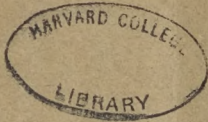


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Vol. II.

October, 1846.

No. 3.



THE

COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

EDITED BY

JAMES M. WILLSON.

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"The Law of the Lord is perfect."—PSALM XIX. 7.

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DAVID SMITH, PROPRIETOR, 26 PERRY STREET.

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WILLIAM S. YOUNG, PRINTER.

THE COVENANTER.

OCTOBER, 1846.

THE OFFICE OF THE DEACON.

The posture of some Presbyterian churches—and among the rest of some congregations of the Reformed Presbyterian church—in regard to the office of the deacon, is altogether anomalous and extraordinary. The office is acknowledged in their standards to be “ordinary and perpetual;” the deacon is admitted to be an officer distinct from the minister and ruling elder; it is known, and not denied, that the churches of the Reformation from which they are descended, and whose steps they profess to follow, were all constituted with deacons: many of them, especially Covenanters, frequently renew their profession of faith in this office, as taught in the Scriptures and exhibited in the church’s formularies; and yet, with all this, we find them not only willing to live without making any serious effort to exemplify this part of the government of Christ’s house, by reinstating the deacon in his right position, upon the arrogant plea that they can “get along well enough without it,” but, in some instances, actually opposing such efforts when made by others. Some do not even stop here, but go so far as to malign those who desire to see this admitted scriptural officer in his place, as if they were pressing some innovation, something unknown, until of late, among the Lord’s people.

Why is all this? Why should brethren be unwilling to reduce to practice their own avowed doctrines? And especially, why should the attempt to do so be regarded as solid reason for bringing charges against those concerned in them, as if they were troubling the church, and going “beyond their own line of things?” And,

1st. *Is it not wise and safe to insist upon conformity to the church’s standards?*

That all Presbyterian churches do recognise the office of the deacon as one of Christ’s institutions, is known to every body. And, moreover, they do all regard it as an “ordinary office” in the Christian church. The language of the Westminster Form of Church Government—which all Covenanters receive—is very explicit. Speaking of “the officers of a particular congregation,” this document says, “It is *requisite* that there be others (beside the pastor and ruling elders) to take special care for the relief of the poor.” “It is *REQUISITE*,” that is, it is “required,” it is “demanded.” By whom? By what? By the Lord Jesus Christ. By the principles of Presbyterian church government. And, besides, the very same word is employed, in the same connexion, in reference to the duty of having ruling elders. “It is *re-*

the Constitution has in fact prohibited Congress from exercising any power for the abolition of slavery in the states. Nay, it even denies to them any power in the case; for it declares, Amendment X., that Congress has no power but that which it (the Constitution) confers. And it has nowhere conferred the power to abolish slavery in the states. Therefore, the Constitution prohibits the nation from abolishing slavery, and therefore, on the Constitution and on those who swear to support it, the guilt of perpetuating slavery rests. D.

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NOTES OF A WESTERN MISSIONARY TOUR,

*To the Editor of the Covenanter.*—Sir,—I have been solicited by several to write a narrative of my late western mission. I feel delicate, and afraid that, by stating bare facts, it will be flat and destitute of interest, and if I should enlarge, that I shall be egotistic and extravagant. I shall endeavour to make it for edification, and not for ostentation. My congregation thought that by deaths and removals, they were not competent to take all my time, though my salary stipulated was only three hundred and fifty dollars. They accordingly applied to presbytery to take part of my time off their hands. The presbytery declined. I stated to the congregation that I would take some of it for one year, and employ it as I might find most for edification; and the congregation were so kind as to propose that I should take the time in the summer season, when my health would be least exposed to danger.

