reflection. "I sent her word that I had no change. How did she expect that I could pay her?"—"Some people are queer, you know," remarked the girl who had made the communication, more for the pleasure of telling it than any thing else.—I kept thinking over what the girl had said, until other suggestions came into my mind.—"I wish I had sent and got a bill changed," said I, as the idea that Polly might be really in want of money intruded itself. "It would have been very little trouble."—"This was the beginning of a new train of reflections, which did not make me very happy. To avoid a little trouble, I had sent the poor old woman away, after a hard day's work, without her money. That she stood in need of it was evident from the fact that she had asked for it.—"How very thoughtless in me," said I, as I dwelt longer and longer on the subject.—"What's the matter?" inquired my husband, seeing me look very serious.—"Nothing to be very much troubled at," I replied.—"Yet you are troubled."—"I am; and cannot help it. You will, perhaps, smile at me, but small causes sometimes produce much

pain. Old Polly has been at work all day, scrubbing and cleaning. When night came, she asked for her wages, and I, instead of taking the trouble to get the money for her, sent her word that I hadn't the change. There was nothing less than a three dollar bill in my purse. I didn't reflect that a poor old woman who has to go out to daily work must need her money as soon as it is earned. I'm very sorry."—My husband did not reply for some time. My words appeared to have made considerable impression on his mind.—"Do you know where Polly lives?" he inquired at length.—"No; but I will ask the girl." And immediately ringing the bell, I made inquiries as to where Polly lived; but no one in the house knew.—"It can't be helped now," said my husband in a tone of regret. "But I would be more thoughtful in future. The poor always have need of their money. Their daily labour rarely does more than supply their daily wants. I can never forget a circumstance that occurred when I was a boy. My mother was left a widow when I was but nine years old—and she was poor. It was by the labour of her hands that she obtained shelter and food for herself and three little ones.—Once, I remember the occurrence as if it had taken place yesterday, we were out of money and food. At breakfast time our last morsel was eaten, and we went through the long day without a mouthful of bread. We all grew very hungry by night; but our mother encouraged us to be patient a little and a little while longer, until she finished the garment she was making, when she would take that and some other work home to a lady, who would pay her for the work. Then, she said, we should have a nice supper. At last the work was finished, and I went with my mother to help to carry it home, for she was weak and sickly, and even a light burden fatigued her. The lady for whom she had made the garment was in good circumstances, and had no want unmet that money could supply. When we came into her presence, she took the work, and after glancing at it carelessly, said, "It will do very well."—"My mother lingered; perceiving which, the lady said, rather rudely, "You want your money I suppose. How much does the work come to?"—"Two dollars," replied my mother. The lady took out her purse; and after looking through a small parcel of bills, said, "I hav'n't the change this evening. Call over any time, and you shall have it."—And without giving my mother time more earnestly to urge her request, turned from us and left the room.—"I never shall forget the night that followed. My mother's feelings were sensitive and independent. She could not make known her wants. An hour after our return home she sat weeping with her children around her, when a neighbour came in, and learning our situation, supplied the present need."—"This relation did not make me feel any more comfortable. Anxiously I awaited, on the next morning, the arrival of Polly. As soon as she came I sent for her, and, handing her the money she had earned on the day before, said, "I'm sorry I hadn't the change for you last night, Polly. I hope you didn't want it very badly."—Polly hesitated a little and then replied, "Well, ma'am, I did want it very much, or I wouldn't have asked for it. My poor daughter Hetty is sick, and I wanted to get her something nice to eat."—"I'm very sorry," said I, with sincere regret. "How is Hetty this morning?"—"She isn't so well, ma'am. And I feel very bad about her."—"Come up to me in half an hour, Polly," said I.—The old woman went down stairs. When she appeared again, according to my desire, I had a basket for her, in which were some wine, sugar, fruit, and various little matters that I thought her daughter would relish, and told her to go at once and take them to the sick girl. Her expressions of gratitude touched my feelings deeply. Never since have I omitted, under any pretence, to pay the poor their wages as soon as earned.—*Ladies' Wreath.*

---



### Romanism.

WHAT THE JESUITS HAVE DONE.—You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under your ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think nor even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole world the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not to-day know how to read herself! Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read! Spain, magnificently endowed—Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America; Spain has lost—thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the *Inquisition*. The inquisition, which certain men of a certain party are endeavouring to re-establish with a modest timidity for which I honour them. The inquisition, which has burned upon the funeral pile five millions of men. *Read history.* The inquisition which exhumed the dead, in order to burn them as heretics. Witness Urgel, and Arnault, count of Forcalquier. The inquisition, which declares children heretics even to the second generation. It is true, in order to console Spain for what you have taken from her, that you have surnamed her Catholic. Ah, do you know you have drawn from one of the greatest of men that dolorous cry which accuses you, “I would much rather that Spain should be great than that she should be Catholic?” See what you have done with that focus of light which you call Italy. You have extinguished it. That Colossus which you call Spain, you have undermined. The one is in ruins, the other in ashes. See what you have done for these two great nations.—*Victor Hugo.*

### The Family Circle.

THE REASON WHY.—A little fellow came running into the house, exclaiming, “O, sister Mary, I’ve such a pretty thing. It’s a piece of glass, and it’s all red. When I look through it, every thing looks red too; the trees, houses, green grass, and your face, and even your blue eyes.”

“Yes, John,” replied Mary, “it is very beautiful; and let me show you that you can learn a useful lesson from this pretty thing. You remember the other day you thought every body was cross to you. You said father, mother and I were all the time finding fault with you. Now you were like this piece of glass, which makes every thing red, because *it* is red. You were cross, so you thought every body around you was cross too. But when you get up in the morning in a good humour, loving and helping every body, they too will seem kind and loving toward you. Now remember, brother, and always be what you wish others to be—kind, gentle, loving; and they, seen through the beautiful colour of your disposition, will seem more beautiful than ever.”

THE TRIAL OF MR. TONGUE.—Mr. Tongue was charged with being “an unruly evil, full of deadly poison,” and in proof of the charge, the law book was produced, and a passage cited from James iii. 8. The defendant replied, that if it were not for Mr. Heart, who lived a little way below him, he should

be as innocent as Mr. Nose, or the Messrs. Eyes, and in support of his position, he cited a passage from the same law book, Matthew xv. 18.

The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue until a radical change should take place in his neighbour Heart.

If our young readers approve of this decision, we advise them to have Mr. Heart that lives nearest to them set right as soon as possible, as it will make all the difference in the world with the whole neighbourhood.

## Obituary.

[For the Banner of the Covenant.]

“The righteous perisheth, and no man layeth it to heart.”—ISAIAH.

MRS. MARGARET BURNS, who departed this life, September 25th, 1850, was a consistent and zealous member of the Reformed Presbyterian Church, Goose River, Nova Scotia, from its organization up to the day of her death. She was a native of county Down, Ireland. At an early age she became decidedly pious, refusing to join in the frivolities common to those of her age and sex. She preferred to spend her leisure hours with her father, who was an elder of the Presbyterian Church, talking about religion. She delighted much in prayer, not only for herself, but for her brothers and friends in whom she felt an interest. She was early joined in marriage to a most excellent man, as his after life has proved. He still survives, and mourns her loss. Their children were seven in number, two of them were called away before the mother; five sons, all grown to men's estate, remain,—the eldest is a ruling elder in the Goose River congregation, and all of them are exemplary members. From the time she became a mother, it was her custom to pray much for her offspring,—it was her desire to see her children walking in Christ.

It would be interesting, did time allow, to dwell on her history from her arrival in this country, as it is interwoven with the founding of the church. Her husband and herself, accompanied by her father, brothers, and relatives, arrived in this country in 1818, and commenced the settlement of Goose River, on the Gulf of St. Lawrence. They were Presbyterians, and brought with them their feelings and associations, cultivated by the waterings of a preached gospel in their native land. But, alas! for many a day they had to sit lonely in the woods. This filled with sorrow the heart of the subject of this notice,—her soul longed for the water of life from the wells of salvation, as opened in the ordinances of God's grace. At length Rev. Mr. Liddel, of the *Secession* Church, Scotland, arrived, and for a time preached among them. After this, they were for some time left lonely as before, yet God did not altogether forget them,—Rev. Mr. Wilson of the *Secession* Church came among them. Mr. and Mrs. Burns had the opportunity of dedicating some of their children to God, in baptism. This was a source of much joy to Mrs. B. When Mr. Wilson removed, religion was left to droop, among the settlers of the woods, and it was not till the arrival of Rev. Mr. Clarke, of the Reformed Presbyterian Church, Ireland, that they enjoyed any thing like a stated ministry. His arrival gave much true pleasure to the subject of this notice. She loved the principles of the Reformation, and faithfully sustained him who came to plant them in Nova Scotia. She lived to see some sheaves gathered from the field where the good seed had been sown in tears. She saw herself, husband, and five sons, all members of the church thus planted. Much had she prayed for its prosperity,—great was her joy to see these results.

