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AMERICAN CHRISTIAN EXPOSITOR,

DESIGNED TO PROMOTE

THE INFLUENCE OF SOUND PRINCIPLES

AND

SOCIAL ORDER. 

Κατά την αναλογίαν της πίστεως.

CONDUCTED BY ALEXANDER McLEOD, D. D.

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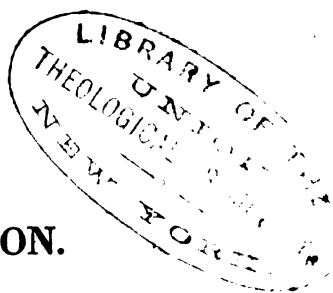
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FROM
THE CHILDREN OF
EDWIN F. HATFIELD.



INTRODUCTION.

WHEN a representative assembly of divines authorize a publication, they become, in some degree, responsible for the tendency of its contents; and the man who has accepted an appointment under such authority, is bound by every tie of honor and honesty to promote the good intentions of his constituents. It by no means follows, that the whole body is accountable for every idea admitted to the pages of the Magazine, or that the editor of a periodical must himself subscribe to the truth of every opinion or article of current intelligence presented for the consideration of the reading public, in the vehicle he is known to conduct, or to have under his control. It behooves him indeed to be careful of the matter provided for the entertainment of the community. It is unsafe to scatter poison were it even with design to show the antidote: for there is a mutual confidence between patrons and agents, which, governed by moral principles, can neither apologize for incongruities, nor prove hostile to liberal discussion. In all cases of trust in society, discretion is required in the selection of proper agents; but every true man, who holds an appointment, will sooner resolve to abandon his ministry than contravene the instructions, whether tacit or explicit, under which it has been under-

taken. With this explanation, the editor of the *Expositor* enters upon his course, and he hopes that he will be enabled to pursue it in humility, yet fearless and free.

The work is not, however, committed to the current of public opinion without its landmarks. Religion is as old as the first promise of God to fallen man. The statute book has long since been made complete by the New Testament. There is not now a novelty to be found ; yet the pious inquirer may expect to be daily enriched with discoveries to himself, of those divine truths which are placed on record in the book of God : and it shall be our business to point out *the good way*, "the old way that he may walk therein." In Christianity "all things are become *new*" as distinguished from "the old man"—the natural principles and pursuits of unsanctified sinners. The ordinances of religious worship also, are distinguished from those of former dispensations of mercy ; but religion itself is new only in its application to us, in midst of our own ever changing circumstances. We all stand bound to the original Christianity. "Having the same spirit of faith, according as it is written, I believed and therefore have I spoken."

The Magazine is, nevertheless, intended to be much diversified in its annual contents. The population of the United States is far from sameness in thoughts and tastes and pursuits : and of every class of persons there may be hearers of sermons, worshippers in congregations, and readers of religious periodicals. Apostolical practice becomes the writer, as well as the instructor by speech, in matters of faith and obedience. "I am made all things to all men that I might by all means save some." Our country has great variety of soil and climate ; and yields to the cultivators of the ground almost every production of the old world. Our

mechanics are of all nations and of all arts ; and even now, other countries send their adventurous children to our shores and our forests for the purpose of following their respective interests, and of enjoying their own employments and opinions without apprehension of molestation in honorable industry. The citizens of America ought therefore to have, and must, in fact, have great variety in their reading.

The unalterable principles of truth and holiness are not inconsistent with diversified instruction. Nor are the numerous distinctions of creeds and sects appalling to the hopes of those who offer prayer to God for the advent of the time when "the watchmen shall lift up the voice—with the voice together shall they sing, for they shall see eye to eye." It is as reasonable to expect in this, as in any other region under heaven, the progress and ultimate prevalence of UNIFORMITY in the profession of religion. This sentiment may seem paradoxical to those who have observed political power claiming ecclesiastical supremacy, and in vain employing force, to make the populace conform to one creed prescribed from the throne. Never have such attempts fully succeeded, where any religious men were allowed to live. Kings and courtiers have hitherto been baffled in all their exertions to establish their own desired conformity, although their means were armies, the reward opulence, and the punishment poverty, exile, or death. There is no element more pliable than popular opinion. None more unyielding to human machination than a good conscience ; therefore tyranny, though it commands passive obedience, never can effect uniformity in true religion.* There is more hope of its

* It was a sublime and impressive spectacle which the non-conformist ministers in England afforded on the 24th August, 1662. *Three thousand*