Accordingly, on the Monday preceding the week of the meeting of the Board of Inspection of the Theological Seminary (near the first of April,) I started, by steamboat, from Elizabethtown for Pittsburg. My health was very infirm; I was affected with rheumatic headache, and my mind was melancholy. In a moping mood, therefore, I was sequestered in a corner of the cabin. I took little notice of any thing for a while. When roused from my reverie, I was astonished and grieved at the sight of a group of gamblers at a table contiguous to the bar of the steamboat. Not satisfied with the insults which they perpetually offered to the Most High, by the profanation of the ordinance of the lot, they were in a still more audacious and conspicuous manner insulting his majesty by profane oaths. I calmly stepped up to the company, and asked them if they were *republicans*? They answered, with a terrible volley of oaths, "Yes, and democrats too." "I am glad to hear that," said I. "You will, of course, agree to have it decided by the majority of the company, whether it is proper to have cards and swearing, or not." They answered, "they would not have their liberty abridged by the vote of any company." "Well, then," said I, "you are not republicans. Are you reasonable creatures?" "Yes," said the leader, a captain of another boat, as I afterwards learned, "we are reasonable creatures, and will reason with you on any point you please." "You may name the subject," said I, "as you have challenged to the combat." "Theology," said he. "The very theme I like to discuss," said I: "and now you will be so good as to define our subject;" which he attempted to do, but in such an awkward manner that it was easy to show him the inaccuracy of his definition, and he immediately cowered and made partial concessions, owning the sin of swearing, when there were young persons present who might be corrupted thereby, and learn the habit. I told him, if there was no harm in swearing when once the

habit was formed, I could not see what the harm would be of teaching youth the lesson. From one thing to another, we had the cards laid by,—the stormy, profane language hushed,—pleasant, calm, and even religious conversation commenced, which continued until we arrived at Pittsburg, and the ringleader in the profane game then expressed his regret that he could not enjoy my company and instruction any longer.

Having seen the bad consequence of my neglect of the adage, *obsta principiis*, I determined to take time afterwards by the forelock, and apply preventives and prophylactics before the moral contagion began to work. Of course, when starting in the boat from Pittsburg, I kept my eyes open, and embraced the first opportunity to place myself in midst of a group of the more aged and sedate of the passengers, and pronounced, in an audible voice, a congratulation to this effect: "The appearance of the passengers is such as to inspire a hope that we shall have no annoyance from cards and oaths." Some of the aged expressed their wish and hope in unison with mine, and the consequence was that the cards kept concealed, and only one or two oaths were heard, in all the protracted passage to Cincinnati.

I succeeded in having our eating introduced by an acknowledgment of our dependence on the Most High, by a short prayer. Thanksgiving was out of the question. Sometimes I acted as chaplain for the second table. We had prayers in the evening, and when stopped by the fog, had a very attentive audience to hear a discourse. Our company was very civil, and the interest of our conversation was greatly heightened by the presence of a son of Abraham, who professed to be a Jew, but who was really an infidel. He ascribed the miracles of Moses to his skill in sciences, his acquaintance with the flux and reflux of tides. I of course had a good opportunity of bringing before the listening company the evidences of the truth and divinity of the Scriptures. He and I had a great many arguments—all in very good humour. I told him, in relation to the way he accounted for the transit of the Red Sea, that I would believe his solution to be reasonable and correct when he, or some of the learned Rabbis would lead, or make the slaves of the south believe that he or they had led them, across the Gulf of Florida or of Mexico. When he found himself embarrassed, he would always make a bow and say, that is the morning, or that is the evening, lesson, and so go and study for another interview. He never seemed to be the least offended when I called him a deist and an infidel, but when I charged him with atheism and irreligion, he denied the charge stoutly, and said, "when I see the spring assuming her robes of green, and all the bleak barrenness of winter passing away and giving place to the verdure of spring, the blossoms of summer, and the yellow plenty of harvest, how can I question the being and kindness of God? and when I start out upon a journey, I frequently invoke the divine presence and blessing to be with me." I was glad to hear all this, and thought that perhaps his statement might be a reproof to some of us who hold a more Christian creed than he. I gave him credit, and endeavoured to impress him with the important truth that our prayers must have the advocacy of the Son of God to give them currency. He frequently said in my absence, "Well, I believe that old man wishes me well!" When we were about to part, he made me a handsome present, and took a very affectionate farewell.

On the day that I supposed was the fast-day of the congregation in

Cincinnati, I abstained, of course, from breakfast, and during the time the rest were eating, I lectured on the ninth chapter of John. All gave decent attention, and the Jew, we all remarked, seemed perfectly astounded, and almost forgot to take his meal.