She wrote of this matter a short time before her death. She expressed great satisfaction, when she learned that help had come from the church in the United States, and that now they would have regular preaching; though in consequence of chronic disease, she was unable to attend, “but,” said she, “my sons will tell me the sermon when they come home.” Her last illness was short, but severe. She was much resigned, and bore up with great Christian fortitude; she knew Him on whom she had believed, that He is mighty to save, and able to deliver, and will never forsake those who put their trust in Him. Near the last, the mourning friends had some faint hopes of her recovery; one of her brothers said to her, he hoped she would get well, “Do not be so unkind,” she replied, “as to desire life for me—I long to be with my Redeemer; and, oh! how sweet is Christ to me.” At the last, her suffering was very great, as mortification of the stomach had taken place, but

there was much peace of soul, and leaning upon Jesus. She called her sons to her bedside, gave them a short advice, and besought a blessing from God upon them; to her son Sylvester, who has always had poor health, and who had watched closely by her bedside, she said, "You have been a kind son to me, God will provide a nurse for you." She then said, "I have now given you all up to God, and have no more concern for you." From this time she seemed to be in meditation or prayer. Her hands were clasped, and soon after she breathed her last. Her end was peace!

### Miscellaneous.

#### OREGON.

As many persons are turning their attention to Oregon as their future home, among these a number of our own people in different parts of the Church, we may do a favour to some of them, and may interest our readers generally, by giving room to the following Address. It is from the pen of Hon. Samuel R. Thurston, Delegate in Congress from Oregon; and, as will appear on reading it, is intended to give all necessary information to emigrants.

*To the People of the United States:—FELLOW-CITIZENS:—*The object of this brief circular is to make you acquainted, in the fewest words possible, with the most extraordinary inducements held out to emigrants to Oregon, and with the several modes of reaching that country.—The cloud of obstructions, so long lowering over that territory, was completely dispersed by Congress at its late session, and the uncertainties heretofore existing as to the removal of the Indians, and the titles to lands, have been removed by the enactment of laws for that purpose.

A law was passed at the late session, providing for the extinguishment of the Indian title to all that part of Oregon lying west of the summit of the Cascade Mountains, and for the removal of the Indians inhabiting it to some point east of these mountains. A board of commissioners have been appointed under that law, to treat with the Indians west of those mountains, for their lands, and with the Indians east of the same mountains, for other lands to which to remove the Indians first named. A superintendant of Indian affairs has been appointed, whose duty it is, under the protection of the military force stationed in that country, to occupy his whole time in attending to the duties of this department; and under him are placed three Indian agents, and three sub agents, for the more efficient management of the affairs in this department. Heavy appropriations have been made, to be followed by still larger ones, to enable the officers appointed to prosecute successfully the objects of the law. All people, therefore, every where, may rest fully assured, that there is not the slightest danger of trouble with the Indians hereafter. I would also state that there is no danger from Indians in going to Oregon, overland, nor after you have reached the country.—On the heel of this law, another one was passed, at the last session of Congress, giving to all men, over eighteen years of age, arriving and settling in Oregon previous to December, 1850, 320 acres of land, if single, and if married, 640 acres. The bill then provides that if those single men marry in one year from the first of December, 1850, they shall receive 640 acres. In all cases the wife is to receive one-half of the above grant in her own right. Four years' residence and cultivation, to be completed either before the date of the law, or after, is required before the *final* title is made from the government, though the title is good to all intents and purposes, as against every body but the government, from the moment the claim is taken. If the man or woman, or both, die after taking the claim, and before the four years expire, the same goes to the survivor and heirs, so that it cannot be lost by this casualty.—The bill next provides, that all white males over twenty-one, emigrating to the country and settling there, between the first day of December, 1850, and the first day of December 1853, shall receive 160 acres of land, if a single man, and if married, then 320 acres. But there is also a provision here, that if single men



marry in one year after arriving in the territory, they then receive 320 acres. All male minors who go to the country and settle, and become twenty-one before December, 1853, will receive 160 acres of land, absolutely; and if they marry in one year after arriving at majority, they will receive 320. All foreigners, by filing their intentions of becoming American citizens, are treated like native born American citizens, and they are only required to complete that naturalization before they get a final title. Of course this would have to be done in the shortest time, or they would lose their land. The same residence and cultivation are required as before, and, as before, the woman receives, as her own property, one-half of the land granted. In all cases, the person is allowed to pick his land where he pleases, if not previously occupied.—I would wish it to be well understood, that this land is among the richest lands in the world, that it is nowhere surpassed in productiveness, and in all kinds of grain nowhere has its equal. The climate of Oregon is nowhere equalled for its healthfulness; and as health is one of the greatest inducements in going to any country, I would wish to be fully understood, when I say, emphatically, that there is not a region of country on the North American continent, not excepting New England, so widely famed for its health, so healthy as Oregon. Aside from this, and the productiveness of its soil, it is nowhere surpassed for its water power, nowhere equalled for the goodness of its water, or for the quality of its lumber, or for the fish that swim in its streams, or the game in its forests or prairies, or for the uniformity of its climate. Besides this, we have mines of coal, of iron, of marble, of granite, of salt, and probably mines of gold. We are so located, also, that any man living in Oregon may mount his horse, and in a very few days, without a dollar's expense on the way, visit the various mines in California, work as long as he pleases, and by the same conveyance return at his pleasure. In Oregon you will find ready employment at from five to fifteen dollars per day, according to your trade, corresponding wages by the month or year; and for all you can raise you will get, to quote from the price current in the *Oregon Spectator* of September 5th, 1850, as follows:—Beef, 15 to 20 cents per pound; pork, 16 to 20 cents per pound; butter, \$1 per pound; cheese, 62½ cents per pound; wheat, \$1.50 to \$2 per bushel; oats, \$3 per bushel; eggs, 50 to 75 cents per dozen; lard, 40 cents per pound; and lumber, \$50 to \$60 per thousand.

This is a country where you can raise stock to any amount without ever cutting any hay or fodder for them, or feeding them, or housing them, for the entire year. For your oxen you can get \$150 per yoke, for your American horses, from \$150 to \$250 or \$300, for good cows \$50, and other stock in proportion, and these prices are likely to continue. There is comparatively no end to the money, and all a man needs to make it is industry, and to lay it up, economy. Here, too, you will find good schools, and the people alive to education, good churches, denominations, and preachers, and the people moral and intelligent, and anxious to hear. Our mail routes have been established, and our mails are regularly carried. The Howland & Aspinwall line of steamers extends to Portland, in Oregon, and there is a regular semi-monthly mail between that city and other parts of the territory and New York. Besides this, we have a line of river steamers plying between Astoria and Oregon city and Cascade city and intermediate ports; and two steamers, whose machinery has been long on the way, will soon be placed on the Willamette river above Oregon city, running up that beautiful valley from 100 to 150 miles. Here you see all things are ready and waiting for the coming emigrants. I have no hesitancy in saying, upon my responsibility as the representative of that territory, that such inducements never were offered before to emigrants, since the organization of the government. Nor do I hesitate to say that, to any industrious and economical man, five years in that

country, with the inducements actually offered there, are worth as much in point of property as twenty years east of the Rocky Mountains. The only question, then, which remains to be considered, is, "How can you get there?"

There are three ways to get to Oregon; one round Cape Horn—time, six months from New York; another across the Isthmus by steamboat—time, forty to forty-five days from New York; and the third across by the overland route—time, from the Missouri river, from two and a half to five months, according to the nature of your teams and your expedition on the way.—The expense round the Horn will be from \$200 to \$300 for each grown person, and boarded, with smaller prices for children, depending on age. By this route you can get any amount of freight carried you please.—By the Isthmus route, there are two rates of fare. First fare, from New York to Chagres, \$100; across the Isthmus, from \$30 to \$50; and from Panama to Portland, Oregon, \$400, and found—making a total, say, \$550. Second fare, from New York to Chagres \$50; across the Isthmus, as before, and from Panama to Portland, \$200 and found—making a sum total of \$300. By this route you can purchase the Howland & Aspinwall's line *through tickets* to Portland, Oregon, and have the guarantee of that responsible firm against any delay by the way. As many inquiries have been made of me about those delays on the Isthmus to persons having through tickets, I will take this occasion to say, that if you purchase your through tickets of Howland & Aspinwall's line, you will meet with no detention whatever. You may rely upon what I tell you. All persons going to Oregon by the Isthmus route should go by this line, if they do not wish to be detained at San Francisco, as this is the only company having a through line. Their office is 54 South street, New York.—By the overland route, every person should be at one of the following points on the Missouri river; Independence or St. Joseph in Missouri, or Kaneshville in Iowa, ready to leave just as quick as the grass is sufficient to drive on, which is the case from the first of April to the first of May, according to the nature of the spring. He will choose a team of oxen, mules, or horses, or if without a family, he may *pack* through by riding one horse or mule, and packing his provisions on one or two more. This is the quickest mode; mule or horse teams, with light loads, the next in point of expedition; oxen the last, but quite as sure as either. The cost by this route, in the end, will be but small, as the following calculation will show:—Persons from Ohio, Michigan, or Wisconsin, and at all points west of these States, usually start with their teams from home. Those farther east or south find their way into some state west of those named, as Illinois, Missouri, or Iowa, and there purchase their teams. Any one who pleases can go to Independence, St. Joseph, or Kaneshville, by way of the Missouri river, and then go back into the interior, and purchase their teams. Each man should buy from three to five yokes of oxen for each wagon, according to their load, lay in provisions a plenty to last him through, and have some to spare in case of contingency, and start with as light load as possible, losing no time, either Sundays\* or week days, unless it is absolutely necessary. Be careful not to whip or fret your teams, and you will have no trouble. The route is a healthy one, and I wish all to know and understand that emigrants on the Oregon trail meet with none of those disasters for want of water and grass which have been so destructive to the California emigrants. I have driven a team over the route, and this I know. Keep in small companies of not exceeding twenty wagons, and always remember to avoid *sharpers* towards the end of your journey, who will meet you with all manner of stories, for the purpose of buying your cattle, horses, and property, for a song.