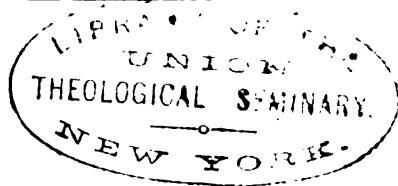
growth in the land of freedom. We shall labor cheerfully in its cultivation. If indeed the population of our country be not homogeneous, it is even now making more rapid advances toward similarity of language and of law, of principles and of habits, than is made in any other community in the civilized world. Here mind is left to reason more at liberty from human control. What is alleged against us by men attached to long established usages in older countries, the fluctuation of our schemes is rather favorable to our progress in improvement. Obstinate pertinacity resists improvements of every kind. Immutability in error is a curse. Our rapid mutations are often obviously beneficial; and the capability of altering with facility both opinions and habits of life, is essential to speedy reformation. It is more agreeable to hear ascribed to an American citizen the attribute of mutability, than if he could be compared to an immovable rock of granite, as it regards his own opinions, or declared to possess the fixedness of the polar iceberg in the purposes of his natural heart. Versatility is dangerous; and instability prevents confidence; but obstinacy is no recommendation. To be pliable is child-like; and in a young community it is both useful in itself, and encouraging to the philanthropist. Thus, the husbandman readily becomes a

gave up their pulpits and their livings, in that one day, when the act of uniformity was enforced, rather than submit to violate the rule by which their conscience was directed. In Scotland, during the same reign, the same principles were exemplified. At the suggestion of *Fairfoul*, Bishop of Glasgow, an act of council was framed for the purpose of compelling the ministers of the *West* to submit to Episcopacy. "Upwards of *three hundred* chose rather to be ejected than comply. Turned out of their homes in the depth of winter, and deprived of their stipends, they exhibited to their disconsolate congregations a firmness of principle which elevated their characters and endeared their ministrations." *AIKMAN*, vol. 4. p. 503.

merchant or a statesman—the machinist a philosopher—and the man of peace is transformed, at the call of his country, into the captain of a conquering army. Were the American genius fluctuating as the water and uncertain as the wind, while the tides by their frequency and the storms by their celerity continue to restore the equilibrium of the water and the air, and the course of both the elements is watched by a scientific and enterprising people, our hopes of progressive improvement will not be abandoned. We have the same God that dwelt in Zion: the same means of grace which he appointed in other lands; and we have a people of the same description with their fathers, with equal advantages and fewer political impediments in the Christian course. May we not therefore hope for equal if not superior results in favor of that religion which is righteousness and peace? Great is the truth and it shall prevail. “There is one body and one Spirit even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.”

But unto every one of us is given grace according to the measure of the gift of Christ: and the Expositor invites for its pages Essays on every subject not inconsistent with evangelical truth, and the order of the New Testament church. Not only shall allowance be made for the different modes in which writers convey edifying thoughts to others; but we shall be happy in exhibiting before the public the different gifts bestowed by the same Lord. If we be at times called upon to contravene what appears in works under review, the law of liberal criticism shall not be intentionally violated. If we often rebuke error and vice, as opposed to the law and the testimony, we shall endeavor to keep in remembrance

that both we and they whose works we examine, are men : and shall of course oppose in love, and rebuke in the spirit of meekness : yet with a decision not to be misunderstood. "We are set for the defence of the Gospel." *New* exertions in every good cause shall be duly encouraged : but while assiduously cultivating that charity which rejoiceth not in iniquity, but rejoiceth in the truth, we shall keep our eye toward the Sun of Righteousness ; discard *new lights*, doctrines, usages, and ordinances of religious worship, not commended to the saints by the word of God. "No man having drunk old wine, straightway desireth new : for he saith, *The old is better.*"



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VOL. I.

MAY 1, 1831.

NO. 1.

CATHOLIC CHRISTIAN COMMUNION.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH—THE COMMUNION OF SAINTS."—*The Creed.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—JACOB.

It was customary with the patriarchs, before they left the world, to pronounce a benediction on their offspring. The head of the family was the prophet and the priest, as well as the governor of the household. "By faith, Isaac blessed Jacob and Esau, concerning things to come; and Jacob, when he was a dying, blessed both the sons of Joseph." He also "called unto his own sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days." My text is part of his predictions concerning Judah. *He* was the fourth son of Israel; and unto *him*, the father, guided by the spirit of prophecy, gave the pre-eminence. His name is Praise; his character, a Lion; his hand is in the neck of his enemies; and even his father's children bow down before him: the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The *sceptre* is the rod of office, and denotes the authority of him who holds it in his hand, or before whom it is carried in state, by another. *Strong rods*, in the language of another prophet, were used for the *sceptres* of them that bare rule.* The word† is never employed in scripture without indicating power under some form or another; and it is generally associated with the throne and the kingdom. In this case, it is evidently the symbol of Judah's chieftainship; and being connected with the power of giving law, must certainly be understood as denoting national polity.