The communion in that city was edifying, and all the business of the Board of Inspection, to which we attended the ensuing week, was calculated, in regard to those of us who feel our days nearly numbered, to make life more pleasant, and death less formidable. The young men gave evidence not only of industry and hopeful progress in their studies, but also of progress in sanctification of character and devotedness of disposition and heart to the cause of Christ.

From Cincinnati I went to Beechwoods, and spent a Sabbath, and visited the greater part of the few families of that little congregation. The majority of the people there called Covenanters, follow Rev. Gavin M'Millan. He professes to believe all the doctrines of the Westminster Confession of Faith, and to hold to the entire testimony of the Reformed Presbyterian church, and also to the practical application of all these principles—says he takes no part in the corrupting politics of the time, and teaches his people to abstain—says he would a good deal rather be united with the Old Light brethren than with those who have confessedly gone far down in defection from the principles of the reformation, and from the attainments of the covenanted church—is of opinion that no union can be formed with these declining bodies without some participation in the sin of their defection.

Had I not been promised to the society of Louisville, I should have been glad to have gone to Garrison, where I understood several, once of my former charge in Vermont, now reside. But my promise, and the general desire to hasten to missionary ground, prevailed, and the Sabbath following I went to Louisville, and preached in the Third Presbyterian church. I had calculated to preach in Jeffersonville, but the friends in the larger place prevailed. I said little directly on slavery, only in one of the prayers, and I was not a little surprised to find that that was spoken of as a thing unusual in the place. A gentleman came on Monday, out of his shop, and asked me, on the street, in a whisper, "if I was the gentleman who had preached yesterday in the Third Presbyterian church?" I answered, "yes." Well," says he, "if I had known I would have heard you, for I understood that you prayed for the slave, which has not often been done here." He also said, there were many of anti-slavery sentiment in the place, but they had to be quiet. Another gentleman who had an active hand in getting me into the church, said he never had any slaves of his own, and thought he never would have; "but," said he, "I have sometimes done what you will say is as bad; I have hired the slave, and paid the legal owner what I believe ought to have been paid to the worker himself; but I could not help it."

On Tuesday afternoon, I left Louisville for Evansville. The captain, clerk, &c., were very civil and kind to me, and countenanced my missionary operations. The passengers seemed, generally, to be disposed to listen to disquisitions on moral and religious subjects. The conversation turned, without any difficulty, on matters of importance, and then I had a number of questions proposed on moral and religious subjects, which, I trust, I was enabled to solve in a way that was acceptable and likewise profitable to the passengers. There were two rowdies, how-

ever, or would-be-accounted gentlemen, who were exceptions. They had frequent errands to the bar for their brandy and cigars. I admonished them of the danger of these habits in which they indulged. They pretended that they used the ardent spirits to prevent chills and subsequent fevers. Of course it was all a pretence. When we came near our place of destination, I stated to the passengers that our intercourse on the way had been very pleasant, and I felt a desire to give them a farewell advice, never expecting to see them again. They all agreed, except the two dram-drinkers; the one of them from Arkansas, and who had told me before that that state had few ministers, and did very well without them. However, I proceeded to tender them an affectionate exhortation. The attention of the company was generally given, but the two smokers prepared their cigars, and during a considerable part of the time in which I was employed in demonstrating the truth, and urging the importance of the Christian religion, they kept their cigars going. After awhile I succeeded, by means of the argument, in stopping their smoking so long as to let the fire go out. The argument was this:—Life is desired, not so much for the comforts that accompany it here, as for fear that a change of state will usher us into a worse condition. We smoke, we dissipate life with pastime and amusements, and yet are afraid to have time terminated and life extinguished. Why? Because of unwelcome fears of a judgment and a terrible eternity. For instance, a wicked man who has no great amount of comfort in his present condition, or in future prospects, still feels terribly alarmed if a vessel springs a leak or a boiler threatens to burst. In the prosecution of this argument, the leering gleam faded away from their countenances, the smoke vanished, and they became solemn.

JAMES MILLIGAN.

(To be continued.)

(For the Covenanter.)