\* This we consider *very bad* advice, as not only a violation of the express law of God, but calculated to retard the journey, and seriously injure both human beings and cattle. We hope all who set out on this expedition will remember to "rest on the Sabbath according to the commandment."—ED.

Treat them with the contempt they deserve. The cost of getting to the place of rendezvous will depend on the distance from the place of starting. From this place let us count the final cost.—Suppose you pay \$50 a yoke for your oxen, a high price along the frontier. Five yokes would cost you \$250. A wagon, well rigged, \$75; a good American mare, \$75; and two cows, \$25 for both—making the sum total \$425. Your provisions would be, 200 pounds of flour and 100 pounds of bacon to every person. Then there would be coffee, tea, sugar, spices, dried fruit, lard, honey, a small quantity of Indian meal, some hard bread, rice, beans, salt, and a small stock of medicines, enough of each kind to last you through. Your cows would furnish you with milk and butter by the way. We will estimate your provisions and *via-ictas* to cost \$100, which, added to the former sum, would make \$525. After you start, you will rarely have an occasion, and still more rarely a chance, to spend a dollar. With prudence, you will be very likely to get through with *all* the stock you start with. But let us make all due allowances for losses by the way, which we will suppose to be one yoke of oxen, and then let us reckon up after you are through, without saying any thing of the magnificent farm you are forthwith possessed of. Your four yoke of oxen will be worth at least \$400, your wagon \$100, your American mare \$150, and your cows \$100. These prices are low estimates upon the whole. The amount is \$750; but you have paid out but one \$525—so that you have made \$225 by the journey. This may be taken as a fair illustration for all.

I have thus, fellow-citizens, presented you the case fairly and without exaggeration. What do you think of it? I took my own family to the country in 1847, and by the overland route. I have never regretted it; and were I back here with my family, and know what I now know, I would neither slumber nor sleep till I had determined to go, nor would I slacken my exertions till I had reached there. The inducements are unprecedented and the advantages certain. The country is an inviting one, in point of locality, health, fertility, richness, and location. Her prairies and public domain, *free of charge to the settler*, invite you; her overflowing coffers are running over for your reception; and her wide fields urge you to enterprise. You can come among us and enjoy life and health, to an unprecedented degree; you can make fortunes for yourselves and your posterity after you; and when you have finished your course, you will leave your children in a land that flows with milk and honey, in a land of education and morals, of industry and enterprise, and in the garden of the Pacific, where, looking out on her placid waters, they inhale her breezes, and learn to measure the extent of their improvements and enterprises by the vastness of that mighty ocean.

I here have to request, as I most earnestly do, all papers throughout the United States to do Oregon and her people the especial favour to publish this Circular, and I also solicit all persons who feel an interest in that country, to request their favourite paper to do so. And for this act of generosity on the part of the conductors of the press, and on the part of those who request it to be done, I herewith return, for myself and for that hardy and noble people I represent, our sincere thanks.

Very truly, your fellow-citizen,

SAMUEL R. THURSTON,  
Delegate from Oregon.

---

[For the Banner of the Covenant.]

QUESTIONS FOR BIBLE-CLASSES.—THE COVENANT OF WORKS.

[Continued from page 50.]

Whether was this simply the proclamation of the law to Adam, or rather the exhibition of the law in the form of a covenant to him as a party in the covenant?—God did then enter into a covenant with his creature?—Was not this an instance of great condescension on God's



part?—What<sup>\*</sup> is the least number of parties necessary to a covenant?—Was this number engaged in this transaction?—With the parties, God and Adam, had this transaction the essential features of a covenant?—Are conditions, penalties, and promises essential features of covenants?—Had not the transaction with Adam its condition, penalty and promise?—Was perfect obedience its condition, death the penalty for transgression, and life the reward of obedience, as required?—The essential features of a covenant then, were certainly connected with this transaction?—Was it not called a covenant of works, because obedience, perfect obedience, was its condition?—Was it not called a covenant of life, because life was the reward of obedience?—In what kind of death was the penalty to consist?—Did not the disobedience of Adam forfeit all that his perfect obedience would have secured?—But would not his obedience be rewarded with eternal life?—This, with spiritual life, he forfeited by disobedience, did he not?—The forfeiture therefore of eternal life, certainly exposed him to nothing less than eternal death?—Is it not then manifest, that either Adam's obedience could not have procured for him eternal life, or his disobedience rendered him liable to eternal death?—Whether expressedly or impliedly was the promise of life made to Adam?—Did God require from Adam any thing but what was right?—To have withheld his consent then, would at once have been wrong?—But he did evidently submit to the righteous conditions propounded by the Lord?—Whether as an individual or as a public head did he act in this covenant?—He did then sustain a representative character in the covenant of works?—Whom did he represent?—Would it not have been right for all mankind to have enjoyed with him the blessing had he stood?—Can it be wrong then, for all mankind, descending from him by ordinary generation, to be involved with him in the curse?—But suppose he had not sustained a representative character, and had fallen before he became a father, as was the fact of the case, could his posterity have been without sin?—Can any man bring a clean out of an unclean?—Again, suppose he had not sustained a representative character, and yet had stood, would the same benefit in this case have been secured to all his posterity as to himself?—Was not the relationship which Adam sustained, as the public head of the human family, worthy of infinite wisdom?—Did Adam act worthy of this relationship?—He did, then, sin against an infinitely Holy Being?—Could this be considered, justly, a small or light offence?—Besides, when the greatness of his responsibilities is concerned,—when we remember his knowledge,—and that, of all things, God had withheld only one thing,—was not his offence a most aggravated one?—Are not all his natural posterity involved in the *first* transgression of Adam?—After his first transgression did he not cease to be a public head?—On his fall, did he evince any sense of guilt and danger?—How did he do so?—How long did our first parents try to hide from the presence of the Lord?—Is not the natural tendency of sin to drive man from the company of God?—Without any intimation of mercy from God himself, would the fallen creature have any ground of hope?—By the revelation of what, was fallen Adam made to hope?

[To be continued.]

[For the Banner of the Covenant.]

### THE SUPREMACY OF LAW.

Of late the terms placed at the head of this article have been much in the mouths of politicians of both the leading parties in the country, and also in the mouths of many ministers of religion, not as teaching an abstract truth or a mere general principle—for under this aspect it would be denied by no intelligent man—but making a specific application, so as to embrace the Fugitive Slave Law passed at the last session of Congress. When it is affirmed that there is no higher duty of the citizen than to uphold by word and deed the supremacy of law, we repeat, so far as the general principle is concerned, no sane man, and especially no Christian man, would object, since Scripture enjoins the same thing—“Let every soul be subject to the higher powers,” giving this very sufficient reason, “For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God.” But when we are called on to yield a blind and unreasoning support to a law simply because it has been enacted by our legislators, it then becomes necessary to inquire—Is there nothing to limit this supremacy of the law? Is there no limit to the obedience of the citizen? Are there no cases in which obedience may be refused to the requirements of law, short of what would justify the attempt to overthrow the government and revolutionize the country? In answering such questions as these—most important ones, as all will admit—we will endeavour to show that if a law be unconstitutional the citizen is not under any moral obligation to obey; and farther, if contrary to the law of God, he must refuse obedience, whatever may be the penalty,—and of both those facts each person must judge for himself.

First, when a law is unconstitutional the citizen is under no moral obligation to obey it; and of this fact, so far as the regulation of his own conduct is concerned, he is himself to judge. For this examination of every law by the citizen, the Constitution of the United States makes full provision, when, in the first article of amendments, it declares—“Congress shall make no law abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.” But in the constitutions of the respective States, as coming nearer to the mass of the citizens, this right is more distinctly recognised and guarded. As an example of this take Art. I. Sect. 9, of the Constitution of Indiana, which provides—“That the printing presses shall be free to every person who undertakes to examine the proceedings of the legislature, or any branch of government, and no law shall ever be made to restrain the right thereof. The free communication of thoughts and opinions is one of the invaluable rights of man; and every citizen may freely speak, write, or print, on any subject, being responsible for the abuse of that liberty.” The right to examine every law is thus secured. We can now take another step and add, if the law be unconstitutional the citizen is under no moral obligation to yield obedience to it. Let us suppose his judgment to be correct; when the officers of the law would enforce obedience, it is refused,—what follows?—the matter is brought before the proper courts, and the citizen is justified in his refusal. The law will be declared a nullity. But he may judge wrongly in the case, and what



then follows? Simply this, he suffers the penalty, for he is responsible for the abuse of his liberty.

But second, if a law be enacted contrary to the law of God, not only is there no moral obligation to obey, but, if called on, the citizen *must refuse obedience*, whatever may be the penalty, on this principle laid down by the Apostle, "We ought to obey God rather than man." The doctrine of a higher law which should control *constitutions and laws*, however much it may be denounced or sneered at to answer a purpose, is one taught alike by Revelation and the light of nature. When the ruler asks subjection to the laws not only for wrath, but for conscience sake, those laws must not be a terror to good works, but to the evil. If "the powers that be" claim to be God's ordinance, they must be governed in their rule by God's law, for God's kingdom is not divided. It is on this principle that the "wo is denounced unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." And this wo will equally apply to those who knowingly aid in carrying out unrighteous decrees. This principle is also recognised when it is asked, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" So far, then, as any government frameth mischief by a law, God has no fellowship with it, and man must refuse obedience to it—he must obey God rather than men.