The *lawgiver* too, as well as the *sceptre*, is said to continue in the tribe of Judah through successive generations. One of this description shall not depart from between his feet—shall not cease to exist among his offspring until the specified time. The *lawgiver* is not merely a scribe, or a teacher; but one who proclaims the law by his power both to enact and to execute. The phrase indicates the continuance of some legislative power, whether civil or ecclesiastical; and "of Judah he

* Ezek. xix. 11.

† The Jews have a quibble on the word *שֵׁבֶט* *shebet*, sceptre, they say it signifies staff, and may be a rod, denoting afflictions, meaning that affliction shall not depart from the Jews until Messiah comes; and as they are still under affliction, that the Messiah is not come. Their own chief Targumist, Onkelos, however, understood the word as we do, and this meaning is adopted by the Jerusalem Targum and the ancient versions.

spake nothing concerning priesthood." The tribe must, of course, according to the prophecy, continue as a distinct people with a civil polity of their own, until that descendant of the house of Judah shall appear whose right it is to reign *until Shiloh come*.

The word signifies *sent*, or messenger, and is one of the names of the promised Messiah. This is generally admitted, both by Jews and Christians. The application of the name Shiloh, to Jesus Christ, does not depend on its etymology, but upon its use in this connexion. Whether it be rendered Messenger, or Rest, or Peace-maker,* it denotes that remarkable person who was expected of old; the seed of the woman to be sent upon the earth; the seed of Abraham, in the line of Isaac and Jacob, in whom shall all the nations of the earth be blessed. The prophecy points out a character not to be mistaken without great perversion of the text. He who is called Shiloh, was formerly made known to Jacob's family; descends from Judah: is to appear not until the Jews became a nation, but yet some time before the annihilation of their polity; and is described as the centre of union among people of all lands—*unto him shall*

the gathering of the people be. Who is this but the Lion of the tribe of Judah, the Root of David.

The gathering of the people is not a change of residence in order to assemble on one spot: it is the submission of the heart to the will of an acknowledged and beloved Lord, made manifest by acts of diligent obedience. The people, thus united in faith and love, are not limited to the offspring of Jacob or Judah according to the flesh. They are the children of the promise; and they are of all the nations of the earth: for of such extent is the covenant of God with Abraham, and his oath unto Isaac. Jacob, the heir of Isaac and of Abraham, to whom God also confirmed the covenant, is now in the act of transmitting the promise of the appointed deliverer. Abram was instructed to pass over Ishmael, and transmit the benediction in the line of Isaac. Isaac was directed to hand it down in the line of Jacob, in preference to his elder brother. Israel, now in his turn, is constrained to pass over Reuben, his first born and the beginning of his strength; over Joseph, who was at the time the prop of his father's house; and over Benjamin, whom he loved most, as the last son of his chosen Rachel. He was constrained to overlook his own affections and their claims, and proclaim *him*, as the progenitor of Messiah, whom Jehovah had selected for this honour. God refused the tabernacle of Joseph and chose not the tribe of Ephraim, but chose the tribe of Judah, as the line through which to look for the advent of Shiloh, who unites men of all nations in

* שִׁלּוֹה is a title of the Messiah; and the Jewish Targums and critics understood it as such. The word is often found in a connexion which indicates quietness and safety, rest or peace. I take it however, with Dr. Clarke and many other critics, that the chief idea in Shiloh is *sent*—*qui est mittendus*. It is life, to know—Jesus Christ whom thou hast sent—The apostle and high priest of our profession is a well known title of our Lord. Ο Αποστολος. Heb. 3. 1. Whom thou hast sent. ἀπεστείλας. Jno. 17. 4. The Father hath sent me ἀπεσάλχκε μς. Jno. 20. 21. Shiloh is the delegate of God, to instruct, to redeem, and to govern.

one great fellowship of life, of safety, and of enjoyment.

What was prediction, to the house of Israel in Egypt, is now become history. Judah obtained the praises of all his brethren, and long possessed the chieftainship. The sceptre has also departed; and there is no more a lawgiver or a commonwealth. Christ has been sent of God; the Messenger of peace has appeared; and the people are still gathering to him, as the living centre of their communion. It is in this character, that I now intend to speak of him. I accordingly proceed to show, *That Jesus Christ, our Savior, unites people of all nations to himself*; and that he is infinitely qualified for being the moral centre of the fellowship of the saints. Therefore let all who love salvation, come to him, and cleave to him: for *unto Shiloh shall the gathering of the people be.*

I. Jesus Christ unites people of all nations and ranks.

The prophets foretold the fact; and the apostles assure us that the prediction is come to pass. "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations flow unto it.