## SKETCHES FROM MY NOTE-BOOK.

### NO. 1.—THE UNIVERSALIST'S DEATH-BED.

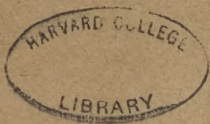
Soon after my ordination and settlement in the ministry, an old gentleman, whom I shall call *Demas*, came to reside in our neighbourhood. He was in feeble health, his person much bent, the almond-tree flourishing, his whole appearance indicating, that he had filled up the "three-score and ten," the measure usually allotted to human life. The appearance, however, was deceitful, for, as I afterwards learned, his decrepitude was premature, and the result rather of *high*, or as it is sometimes termed, *fast* living, than of old age. Of his early history I know little. His life had been similar to that of many others. Born in a distant state, reared in poverty, he had in early youth made his way to one of the Atlantic cities, stimulated by the hope of improving his condition. He obtained employment, was industrious and economical, and in a few years was able to commence business for himself. He prospered. If the acquisition of property was his principal object, it was realized. He became rich, his mountain seemed to stand strong, and he had every prospect of enjoying his old age in peace and plenty. But the commercial distress of 183—, which involved so many in one common calamity, did not permit him to escape. He had ample illustration of the great truth, "Riches make to themselves wings and flee away toward heaven." He lost his property, and on my first acquaintance with

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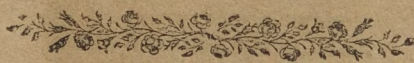
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NOVEMBER, 1846.

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## JUNKIN ON THE PROPHECIES.

“The Little Stone, and the Great Image,” &c. By George Junkin, &c. &c.—8vo., pp. 318. James M. Campbell: Philadelphia, 1844.

There are few more certain indices of ignorance or infidelity, than a disposition to sneer at the study of prophecy. For such conduct on the part of professed Christians, or even for the neglect of such studies,—however common,—we know of no apology. For what says the Great Master, Rev. i. 3? Is it not, “*Blessed*,” not demented, “is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein?” This is enough. If in the year of our Lord 96,—when the whole contents of the Book of Revelation, from the 6th chap. and onwards, was yet future,—he who read and studied it was “*blessed*,” much more may a blessing be looked for by the honest student of prophecy, *now*, when so many of its predictions have been accomplished, and so much light has been thrown upon the whole subject of prophetic symbols, by the researches of the faithful for eighteen hundred years. True, fancy, not judgment, has often been the guide in expounding the prophetic books; and ignorance has ventured, not rarely, to occupy the chair of learning. And, besides, it may be admitted that there are portions of even the fulfilled prophecies whose meaning and application we cannot as yet definitely settle, and, still more, that much obscurity rests upon some of the unfulfilled, especially in regard to their minuter details. But all this should not discredit a study so directly commended by the Holy Ghost, nor deter us from engaging in it with sober humility. Indeed, we look upon it as not among the least encouraging signs of the times, that so many learned and influential divines are turning their attention to the prophecies, and that, in consequence, an interest in them is becoming more general.

This volume of Dr. Junkin’s is, upon the whole, a valuable addition to our store. It is worthy of a careful perusal. His scheme is not novel. This is, of itself, no small recommendation. In the filling up, however, where there is a legitimate field for original conceptions, our author has furnished ample evidence that he is capable of thinking for himself, and to good advantage. As to his style, we find the same fault with this as with his other writings. It is rather stiff, and, perhaps, we should say, somewhat pedantic.

We find little calling for remark as to the outline of the book. In this, Dr. J. follows Newton, Scott, Faber, M’Leod, &c. Taking Nebuchadnezzar’s dream, and Daniel’s vision, (Dan. ii. and vii.) as fur-



flagrant evils—except slavery (!)—of the present age. The whole book is a solid argument against Popery, and abounds with warnings—alas! almost unheeded—respecting its re-invigorated efforts, and expected triumphs.

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NOTES OF A WESTERN MISSIONARY TOUR.

(Concluded from p. 78.)