By the light of nature Cicero comes to the same conclusion, and affirms the same principle, when he says—"That on which right and wrong depend, did not begin to be law when it was written; it is older than the ages of nations and cities, and contemporary with the eternity of God." But we will not argue the matter farther.

An attempt is, however, made to class such refusal of obedience with active resistance to a constituted government. They are, however, two very different matters, and should not be thus confounded. The right of revolution we would also maintain; but this right must be exercised, as governed by other laws. To justify revolution there must be, in the language of a well-known document, "a long train of abuses and usurpations, evincing a design to reduce the citizens under absolute despotism." And even then the right may not be exercised unless all peaceful remedies have failed, and further, unless there be some reasonable probability of success. But with respect to every particular law, if considered unconstitutional, it is the citizen's right to refuse obedience, holding himself responsible for the exercise of his liberty; and in case the law is contrary to the law of God, he must refuse obedience, whatever may be the penalty. The opposite opinion may suit those who would make man a slave, and govern him as such; but is not calculated for freemen who would render a reasonable and conscientious obedience to all just laws.

"He is the freeman whom the truth makes free;  
All else are slaves beside."

It would not be out of place to inquire whether the Fugitive Slave Law be unconstitutional and unjust; but we leave this for those who can do more justice to the subject, and we trust some such will give us their views through the Banner. For ourselves, we are free to admit that we consider the law both unconstitutional and unjust—an *infamous*

law, and a disgrace to our country. There is no better rule for testing mere principles or laws than by their fruits. What fruit have we from this law? In New Albany, an old woman, with her daughter and grandson, pronounced to have no African blood in her veins, are, under the law, delivered up to their claimant; and would have been carried to Arkansas, to a life of bondage, had not the good people of New Albany redeemed them by paying to their claimant six hundred dollars. In Philadelphia, a commissioner (I am sorry his name has escaped recollection) sent Adam Gibson, a free black man, into bondage as a slave, acting in accordance both with the letter and spirit of the law. True, he was sent back to freedom, but no thanks to the law—men do not gather grapes of thorns, or figs of thistles—he was sent back, because humanity and justice have not yet fled from earth. The fruits of the law clearly show its injustice; and, claiming the right of judging for ourselves, we have no great difficulty in reaching the conclusion that it is unconstitutional—opposite to the clearly expressed provisions of the United States' Constitution in various respects. M.

January 23, 1850.

---

REPORT OF THE CHAPLAIN OF THE WESTERN PENITENTIARY, PITTSBURGH, PA.

We are gratified to find that our esteemed brother, Rev. A. W. Black, still continues to occupy the important office of Moral Instructor in the Western Penitentiary of Pennsylvania. We hope that he may long continue to enjoy such favourable opportunities of doing spiritual good, and that his labours may be blessed hereafter as they have been in times past.

WESTERN PENITENTIARY, Jan. 1, 1851.

*To the Board of Inspectors:*

GENTLEMEN,—The period has again arrived when an annual statement of the moral condition of this prison is required by those who are the guardians of its various interests.

The quiet and peaceful progress in the formation of moral character, which may be seen, in a greater or less degree, in the inmates of this prison, furnishes, above all things, cause of thankfulness to Almighty God. *In his hand are the hearts of all men*, and wherever there have been manifestations of moral and religious improvement, it is because means of divine appointment have been employed, and dependence upon the omnipotent *grace* of God has been expressed.

The system of instruction pursued amongst the unfortunate and outcast class of the community, whose abiding place is this prison house, is invariably associated with the religion of the Bible. They who would learn to respect and obey the laws which have been instituted for the government of men, must first be taught to reverence and obey that God who *rules over the children of men*. The propriety and rectitude of God's moral government over all things, impressed upon the mind, is that principally which produces comparative contentment in the seclusion of a prison. Where there is submission to the religion of the Bible, there will be also uncomplaining submission to the providential arrangements of God.

Professions of *conversion to God* are not unfrequent among prisoners. There are, within these walls, many who say they have felt the regenerating influences of divine grace. And there needs but the application of *exciting agencies* at any time to make such condition extensively prevalent. All who show anxiety or concern regarding their spiritual interest, are carefully instructed in the way of life from the Word of God, and are encouraged to persevere in the path of truth, trusting, always, in the grace of God's Spirit. Yet, because these professions are often known to be insincere, and made with a hope of accomplishing an object of temporal interest, they are all received with great caution, and many grains of allowance. That which is more reliable as evidence of reformation of character, is the prisoner's continued and uniform moral conduct. The reality of conversion is seen when the discharged convict does right in the sight of God and men. Prisoners are not encouraged to profess religion that they may procure a pardon.

The *moral instruction* of this prison embraces the communication to those who are sent here in *utter ignorance*, of the rudiments of a common education. Those who cannot read are taught to read, and especially to *read the Bible*, and upon all, those influences which are calculated to cultivate the mind and improve the heart, are constantly and prayerfully brought to bear. In seclusion from each other, prisoners are continually made to feel that God has given to them minds to improve and cultivate, and hearts to make better. The study of the word of God, the reading of books of moral and religious character, and works of science, and the histories of the great and good of all ages, and all of this, associated with the daily communion of men of the strictest morality, and of religious character, as are the officers of this prison, are the things which make *separate confinement* a *blessing*, and not a *curse*. There is no gloomy, solitary, deathful *isolation* in the Pennsylvania system thus administered.

On every Sabbath throughout the year, the custom is to preach the gospel to *all* the *prisoners*. They hear, in the plainest and most simple language, the way of salvation through Jesus Christ explained and enforced. They listen with *still* attention to the words of everlasting life, and when the praise of God is sung, their voices are heard in the melody of divine worship. Throughout the week, day after day they are visited in their cells. The ignorant are taught, the anxious and inquiring sinner is directed to the Saviour, and the scholar, who would make himself a better man by mental and moral training, is furnished with books suitable to his condition, and is directed how to use them. The privilege also of corresponding by letter with absent relations and friends, has been granted, as usual, to the prisoners. Frequently, throughout the year, they have heard from father or mother, or wife or child, and thus the holier charities of our nature are kept alive in a soil even as barren and sterile as a convict's heart. These are the instrumentalities for good in the penal system of *separate confinement*, which make it a *merciful visitation*, and which create its immeasurable superiority over every other.

There are at the present time, one hundred and thirty-four convicts in this prison. Of these, one hundred and seven confess they were *intemperate*. Murders and other terrible crimes were committed by men in whom, at the time, the demon of drunkenness was the governing spirit. The remaining twenty-seven call themselves *temperate* and *moderate drinkers*. In other words, all the convicts in this prison, with some slight exception, habitually used intoxicating drinks!! Is there not a fearful responsibility resting upon the heads of those who, by their example and practice, encourage a habit which brings so much crime and misery upon society? It is worthy of consideration, also, in this connexion, that the alarming and ruinous increase of drunkenness during the past year, has been followed by a corresponding increase of crime and punishment. At the last annual report the number in prison was one hundred and twenty-three, now it is one hundred and thirty-four.

Of those now in confinement, fifty-six have been, or are married, and seventy-eight are unmarried. This large proportion of *young* men, and there is one under twelve years of age, shows the indispensable necessity of a *House of Refuge* in this community. So soon as *juvenile offenders* are saved by an Institution of this kind from the vicious habits and practices which are leading them on to ruin, our prison will not have in it so many youthful convicts.

Sixty prisoners were discharged during the year by expiration of sentence and by pardon. Of these, all could read with the exception of one, who had been in prison but a short time. Many of them gave promise of future good conduct. Some of them, who have gone to a distance, have written back letters of grateful acknowledgment for the kindness and benefit they had received during the time of their imprisonment. Seventy-two have been received in the year. Of these, twelve could neither read nor write when they came to this prison. Some of them have already learned to read, and all will, doubtless, succeed in this art before they go back into the world.

One prisoner only, died during the year. He had a mind of the most feeble cast, and his moral character was like his mind.

In the discharge of the various duties of Moral Instructor, I have always found kind and efficient coadjutors in the Warden and other officers of this prison. They have given, at all times, the influence of their advice and example, in favour of moral order and evangelical religion.

Respectfully submitted,

A. W. BLACK, *Moral Instructor*.



## SKETCHES OF SCOTTISH CHURCH HISTORY.

BY THOMAS M'CRIE, D. D. AUTHOR OF THE "LIFE OF DR. M'CRIE," &c.

State of religion before the reformation—Popery in Scotland—Origin of the reformation—The early martyrs of the reformation—Patrick Hamilton—Stratton—Kennedy and Russel—Women at Perth—Persecuting character of Popery.

BEFORE entering on the history of the reformation, it may be necessary, in order to appreciate the full value and importance of that glorious deliverance, to take a brief survey of the state of the world, and particularly of our own land, previous to its introduction.

Before this period, if we except the Waldensians, who inhabited the inaccessible fastnesses of the Alps, the followers of Huss in Bohemia, and the Lollards of Kyle in Scotland, there was not a nation in Christendom, and hardly any class of people, that had not bowed the knee to the authority of the Roman Church.\* The Pope, pretending to be the vicar and representative of Jesus Christ, not in the lowliness of his character when on earth, in which he set an example to his followers, but in the splendour of his royal dignity in heaven, had risen to such a pitch of arrogance, as to assume the honours, not only of the head of the church, but of supreme potentate and plenipotentiary over all the kingdoms of the earth. Our Lord has said "My kingdom is not of this world," teaching us that his church is distinct from, and independent of, worldly kingdoms, and claims no temporal dominion over men; but the Church of Rome, in direct contravention of this statute, and interpreting literally those passages of Scripture in which the glory of the church is portrayed under images drawn from earthly things, transformed herself into a worldly monarchy, and challenged, in civil as well as ecclesiastical affairs, the homage of the greatest princes of Europe. If at any time one of these monarchs ventured to disobey the mandates of the Italian priest who happened, for the time being, to be seated in the chair of St. Peter, he was immediately excommunicated, and his kingdom laid under an interdict; the effects of which were, that his subjects were absolved from their allegiance, and his assassination was declared a meritorious service, entitling the murderer to heaven—all other princes were summoned to make war against him—the churches throughout the country were shut up—the sacraments were suspended—the dead were buried in the highways, and the muffled bells rang a funeral peal, as if some fearful curse hung over the devoted land. In such circumstances, the stoutest monarchs had been made to tremble, and submit to the most humiliating penance. Two of them—one, the king of England, another, the king of France—were compelled to hold the Pope's stirrup while he mounted on horseback; a third was ordered to lie prostrate on the earth, while the haughty pontiff, placing his foot on his majesty's neck, exclaimed, "Thou shalt tread upon the serpent, and trample on the dragon and lion;" another was whipped by proxy, the cardinal of Lorraine having received the lashes on his bare back in the name of his royal master, lying flat, as M<sup>r</sup> Aubigné expresses it, "like a mackerel on a gridiron;" while another (Henry IV., Emperor of Germany,) having offended the Pope, travelled to his residence to beg his forgiveness; and there did he stand at the gate, barefooted and barchaded, for the space of three days, ere "his Holiness" would admit him to his presence; and after all the haughty pontiff deprived him of his crown, and transferred it to another.

The spiritual power claimed by the Pope was, as it still is, not less extraordinary. Not content with assuming the prerogatives and even the titles of the Deity, the lordship of conscience, the gift of infallibility, and the power of absolving men from the consequences of sin in a future world, he went so

\* "All the world wondered after the beast."—Rev. xiii. 3.

† The French historian, who flourished in the 16th century.

far as to "exalt himself above the Most High." He presumed to consecrate vice, and dispense with the obligations of the divine law;\* he invented new sins, and created new worlds in which they might be punished. Indulgences were openly sold for money, by which the deluded people were taught to believe that their guilt would be forgiven, and the souls of their departed friends redeemed out of a place they called purgatory.

Popery, however, with all its sanctified pretensions, was merely a vast conspiracy against the civil and religious liberties of mankind, the ramifications of which extended over nearly the whole earth, and every member of which, from the pontiff down to the meanest monk, was sworn to advance the interests of the body. Swarms of priests and confessors infested every country—penetrating, like the plague-frogs of Egypt, into the recesses of every family, from the chamber of the king down to the hut of the meanest cottager, and polluting every thing they touched. This motley band, by means of auricular confession, made themselves masters of the secrets of every court, every household, and every bosom; a regular system of spiritual espionage was established, by which secret intelligence of every movement might be conveyed to head-quarters; and the whole complicated machinery, obeying the touch of some unseen hand, could be made to bear, with decided and irresistible effect, on the accomplishment of its designs.

Some may wonder how such a system of organized tyranny and oppression could have been tolerated so long without any combined attempt to shake it off. But we shall cease to wonder when we consult the Scriptures, where we learn that the antichristian system is the master-piece of Satanic cunning, expressly devised for deluding mankind—"whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish." We shall cease to wonder when we consider that Popery is the religion of the corrupt heart of man, admirably contrived to gratify its pride, and sympathize with its lusts and passions; furnishing pardons which may be procured for money, and presenting objects of worship which may be seen and handled; enlisting all the fine arts—architecture, music, painting, and statuary—into its service; appealing to every sense; enthraling the mind by the mystery and plausibility of its doctrines; fascinating the imagination by the gorgeousness of its ritual; and overwhelming reason itself by the very magnitude of its absurdities. And we shall cease to wonder, when we think on the power which the popish clergy were able to wield in support of their system; that the slightest heretical whisper was sufficient to consign the suspected person to the dungeon of the inquisition; and that, if he persisted in holding his opinions, he was doomed to expiate, in the flames of a cruel death, the crime of having dared to question the dogmas of the infallible church. For, after all, the church of Rome would have found it impossible to withstand the opposition which, from time to time, her arrogance provoked, had not "the kings of the earth," intoxicated with "the wine of her fornication"—in other words seduced, corrupted, and enslaved by her idolatries—"given their power to the beast," by lending themselves to be the tools of her policy, and the executioners of her vengeance.

The state of religion in Scotland, immediately before the Reformation, was deplorable in the extreme. Owing to the distance of this country from Rome, it was the more easy for the clergy to keep up in the minds of the people a superstitious veneration for the papal power; and our ancestors, who heard

\* Bellarmine, the standard author of the papists, goes so far as to aver, that "if the pope should command vice, and prohibit virtue, the Church would be bound to believe vice to be good, and virtue to be evil, unless she would sin against conscience." And the Romish canons teach that the pope "has a heavenly power to change the nature of things, that his will is instead of reason, nor is there any one that can say unto him, What doest thou?" (See Bruce's *Free Thoughts*, p. 20.)

of the Pope only in the lofty panegyrics of the monks, regarded him as a kind of demigod. Of Christianity, almost nothing remained but the name. Such of the doctrines of our holy religion as were retained in the profession of the church, were completely neutralized by heresies entirely subversive of them, or buried under a mass of superstitious observances. An innumerable multitude of saints were substituted in the place of Him who is the "one mediator between God and man." The exactions made by the priests were most rapacious. The beds of the dying were besieged, and their last moments cruelly disturbed, with the view of obtaining legacies to their convents. Nor did the grave itself put a period to their demands; for no sooner had the poor farmer or mechanic breathed his last, than the priest came and carried off his corpse-present; and if he died rich, his relations were sure to be handsomely taxed for masses to relieve his soul from purgatory. In Scotland alone, the number of convents, monasteries, and nunneries, amounted to upwards of a hundred and fifty.\* These were inhabited by shoals of monks and friars; the monks being confined to their cloisters, and the friars permitted to wander about preaching and begging. The profligacy of the priests and higher clergy was notorious. The ordinances of religion were debased, "divine service was neglected, and, except on festival days, the churches (about the demolition of which such an outcry has been made by some) were no longer employed for sacred purposes, but served as sanctuaries for malefactors, places of traffic, or resorts for pastime."† One anecdote will sometimes show the state of matters better than whole pages of description. It seems that a chief part of the priest's office in those days was *cursing*. A letter of cursing cost a *plack*; and nothing was more common with the country people, when any part of their property, even the most trifling article, was missing, than to pay the priest for cursing the thief. The process is thus described in a friar's sermon, quoted by Knox: "The priest whose duty and office it is to pray for the people, stands up on Sunday, and cries, 'Ane has tint a spurtill; ‡ thair is a flail stoun beyond the burne; the guidwife on the other side of the gait has tint a horne spune: God's malison and mine I give to them that knows of this geir and restores it not!'"§

Persecution and the suppression of free inquiry were the only weapons by which such a system of corruption and imposition could defend itself. Every avenue by which truth might enter was carefully guarded; the Scriptures were effectually kept from the view of the people by being locked up in a dead language; the most frightful pictures were drawn of those who had separated from the Church of Rome; and if any person hinted dissatisfaction with the conduct of churchmen, or proposed the correction of abuses, he was immediately marked as a heretic, and if he did not consult his safety by flight, he was immured in a dungeon, or committed to the flames. Such were the power and vigilance exercised by the clergy, that it was not safe to utter a word against them, even in one's sleep. It is recorded as a fact, that one man, a precentor or chanter as he was called, was actually apprehended, and had he not recanted, would have suffered death, merely because he was overheard saying in his sleep one night, "The deevil tak the priests, for they are a greedy pack!"||

As an illustration of the gross ignorance which then prevailed among the clergy, Buchanan informs us that in 1545, when severe laws were enacted against the reading of the New Testament, such was the blindness of the priests, that many of them, scandalized at the term *new*, maintained that it was a dangerous book lately written by Martin Luther, and cried out, "they would have no *new* testament; give them the *old* one!"¶ When Thomas

\* Appendix to Spotswoode's History.

† M'Crie's Life of Knox, i. 23.

‡ Lost a porridge-stick.

§ Knox's History, p. 14.

|| Ibid., p. 15.

¶ Buch. Hist., p. 219, fol. edit.