When I came to the office the stage had gone about ten minutes. I travelled on, thinking that in the deep roads I might overtake it, or be overtaken by some market wagon. But neither happened. I travelled till night. Put up, and found a stage the following day, which carried me to Princeton, where I had been urged by Mr. M'Clurkin to stop and preach. This place is part of his charge, but his health has not permitted him to supply them very regularly. There I met with a very friendly reception. A meeting-house belonging to the Seceders was readily afforded. There I lectured on the first seven verses of the 17th chapter of the Acts of the Apostles. I. I prefaced the lecture by some remarks on the providence of God, that occasioned the missionary tour of the apostles and their fellow-labourers to Europe and the west. II. I descanted some upon the geography and topography of the journey, and particularly on the opportunity which was afforded to the apostle in the circumstance of a synagogue in Thessalonica. I then spoke on the tenor of his preaching and arguing there, according to his custom. III. I then adverted to the success of his preaching; and, IV. To the opposition and persecution with which he met. My application was embraced in these seven practical inferences: 1. Ministers, who are servants of the Great Master, must lay their accounts for toil and travel. 2. When no particular direction is given to regulate our movements, prudence and discretion must be employed on the general principles and rules, "Preach the gospel to every creature;" "Be instant in season and out of season;" "When persecuted in one city, flee to another." 3. The foundation of gospel truth and principle should be laid with great care and clearness, that the mouths of gainsayers may be stopped, and the doubts and fears of saints be dissipated. 4. Those who have been most faithful to God, and most desirous to benefit the souls of men, have been generally most tried, and have suffered peculiar persecution. 5. After a time of marked success and brilliant prospects, we may generally look for a time of opposition, persecution and trial. 6. The government of Christ, although eminently calculated to preserve order and promote peace, has always been the innocent occasion of tumult and broil, as if revolutionary and incendiary. Hence the Great Teacher, who is emphatically the Prince of Peace, yet says, "I came not to send peace, but a sword and division,—to kindle a fire, and what if it be already kindled?" 7. Persecution is a part of the patrimony of the faithful. The mixture of good and evil in the lot of the righteous promotes their improvement, nourishes the germ of holiness, promotes their preparation for eternity, "The light afflictions of the present life work out a far more exceeding, even an eternal weight of glory." They are not "worthy to be compared with the glory that shall follow."

In the afternoon, the congregation was addressed from Isa. viii. 20: "Say ye not, A confederacy," &c. In a corrupt state of society, it is

dangerous to associate with, and say a confederacy to the wicked.

I. The state of things to which this proposition applies. II. The dangers of disobedience or neglect of the caution and prohibition. III. The safety of compliance, and the prudence of observing the caution.

On the first: 1. When God is forgotten, and the end of man to glorify God by observing the law of his Maker. The first of these is threatened with the punishment of hell, Ps. ix. The latter is evidently rebellion, and is as the sin of witchcraft. 2. When the law of God is not only neglected, but contradicted and nullified by the legislation and government of men,—human statute made supreme, and divine subordinate. 3. When the dynasty of Christ, the antitypical David, is oppugned, and the general expression of human sentiment is, We will not have this man to rule over us—"Not this man, but Barabbas." 4. When slavery is sanctioned, and wicked rulers, slaveholders, men stealers, &c., made eligible to office. 5. When false religion is tolerated, or all religions professedly put upon an equal footing, and the sanction of the true nullified. 6. When true religion is persecuted, and its professors, if they act consistently, refused the privilege of influence in government, while they have to pay a full proportion of taxation.

II. The sin and danger of disobedience. 1. Trust is alienated from God, and placed on the power of the government to which we say a confederacy. 2. Bad company corrupts the morals and vitiates the heart. The company of those who willingly abandon the Bible law, and pledge themselves to be officially directed by human laws, beside and contrary to the Bible, must be corrupting, and to the saint of God unpleasant and dangerous. 3. It is an act of high-handed rebellion, or of lease-majesty and high treason against the Almighty. 4. It is a declaration of war against the Lord of Hosts. III. The prudence and safety of compliance with the recommendation. 1. God acts upon honourable principles, and will defend his clients and subjects, if he can. 2. He is able. His powerful providence is exerted with certain effect over matter. No misrule can move but by his permission or direction. "In him we move." Over mind,—He works in his own "to will as well as to do;" and the proudest of potentates have been forced to confess, "He doth according to his will in the army of heaven and among the inhabitants of earth." He has power over all elements. He rides on the wind, and directs the electric flash and the thunder's peal. He is omnipotent over all things. 3. He has given covenant security. He has bound himself by a solemn oath to be with his people, to protect and patronize them. 4. He has always performed. His people have always found him to be as good as his word. They have found it better to trust in the Lord than to make princes their confidence. 5. He is in close relationship. He is the brother, the friend, and the Father of his people. He will see to the interests of his own people. 6. It is his own interest. His own glory is connected with the safety of his people. They are his property. With them he delights, and in their society he takes pleasure.