Forrest, usually called dean Thomas, or the vicar of Dollar, was examined before the Bishop of Dunkeld on a charge of having ventured to preach from the gospel or epistle for the day, and "shown the mysteries of the Scripture to the people in their own language, so as to make the clergy detestable in their sight," the following conversation took place: "My joy, dean Thomas," said the bishop, "I love you well, and, therefore, I must give you my counsel how you shall rule and guide yourself." "I thank your lordship heartily," replied the vicar. "My joy, dean Thomas," continued the bishop, "I am informed that you preach the epistle or gospel every Sunday to the parishioners, and that you take not the cow nor the uppermost cloth from your parishioners; which thing is very prejudicial to the churchmen. My joy, it is too much to preach every Sunday; for in so doing you may make the people think that we should preach likewise. But it is enough for you when you find any good epistle, or any good gospel, that setteth forth the rights of the holy church, to preach that, and let the rest be." "Truly, my lord," said the vicar, "I have read the New Testament, and the Old, and all the epistles and gospels, and among them all I never could find any evil epistle, or any evil gospel; but if your lordship will show me the good and the evil epistles and gospels, then I shall preach the good and omit the evil." "I thank God," replied the bishop, with great vehemence, "I have lived well these many years, and *never knew either the Old or New Testament!* Therefore, dean Thomas, I will know nothing but my portuise and pontifical."\* From this saying, there arose a proverb which was commonly applied in Scotland, for many years after, to persons who were grossly ignorant: "Ye are like the Bishop of Dunkeld, that kent neither new law nor auld."†

The fate of the vicar was decided in 1838. Having happened to quote, on his trial, the words of Paul, "I had rather speak five words with my understanding than ten thousand in an unknown tongue," he was asked where he found that? "In my book whilk is in my sleeve," answered the vicar. Upon this the public prosecutor started up, pulled the New Testament out of his sleeve, and holding it up before the people cried, "Behold he has *the book of heresy* in his sleeve, whilk makes all the play‡ in the kirk!" "Brother," said the vicar, "God forgive you; ye ought to say better, if ye pleased, than call the evangel of Jesus Christ the book of heresy; for I assure you, dear brother, there is nothing in this book but the life, latter will, and testament of our master and saviour Jesus Christ, written by the four evangelists for our comfort and instruction." This, however, could not avail him. The Pope had condemned the English Bible; and the poor vicar, Testament and all, were burnt at the stake.§

But the time had now arrived, in the all-wise providence of God, when the eyes of men were to be opened to the abominations of this mystery of iniquity. The reformation, it is well known, commenced in Germany in 1517, when the heroic Martin Luther declared war against indulgences; but it was a considerable time before its blessed light reached the shores of Scotland. As we intend to confine ourselves to the history of the reformation in our own country, we shall not enter into any general account of its rise and progress abroad. But there is one feature of this glorious work which has been too much neglected by those who have written its history,|| and to which, as it characterized the reformation in our own land no less than in others, we cannot refrain from adverting—we mean the strictly *religious character of its origin*. Without denying that many who took a prominent part in promoting it were actuated by worldly and selfish motives, and without overlooking the

\* "My Breviary and book of ceremonies."

† Spotswoode, p. 66; Row's MS. Hist., an. 1538.

§ Piscottie, p. 356.

‡ Confusion.

|| This was written before the appearance of the admirable "History of the Reformation," by Merle D'Aubigné.

influence of secondary causes, which contributed to its advancement, such as the revival of learning, the invention of the art of printing, and the posture of political affairs in the countries where it was introduced—it ought never to be forgotten, that the reformation of religion in the church was the result of its revival in the souls of men. The first reformers were, without exception, men of piety and prayer—men who had deeply studied the Bible and their own hearts; and it was by discovering in the Scriptures the true doctrines of salvation which alone can purify the heart, and pacify the conscience, that they were led first to see the corruptions of the Church of Rome, and then to seek their removal. The reformation was the triumph of truth over error. It was the preaching of the pure gospel by the reformers, and especially the great doctrine of justification by faith through the righteousness of Christ, that gave its death-blow to the papal system. It is true, that had the reformers not received the support of the civil power, in all human probability the infant reformation would have been strangled at its birth, as it actually was in Spain and Italy, and the whole of Europe might have been yet lying under the dominion of antichrist. And it is a striking fact, that since the era of the reformation, Protestantism has made little farther progress in Europe, and that those nations which refused to receive the Protestant religion continue Popish to this day; while in those that embraced it, the gospel continues to flourish in proportion to the zeal with which it was welcomed, and the purity in which it was established. But though, in accomplishing his gracious designs, God employs earthly means, and makes use of events in the political world, it is not the less on that account the work of God. History is a record of the operations of divine providence; but it is also a record of human guilt and folly, as exhibited not only in the malicious opposition of the enemies of religion, but in the unworthy motives and mistaken policy of its professed friends. And the first lesson which the student of church history requires to learn, is to distinguish between these two things—to remember that the work may be of God, though the manner of working is of man; and not to confound the cause of truth and righteousness with the follies, the errors, and mismanagements of the instruments employed in advocating and advancing it.

The first person who was honoured to carry the tidings of the Reformation to Scotland, and to seal them with his blood, was Patrick Hamilton.\* This amiable and accomplished young gentleman was of noble extraction, and nearly allied to the royal family, being nephew to the earl of Arran and of the duke of Albany. He was destined for the church, but while pursuing his studies he acquired some knowledge of the reformed doctrine, and with the view of obtaining better information, he went abroad and paid a visit to Luther and other reformers in Germany. The result was, a deeper persuasion of

\* Patrick Hamilton, though not the first who introduced or suffered for the reformed opinions in Scotland, may be considered the proto-martyr of the reformation, inasmuch as he was the first who suffered in that glorious cause, after the standard of the reformation had been unfurled by Luther. Before his time, two individuals, at least, had suffered martyrdom for their religious opinions—James Resby, an Englishman, and a scholar of Wickliffe, who was burned in 1422; and Paul Craw, a Bohemian, and a follower of Huss, who underwent the same cruel fate at St. Andrew's about ten years afterwards. In 1494, thirty persons, chiefly gentlemen and ladies of distinction, were accused of heretical sentiments, but conducted their defence with such boldness, that they were dismissed with an admonition. In 1525 there was an act of parliament passed, prohibiting the importation of Luther's books into Scotland, which, they said, had always "been clean of all sic filth and vice." If we may judge from the character of the Scots, who have been accused of being usually "wise behind the hand," it is highly probable that such books had already been introduced into this country.—*Life of Knox*, ii. 28. "The more the subject is investigated," says Dr. M. Crie, "the more clearly am I persuaded it will appear, that the opinions of Wickliffe had the most powerful and extensive influence upon the reformation. We can trace the existence of Lollards, in Ayrshire, from the time of Wickliffe to the days of George Wishart; and in Fife, they were so numerous, as to have formed the design of rescuing Patrick Hamilton by force on the day of his execution."—*Life of Melville*.



the truth, accompanied with a strong and unconquerable desire to impart to his benighted countrymen the beams of that saving knowledge by which his own soul had been enlightened. His friends, aware of the danger to which he would expose himself by so doing, used every argument to dissuade him from making the attempt. But the motion was from God, and could not be resisted. On arriving in Scotland, about the commencement of the year 1528, his spirit, like that of Paul, was stirred within him, when he beheld the ignorance and superstition which prevailed; and wherever he came, he denounced, in the plainest terms, the corruptions of the church. His clear arguments, aided by his fervent piety, mild manners, and exalted rank, could not fail to produce a powerful sensation; and the clergy took the alarm. James Beaton, archbishop of St. Andrew's, was at that time primate of the church and chancellor of the kingdom—a cruel and crafty man, who scrupled at no means, however flagitious, for effecting his purposes. Afraid to proceed openly against Hamilton, he advised that he should be decoyed to St. Andrew's, on the pretext of a friendly conference with him about his doctrine. The open-hearted young man eagerly embraced the proposal, and fell into the snare. It is needless to dwell on the revolting consequences. He was easily induced, by some insidious priests, to declare his sentiments. At the dead hour of night he was dragged from his bed, taken to the castle, and after confessing his faith before the archbishop, was condemned to be burned at the stake as an obstinate heretic. On the afternoon of Friday, February 28, 1528, this gentle and gracious youth was led to the place of execution, where a stake was fastened, with wood, coals, powder, and other inflammable materials piled around it. When he came to the place, he stripped himself of his gown, coat, and bonnet, and giving them to a favourite servant, "These," he said, "will not profit in the fire; they will profit thee. After this, of me thou canst receive no commodity, except the ensample of my death, which I pray thee to bear in mind; for albeit it be bitter to the flesh, yet is it the entrance into eternal life, which none shall possess that deny Christ before this wicked generation." When bound to the stake he exhibited no symptom of fear, but commended his soul to God, and kept his eyes steadfastly directed towards heaven. The executioner set fire to the train of powder, which, however, did not kindle the pile, but severely scorched the side of the martyr. In this situation he remained unmoved, till a new supply of powder was brought from the castle. Meanwhile, the friars who stood around him, cruelly molested him, crying out, "Convert, heretic; call upon our Lady; say, *Salve regina*." "Depart, and trouble me not," he said, "ye messengers of Satan." One of them in particular, called friar Campbell, rendered himself conspicuous for his rudeness in disturbing the last moments of the martyr, "Thou wicked man," said Hamilton, addressing him, "thou knowest that I am not a heretic, and that it is the truth of God for which I now suffer—so much didst thou confess unto me in private—and thereupon I appeal thee to answer before the judgment-seat of Christ." At length the fire was kindled, and, amidst the noise and fury of the flames, he was distinctly heard pronouncing these last words: "How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit."

The martyrdom of this engaging and accomplished youth produced a sensation very different from what his murderers anticipated. They expected by this bold stroke, aimed at a person of such high rank, to intimidate all others, and suppress the rising reformation. The effect was precisely the reverse. It roused the minds of men from the dead sleep into which they had fallen—led them to inquire into the causes of his death—created discussion—and ultimately, what Hamilton had failed to do by his living voice was accomplished by his cruel death.