IV. Improvement. 1. Individual depravity accumulates by society, and hence the necessity of prudence to shun its baneful influence. We are bad enough, without the contamination of wicked company. 2. If society have not the glory of God for its end, and the law of God for its rule, we may be assured association with it is dangerous. 3. Encouragement. No matter how strong, united and desperate the enemies of righteousness may be, God is more of might than moun-

tains of ancient organization or floods of late and present revolution. The mountains melt like wax at the radiance of his glory, and he sits with composure on the floods and frothy billows of political agitation. 4. The state of things is just such as the word teaches us to expect, but by the same word better times are in reservation. When Christ takes to himself his power, the kingdom and the dominion shall be given to the people of the saints. 5. Let us all join ourselves to the Lord and to one another, in the vindication of the great principles of truth and order, as delineated in the Scriptures. 6. Let all, according as they are inclined to be on God's side or otherwise, anticipate safety or danger: "It shall be ill with the wicked, and well with the righteous."

I intended to tarry only one day; but when I found that there would be four meeting-houses vacant if I left, I consented to stay some days longer. I accordingly did; lectured on temperance, and on liberty or abolition. My meetings were pretty well attended, and I think I was the instrument of doing some good. During my stay here, I received a severe fall from my horse, that had nearly finished my toil and travel in time. However, by the blessing of the Great Master, upon very great care and kindness, received in the house of Mr. Robert Stormont, I recovered, and was able to preach the second Sabbath after my hurt.

From Princeton I went, in company with Mr. M'Clurkin and elder Carothers, to Illinois presbytery, and assisted Mr. Sloane in the administration of the Supper. On the Saturday before the communion, the news of Mr. Stevenson's death reached us, and some of the brethren attended the funeral of the beloved brother, and accompanied the deceased to the place appointed for all flesh. May the living lay this to heart. On Monday, the presbytery was opened with a very well digested sermon by Rev. James Wallace. The presbytery voted me to a seat as a consultative member, and requested me to visit, in company with Elder M'Clurkin, the congregation of Mr. James Wallace,—to hold a session in the vacant congregation, and preach on the Sabbath. All of which I did. They also requested and authorized me to preach in some of their vacancies, and organize the societies of Iowa into a congregation. I left the house of Mr. Hays early on Monday morning, went to St. Louis, preached in the evening, left next morning, and went to Laurenceville, and thence, next day, to Staunton, where I preached, and, the day following, pursued my journey for Springfield. There I spent the Sabbath. At my evening discourse, I had the honour of addressing Judge M'Lean, of the Supreme Court of the United States, on the subject of the revolution and reformation of society on Bible principles. My text was Rev. xi. 15. My arrangement was, after some preliminary remarks, I. Explain the term. II. State and illustrate the doctrines. III. Apply. I deduced and illustrated the following doctrines:—1. Organizations of civil government, according to worldly principles, are opposite to those which are Christian. 2. While political organizations are worldly and wicked, there will be war and distress in the nations. 3. The conversion of the nations to Christ will be good news to the righteous. 4. We should all, therefore, pray for that event. 5. Christians cannot consistently be incorporated with those nations that are worldly, and which need to be converted. In applying—1. Are the kingdoms of the world already become Christ's? If so, rejoice; if

not, mourn. If so, hold communion with them; if not, come out—keep out. 2. What instrumentality should the Christian community employ? Not carnal weapons—but faith, prayer, united and untired energy. 3. The great agency which will effect all this, will be the Spirit of God.