Knox informs us, that many even in the university of St. Andrew's began

to "call in doubt what they had before held for a certain verity, and to espy the vanity of the received superstition." And he relates, in his own homely way, an anecdote which shows how matters stood: "Shortly after this," he says, "new consultation was taken that some should be burnt. A merry gentleman, named John Lindesay, familiar (servant) to Bishop James Beatoun, standing by when consultation was had, said, 'My lord, gif ye burn any man, except ye follow my counsell, ye will utterly destroy yourselves. Gif ye will burn them, let them be burned in *how\* cellars*; for the reek of Mr. Patrick Hamilton has infected as many as it did blow upon.'"† The impression made by Hamilton's death on the popular mind was greatly aided by the fearful death of friar Campbell, who had insulted him at the stake. This wretched man soon after went distracted, and died in the utmost horror of mind, with the last appeal of the martyr ringing in his ears.

[To be continued.]

**PREPARATION FOR DEATH.**—You are placed in solemn circumstances. Eternity rolls its boundless waves just before you. Every year, every month, every day, every hour, lessens the distance between you and the unchangeable state to which you are hastening. The precise moment of your entrance into this untried, unknown world, is hidden from you. Death often comes and knocks at the door at a time when least expected. At a time when men *think not*, they receive the awful summons. And often they are hurried away, little time being allowed for preparation. Many, while they know they must die at some time, never in their lives think seriously of the matter. When the summons reaches them, they are taken by surprise. It is practically a new subject; they are alarmed and filled with consternation. They cling to hope as long as there is a ray of hope, that they may be spared a little longer. But when it is announced to the unhappy sufferer that there is no hope of recovery—that the physician has given him up, O what a poignant anguish pierces the soul! Who can describe the horror by which the guilty sinner is overwhelmed?

Are you prepared for death? Some one is perhaps ready to say, "I am no worse than my neighbours. I have never done any thing very bad, I have tried to live a good life, I hope that I shall find favour of the Lord when I come to die." And is this all the ground of hope you have? Are you willing to appear before the judgment-seat, with no better righteousness than this? Though you may have lived a decent moral life, yet you have failed to love God with all your heart. His service you have habitually neglected. The offers of mercy made in the gospel, you have rejected. Unless you obtain a better preparation your soul will be lost, and your misery will be great. And although you may be in no worse condition than any of your neighbours, yet it will be small alleviation, when enduring the torments of the damned, that many others are in the same condemnation. No doubt they that perish will have company enough, but this will be no alleviation, but perhaps an aggravation of their misery. "Wide is the gate and broad is the way which leadeth to destruction, and many there be that go in thereat." The Judge is at the door. Be ye therefore ready.—*Am. Mes.*

**WORKING CHRISTIANS.**—Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of some Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; hut it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? O my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have? This is not like a good servant. How many things you have to do for yourself!—how few for Christ and his people! This is not like a servant.—*M<sup>c</sup> Cheyne.*

\* Hollow, deep.

† Knox, p. 15.

## Foreign Missions.

EXTRACT OF A LETTER FROM REV. J. CALDWELL, DATED

Saharanpur, Decem. 6th, 1850.

*My dear Brother,*—Although near the last hour for the departure of the Overland Mail from this place, yet I have determined to despatch you a letter, however brief. . . . .

Having been absent from the station for nearly five months, during which time there was more or less illness in my family, almost daily, I have not been able to write home as I hoped to do. . . . .

Brother Campbell will, no doubt, give you an account of the severe trials lately undergone by both himself and family, and also by Brother and Mrs. Woodside, from sickness and death, in the case of one of the children of the latter. There was never known such a time of sickness at this station before.

The other brethren may have mentioned the death of the Rev. J. T. Thompson, of Delhi, my lamented father-in-law. He laboured most faithfully in the Lord's vineyard here, for nearly forty years, and was called to his reward on high, on the 27th of June last, at the age of a little more than sixty years. He early devoted himself to the missionary work, being but little more than twenty when he connected himself with the Serampore missionaries, Carey, Ward and Marshman. Under the direction of these justly renowned men, he was sent to labour amongst the heathen, at the city of Patna, on the river Ganges, some 350 miles from Calcutta. At the expiration of about five years, he was sent to Delhi, where he laboured most assiduously for a period of thirty-three years. To the natives of Delhi, he daily made known the plan of salvation, and twice each year has attended the large annual fairs held in this part of India. In addition to his daily labours amongst the heathen, he was employed in translating the Scriptures, the preparation of books and tracts for distribution, and in writing dictionaries of the native languages. His two Urdu dictionaries, a large and small one, have both had an extensive circulation in this country, and the latter went through four editions, and a fifth was imperiously called for at the time of his demise. His large Hindi dictionary is also a work of great merit, and the only one in that language extant. Of the numerous books and tracts prepared by him for distribution amongst the heathen, and for the use of native Christians, his versification of the book of Psalms in Urdu deserves special notice. It is quite an extraordinary performance. None but those acquainted with the peculiarity of the Urdu can at all appreciate the almost insuperable difficulties to be overcome in turning that unwieldy language into the English Iambic measure. Of his translation of the New Testament into Hindi, one of the best judges in India, Marshman, the editor of the *Friend of India*, states, "This translation of the New Testament into that tongue, (Hindi,) has always appeared to us to be one of the simplest and most idiomatic, and, therefore, one of the most useful versions in use." His translations of some of the books of the Old Testament are, in my opinion, if I may be allowed to express one, somewhat superior to that of the New Testament, particularly the translation of the book of Daniel. His prose translation of the Psalms is also excellent.

But you will naturally inquire, what was Mr. Thompson's success



amongst the heathen. Here too his labours were blessed. Perhaps not more than fifty individuals were actually introduced from heathenism into the church of Christ through his instrumentality, but many have been convinced of the truth of Christianity through his means, some of whom are yet living, and may at some future time openly declare themselves on the Lord's side. I have met with numbers of them, in different places, during my itinerating tours through this part of India. But I must here close this very imperfect sketch of one dear to me. May the good Lord grant, that I may perform, during my abode on earth, even a small share of what he accomplished.

I am thankful to state we are nearly all in usual health again, and are once more getting into our regular routine of labour.

Please remember me kindly to all my friends in Philadelphia.

With kindest Christian regards, in which Mrs. C. joins me, believe me,  
Your affectionate brother in Christ, J. CALDWELL.

---

EXTRACT OF A LETTER FROM REV. J. R. CAMPBELL.

Mission-House, Saharanpur, Dec. 6, 1850.

MY DEAR CHRISTIAN FRIEND AND BROTHER,—On the 3d instant I was favoured with your very interesting and acceptable letter of 8th October. The two or three months succeeding the date of your last will, I fear, be very barren of news, as nearly all of us were laid low by sickness, and unable to write. We are still suffering from the dregs of the disease, but in general able to attend to our usual missionary work. When at Ambala last week, attending the annual meeting of the mission, I had several turns of ague and fever. Indeed I rose out of a severe fit before 3 o'clock last Saturday morning at Ambala, and reached home at ten o'clock in the evening, the greater part of a journey of 60 miles on horseback. We had a very pleasant meeting, though several of the brethren were kept from attending by sickness. The epidemic, prevailed, I believe, even more at Lodiana and Lahor, than at Saharanpur. Altogether, it has been a fearful season, and the poor natives who used no proper remedies, have been swept off in vast multitudes. Mr. and Mrs. Woodside returned to this station on the 16th ult., in hopes that the change to the plains might do good to their suffering child, but he died on the journey down, and now rests from his sufferings in our little mission burying ground. Mrs. Campbell and our children still remain at Landouer, as Mary Anna's liver is found to be *organically* diseased, and the doctors say she ought to be kept in a cold climate, or be sent to sea. They have had several relapses of fever since I left them. They expect to come down on the 10th, but must go up again so soon as the hot weather sets in, about the end of March, as all their constitutions are much weakened by what they have suffered. Mrs. Campbell is the only person who has escaped fever throughout. Her constitution has been greatly renovated by the voyage home and back again. Mr. and Mrs. Woodside have had fever again for some days past. He is much reduced in flesh and strength. We hope that as the weather is now delightfully cool, and as the fever is now changed more into the intermittent type, we will soon get rid of it altogether. Mr. Caldwell has at last returned to the station from Delhi, and now our operations begin to assume their former appearance of activity. We once thought it likely we would open our new church

on the 1st of January, 1851, but the work came to a stand on account of the sickness of the workmen, and now it will be the end of January before it will be ready. The bell and lamps, &c., came to hand about two weeks ago. We send you and others who may have aided in their purchase, a *vote of thanks* for so handsome and valuable a present. Our whole collections for the church in this country, up till the 30th Sept. last, amounted to within a trifle of 4000 Rupees. This shows you that the English in India have a good spirit of liberality. Presbyterianism is beginning here to assert her claims to public recognition, and to display her banners in opposition to Puseyite Romanizers. We must come up to closer quarters soon, and then for the tug of war for the grand truths of the Bible—the prerogatives of Christ's crown and covenant. I rejoice to think that the representatives of the Reformed Presbyterian Church have a place among the armies of the living God on heathen ground, and that in the East, as well as the West, they are to stand forth as the unflinching advocates of the precious truths for which so many martyrs bled and died. Though our church is small among the tribes of the true Israel, yet she exerts among other orthodox bodies more of a conservative influence than many imagine. Many sound Christians, not of her communion, have great reverence for her principles and her policy, and would be ready to fall back upon them if threatened by an invasion from the enemies of truth. The longer I live, the more I like Reformed Principles. When contrasted with the dogmas of episcopacy, or the looseness of Independency, they shine out with a most attractive brilliancy. But this is not the point which I wish to be at. I would wish to cheer your benevolent heart by writing of great conquests achieved and victories won among the heathen, of the progress of the gospel in this land of moral night, and of the fall of temples and of idols, like Dagon of old, before the ark of God. Would that I could write such glowing accounts, to arouse the sleeping church at home, and call them forth to witness the fulfilment of the prophecy, and the preliminaries of the millenium period. But no: the first steps in this great drama must move more slowly. Toil and patience must precede rest and realization. The laborious and dangerous work of sapping and mining and casting up ramparts to protect the siege train, must be performed before the explosion which is to blow up the citadel takes place, and before the army of reserve can march in through the prostrate gates, or scale the breach that has thus been made into the strongholds of the enemy. Thus it is with us in India. We are mustering our forces,—looking around to discover the best position for an attack on Hinduism,—bringing together the materials to be used in the siege,—gradually, though not under cover, approaching within the range of the enemies' cannon, and opposing the shield of faith to their fiery darts,—clearing away much of the rubbish of prejudice, we are trying to overturn superstition by deeply imbedding in the minds of youth the unerring principles of truth. Occasionally a deserter from the enemy's ranks is seen to come over to our standard. This creates great confusion for a time among the pagan hosts, who seem half convinced that it is in vain to withstand the indomitable courage and zeal of Christians. In addition to the more silent and unobtrusive operations of education, the call is constantly made in the public preaching of the gospel to these heathen to throw down their weapons of rebellion, and renouncing their depend-