By the Honourable Judge M^cLean and his host, Mr. Lowry, I was invited to supper, and had some very interesting conversation on the subject of the discourse. He professed to believe it all, and stated that he had long been employed in advocating its general principles in the private circles of his friends; and seemed to be glad that these principles were advocated by a distinct body of professors, and seemed to be strongly persuaded that this country particularly needed to have these principles promulgated. “For,” said he, “we cannot subsist long as a republic unless we have morals, and no morals are good for much but those which are based on the Bible.”

Early on Monday morning, I left Springfield, and travelled west through Jacksonville, a beautiful place, distant about twenty-five miles. To the north-west of this place, about ten or fifteen miles, there is a neighbourhood of people favourable to Covenanters. A few families are in communion, and several more are anxious to have preaching. Geddes and Park are names which every travelling preacher will inquire after. After conferring with the people here, and giving them some advice, I travelled on to Mount Sterling. The inhabitants of the village are acquainted with Covenanters, and seem to entertain a very favourable opinion of their principles. A merchant was reading a No. of the Reformed Presbyterian, and a physician was so kind and polite as to travel some distance with me to show the road to the residence of one of the members. Were they more punctual and regular in attending society, the Covenanters here would command the respect of the community, and would secure the continued patronage of the Great Master.

From this society, I travelled to Chili, in Hancock county; preached a week day, and baptized some children for Mr. Adair, who has long been sustaining the banner in this place, alone. The day following, as I passed through Carthage, there was a great meeting of Anti-Mormons. They complained that the Mormons had not fulfilled their promise to remove by the first of June. I addressed them, in little groups, in terms of commiseration, admitting all that they said against that gang of organized marauders, whose religion is delusion, whose worship is carousing and frolicking, whose morality is polygamy and robbery; but still I advised the yeomanry not to commit violence, if they could get security from some of the responsible Mormons and Jack Mormons that they would behave honestly. The excitement, however, was high, and they did not take my advice. When I reached the ferry below Burlington, I found a large collection of people, some of whom had waited nearly all day at the upper ferry, and were compelled at last to come down to the lower, in the evening, as the boat had floated down, losing her stay-rope. This was a favourable incident for me, and afforded me a passage that evening, and the acquaintance of some Wesleyan Methodists, who had been vindicating the cause of the coloured man. When the passengers found out that I was a minister, and an advocate of the slave, they were silent, and the Methodists and I were very cordial on that subject, and they gave me an invitation to attend at their conference, the latter part of that

week and the beginning of the next. I promised to attend on Monday, and lecture; and accordingly did, to a very respectable audience, and I think did some good.

That night I found no Covenanters. Next day I found some very worthy brethren. I stopped that night at Dodgeville, and next day reached Samuel M'Ilhenney's. The Covenanters would gladly have enjoyed a communion season, but they were so scattered that, unless I had staid longer than two weeks, they could not all be collected; and even if I had, the harvest was coming on—so I left, after preaching two Sabbaths. On the last Sabbath I went to Harrison, on the east of the Iowa river, opposite to Wappello, and preached to an Associate Reformed congregation, of which Rev. Mr. Duff is pastor. He thanked me for my sermon, asked me to lodge, and invited me to make some more appointments. I was, by this time, become very anxious to return home; and when I learned that I could not cross the Mississippi direct to Rock Island, I went down to New Boston and pushed on, expecting to spend next Sabbath at La Porte.

I intended, however, to preach a week evening, or afternoon, to Mr. Kirkpatrick, at Hennepin, on the Illinois. When I came to this place I inquired at a landlord, who directed me to another gentleman, and this, to the clerk of the county. Some said Mr. K. was located to the south-east, a good distance, and some said I had passed his residence, or that he was on the west of the river. I mention this fact, that any who follow me may inquire on the west of the river. I thence pursued my journey to La Porte, and there was informed that Mr. Russell had moved to Valparaiso, which place also I had passed. There, however, I found a vacant congregation of old school Presbyterians, and preached to them. I lost no time, but hastened on to assist brother Neil, but his communion was over the Sabbath before I reached there. I passed some Covenanters in Northville, and so may be said to have done no good one Sabbath day, only taking a part of the labours of the worthy brother, whose rest had been very much disturbed by the illness of his mother. I found there some worthy old acquaintance.