ence on idols to turn to the living God, through the only Mediator between God and man. Some occasionally appear almost ready to obey the summons, but their more determined friends keep them firm by arguments which could have weight only with a Hindu. Thus we go on in the work which must finally succeed, however slow in its movements. In this drama there will be an increased progress in all the parts as it draws to a termination, and finally a catastrophe as astounding and overwhelming as any thing that has ever been recorded on the pages of history. To help forward this glorious consummation so devoutly to be wished is our aim, and we rejoice to be permitted to take a part in so glorious a cause. Our work is still encouraging, though our report is believed by few. Our Christian young men are steady, and doing honour to their Christian profession. The books sent for the school have arrived safely, and will be a great acquisition. The articles and books as presents to us from yourself, are very acceptable. I greatly prize the little works you sent me. They are excellent. O that I could write such a book as "Heaven's Antidote to the Curse of Labour." I never read a work better written. It will do great good, I hope. The other book, also, on Systematic Benevolence, is well written, and ought to be in the hands of every Christian.

With much love to all friends, ever yours,

J. R. CAMPBELL.

---

### Editorial.

#### THE NEWS FROM INDIA.

The Communications from India which are published in our present number, will relieve the anxiety which has been so generally felt in regard to the missionary brethren at Saharanpur. It will be found that all were convalescent, and though the great Shepherd has taken away one of the Lambs of the flock, the lives of all the rest have been mercifully spared. We doubt not that the severe affliction through which they have been called to pass, will animate the beloved missionaries with renewed zeal and diligence, and the church at home, we trust, will also be made more abundant and fervent in prayer, and more willing to consecrate her substance and her sons to the work of the LORD among the heathen. We have great reason to be thankful that the mission has not been desolated by the removal of the missionaries, but we should remember that some time or other, one and another, and all will be called away, and there should be persons in readiness to take the place of the departed. And if the vacancy which might thus be occasioned, *could*, and we feel sure *would*, soon be filled, might we not, without waiting for this kind of *necessity*, do as much from a feeling of *gratitude*? This subject should be kept before the mind, that we may be ready for such action as Divine Providence may indicate to be *dutiful*.

---

#### THE THEOLOGICAL SEMINARIES.

The church cannot but feel a deep interest in regard to those who are preparing for the work of the ministry. Their number, their character, their progress are subjects to which none who love Zion can be indifferent. It will therefore be pleasing to learn that both the Theological Seminaries have been in active operation. At Xenia the professors have been attending to



their duties, with all the faithfulness and ability which might be expected from persons so well suited to the position which they occupy. Four Students were in attendance about the beginning of the season, and some more who were expected have probably since that time come forward. Gratifying progress has been made in respect to the purchase of a library, to which we would again call the attention of the church, and solicit their assistance. At Philadelphia, in consequence of the earnest desire of some who could not conveniently go to Xenia, the former professors have continued their labours. Six Students are here in attendance, one of whom has received licensure since the commencement of the sessions, and two more may be expected to be ready for the public service of the church in the spring. One of the members of the class, who has given good evidence of a capacity for great usefulness by his labours in the service of the American Tract Society, and whose amiability, intelligence, and humble fervent piety, have greatly endeared him to all who know him, appears likely to be called to a higher service than any employment in the Church on earth. His health has been gradually but rapidly declining, and almost daily his removal is anticipated. But he is "ready to depart," and having made a hearty consecration of himself to God, he has left it to "him in whom he believes" to determine whether he shall be engaged longer in the service of the church on earth, or at the very beginning of his labours here, be called away to the employments and enjoyments of Heaven. While thus waiting for his change, he desires and enjoys the prayers of many, and though we deeply regret that he should be so soon taken away from us, we cannot but say "Happy is the person who is in such a case, yea, happy is that person whose God is the Lord."

---

#### THE EASTERN REFORMED PRESBYTERIAN SYNOD, IRELAND.

By a letter recently received from an esteemed ministerial brother in our sister church in Ireland, we have obtained some information in respect to it, which will be interesting to our readers. Three ministerial members have lately been added to it by the ordination of Messrs. Robert Henry, John G. M'Vickar, and John Marcus. Mr. Henry has been installed as assistant pastor of the Belfast congregation, of which the venerable Dr. Alexander still retains the charge. Mr. M'Vickar has become pastor of the Newtonards congregation, which was not long since resigned by Rev. M. Smith, in view of his coming to the United States. Mr. Marcus, of whose ordination and installation we have already published an account, has become the first pastor of the flourishing church in Ballymoney. We are glad also to find that there is much interest felt in the missionary operations of our church, and especially in regard to the orphan institution. We most deeply regret to learn that the Rev. Dr. Henry has been affected with paralysis, and that his life appears to be in danger. Many in this land know and love him, and all our readers we hope will join with us in the earnest prayer that his valuable life may be spared, and that he may be restored to health and usefulness: and should it be the will of the Head of the church to remove him, that he may wear a crown of unfading glory, and as one of those who turn many to righteousness, shine as the stars in the firmament for ever and ever.

## ORDINATION OF MR. ANDREW R. GAILEY.

We have received information of the ordination of our esteemed young brother, Mr. A. R. Gailey, who had accepted some time since, a call from the congregation in Chimoguee, New Brunswick. We hope he may be greatly blessed in his interesting field of labour. The church may expect much from the wisdom, experience, and energy of the senior missionary, combined with the zeal and diligence of his young associates, if harmony prevail in their counsels, and co-operation in their exertions, and above all, if the influence of the Holy Spirit accompany their labours.

---

**Notices of New Publications.**

**SKETCHES OF SCOTTISH CHURCH HISTORY:** *Embracing the period from the Reformation to the Revolution.* By Thomas M'Crie, D. D. Sixth Edition. John Johnstone, Edinburgh. For sale by Daniels & Smith, No. 36 North Sixth St., Philad.

The Sketches of Scottish Church History by the younger Dr. M'Crie, give a faithful and graphic account of the ecclesiastical history of Scotland during a most interesting period. Like a skilful painter, the author selects the most important objects, which he invests with distinctness and vividness by a minuteness of detail, and introducing just so much of other things as is necessary to establish a proper connexion among them, he presents a delineation which is read with delight and remembered with ease. To Reformed Presbyterians, who naturally feel so much interest in the events of the First and Second Reformations, these sketches will be found peculiarly attractive. The number of editions through which the work has passed is an evidence of its adaptation to popular use, and the adoption of it by the General Assembly of the Free Church of Scotland, as one of their publications for general circulation, show how high is the approbation which it has received. It is particularly suitable to youth, and all who wish that their children should learn to love and honour the principles of the Scottish Covenanted Reformation should place this work in their hands. This book should be in every household in our church. Messrs. Daniels and Smith have procured some copies, which are sold at the low price of 62½ cents, bound in cloth. We would advise our readers to obtain the work at this low price while they can do so.

**THE THREE LAST THINGS:** or, Death, Judgment, and Eternity. By the Rev. John Hambleton, M. A. Philadelphia: Presbyterian Board of Publication. Pp. 117, 18mo.

The solemn subjects of which this book treats are presented by the author with a clearness and earnestness which can scarcely fail to command attention, and instruct and impress the reader. The numerous and *appropriate* quotations from the Bible show the scriptural character of the work.

**MEMOIR OF MRS. AGNES ANDREW,** of Paisley. *Illustrative of the Triumphs of Faith in Humble Life.* By Rev. Peter Mearns, Coldstream. Philadelphia: Presbyterian Board of Publication. Pp. 101, 18mo.

The subject of this Biography was a Highland female, who was employed for some time at the bleaching greens near Paisley, in Scotland. By means of the instructions of a number of excellent persons who endeavoured to promote the spiritual welfare of the people connected with these establishments, she was brought to a knowledge of the truth, and became a member of the Reformed Presbyterian Church in Paisley, under the pastoral care of the venerable Dr. Andrew Symington, by whose preaching she had been deeply impressed. Her history exhibits a delightful development of Christian character.





For use in Library only

For use in Library only



I-7 1851  
The Banner of the Covenant

Princeton Theological Seminary-Speer Library



1 1012 00309 0836