From Southfield, Michigan, I hastened on for some of the societies of Ohio. I took boat at Detroit, for Huron, and the day following I reached Mansfield. There, for the first time, did I hear of Covenanters. I called with Mr. Johnston, who immediately recognised me, and asked if I did not deliver the valedictory some thirty-seven years ago in Canonsburgh. I answered, yes. He also told me there was a society that I had passed on my left, about 18 miles, and another at Mount-Calb, and a third at Loudontown, about 20 miles south-east. When I saw all Covenanters were so far distant, I readily accepted his kind invitation to stay all night, and, in the morning, when I made to start, he insisted on me to stay and preach. I told him I would if he would get me a congregation. He promised he would. He also introduced me to a minister of the Methodist connexion, and a Presbyterian of the new school. They all took an interest in obtaining a congregation. I visited, and exhorted the High School of the place—an exercise in which I have found a great deal of pleasure, and, I hope, have done some good. My audience was decent and attentive in the evening. Next morning I started between three and four o'clock, and reached Loudontown by breakfast time. There I found Mr. Cannon, who, with Mr. Carnahan, insisted that I should stay and preach, at

least part of the day, but I told them I had come to preach for the destitute, and I would pursue my course to Fredericksburgh, which I did, after preaching an evening discourse in Loudontown, which was well attended. In Fredericksburgh I found an empty church, and a vacant congregation, and administered the word forenoon and afternoon in Mr. Gailey's church. In the evening I preached to the Methodists. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." The audience were very attentive, and, I trust, were edified.

On the Monday evening I preached at Benton, and from that I hastened home. Besides the regular discourses I have narrated, I had frequent opportunities of teaching groups of travellers; which opportunities I sometimes seized, particularly on my way home. Seeing me a traveller, they would hail me, and with much solicitude inquire about the roads and the country, and I, after a brief statement of facts, in reply to their questions, would exhort them to keep on good terms with God, take the Sabbath with them, and, as soon as they erected a habitation, to be sure that the altar of worship, evening and morning, be supported. To remarks of this kind they all gave respectful attention, and, I hope and pray, that though instruction of this kind was feebly, and very imperfectly exhibited, that it will be powerfully and savingly applied.

To the question: what kind of country is the West? I often replied it wants just two things to make it the best I ever saw. These two are *health* and *holiness*, and I have no doubt attention to the latter would greatly promote the former. We can form no adequate idea of the mass of holy and happy population which that country will sustain when the earth becomes full of the knowledge of the glory of God, and the kingdoms of the world become the kingdoms of Christ. It is truly a great and an interesting field for missionary labours, and, I think, is rapidly whitening for a great harvest. May the great Husbandman send forth skilful and diligent labourers to gather the travail of Jesus' soul. Amen, and Amen.

JAMES MILLIGAN.

SLAVERY AS PRACTISED BY PRESBYTERIANS.

Vigorous efforts are being made just now, especially in Europe, to convince the religious public that slavery, as practised by church members, is not the same thing that it is in theory or in the practice of worldly men. The impression is sought to be made, that professors of religion are slaveholders by a kind of constraint, arising out of the bad state of things produced by the wicked around them; that some of the most odious features of the system, such as the separation of families, the withholding of instruction, severe punishment, &c., are not at all common among them; and that they are exercising an influence, silently but effectually, in favour of its abolition. Is all this, or any considerable part of it, true? We reply, at once, in the negative, and add, that so far as we have had opportunities of judging, none are more decided advocates and supporters of this system than church members. It is not true, that they are, as a general thing, either *north* or *south*, using any active influence against it.

That slavery is, even in the hands of professors of religion, a system of awful iniquity, can be irrefutably proved. The following article is conclusive. It consists of extracts from a pastoral address, issued in the year 1836, by the Presbyterian Synod of Kentucky. Its facts cannot be disputed—they never have been disputed. Few will venture to contradict what Dr. Young and Rev. W. L. Breckenridge