Ye who sometimes were far off, are made nigh by the blood of Christ."* As by him are saved Abel and Enoch, Abraham and David, Peter and Paul, he connects in one great community, the beggar and the prince, the slave and the master, the Greek and the barbarian, the American, the European, and the Hindoo. "For by one Spirit we are all baptized unto one body whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."†

The numerous scriptural representations of Christ and his people thus united, sufficiently show that the fellowship is as intimate as it is catholic; and there is scarcely an object, with which we are familiar, either in the natural or moral world, which hath not been employed by the sacred writers on this subject. Trees, houses, families, cities, kingdoms, armies, as well as the natural body, and even life itself, are made to certify and to illustrate the gathering of the people to their Lord and Savior. "I am the vine, ye are the branches. The stone which the builders rejected is become the head of the corner.‡ Now, therefore, ye are no more strangers and foreigners but fellow-citizens with the saints, of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. For as the body is one, and hath many members,

* Rom. xv. 8. 12. Isa. xl. 12, and ii. 2, 3. Eph. ii. 13, 14.

† 1 Cor. xii. 13.

‡ John xv. 5. Ps. cxviii. 22. Eph. ii. 19.

and all the members of that one body, being many, are one body; so also is Christ. Now ye are the body of Christ and members in particular. Your life is hid with Christ in God. Christ is our life; the Head of the body; of whom the whole family in heaven and earth is named. He is the Captain of our salvation. The King of kings and the Lord of lords."*

The history of the Christian religion is but the development of this principle. By Christianity I mean, not merely the dispensation of grace under the New Testament, for I also include the triumphs of the gospel from the fall of man to the advent of the Savior; "unto us was the gospel preached as well as unto them." For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." The Apostle Paul, referring to those religious men who are "so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable," says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." They were Christians who heard and believed the gospel. Moses as well as Paul gloried in the cross, esteeming the reproach of Christ greater riches than the treasures in Egypt. They rise up in our view as a cloud where dwells the Son of God—"a great cloud of witnesses." Lo! how splendid! It is enlightened by the Sun of Righteousness: and from it we hear the voice of encouragement, "Go forward, looking unto Jesus."

* 1 Cor. xii. 12, 27. Col. iii. 4.

The gathering of the nations, to the author and finisher of our faith, was indeed contemplated both in the instructions which the Redeemer gave to his apostles, and in their exertions in defense and in promotion of the great and good cause in which they had enlisted. The business intrusted to them respected all people, and the extent of their commission is the limits of the world. *Teach all nations. Preach to every creature.* Their exertions were graduated by the same scale. Their hearts were elevated above considerations of temporary interests. They lived, they acted for eternity. Their plans were not predicated on the wishes of relatives or partizans; nor were they belittled by accommodation to the fugitive fashions of a perishing generation. Animated by the Holy Ghost under Christ their head, their enterprise was correspondingly magnificent. They sought the salvation of immortal souls, the law their rule, the gospel their hope, heaven the place of their destination, and the glory of the God-head their light and their joy. Nor were they unsuccessful. Millions among the nations, in the short space of *thirty* years, awoke from their deadly sleep, arose, and stood before the Lord; and, clad in armor of light, marched along with the apostles, under the banner of the Prince of Judah.

In the city of Jerusalem alone, there were many tens of thousands who professed the Christian religion in less than that time after the resurrection of Jesus Christ: and in every other part of Palestine the proportion of believers to the rest of the population may

have been correspondently great: Egypt, Ethiopia, Arabia, and Persia, received the gospel. Ancient writers represent Andrew the apostle as successful in the conversion of Jews and Gentiles in Scythia and the several provinces bordering on the Euxine. Thomas and Bartholomew were also successful in India; and it is certain that churches were founded in Lybia and Mauritania. The cities of Antioch and of Ephesus held several flourishing and growing congregations. The islands of the Mediterranean sea, and the European coast from Spain to Byzantium, were visited successfully by the heralds of the gospel. The history of the Apostle Paul himself affords the most convincing evidence of the rapid progress of evangelical light among the nations. The travels and success of the other apostles have not been handed down to us with so much minuteness and accuracy as those of this very distinguished servant of God. Luke, his companion and historian, wrote under the inspiration of the Spirit.

Besides the journeyings and ministry of the first ten years after Paul's conversion to Christianity and call to the public service, he accomplished five apostolical circuits among the Gentiles. To this work he was peculiarly appointed; and he was accordingly separated along with Barnabas at Antioch, for this hazardous but great undertaking, with prayer and fasting and the laying on of the hands of the ministers of that city. The first three apostolical journeys furnish the principal record of the success of his personal ministry. The harvest was

great: but the season was of no long continuance. It was but twelve years, since he first raised on pagan lands the standard of the cross, and but seven, since he crossed the sea and stood on European ground, until he returned laden with the gifts and the offerings of the converted heathen, to his own nation at Jerusalem. Then commenced the imprisonment which continued for several years, upwards of two in Cesarea, and about the same time in Rome. During the short period of his freedom, and even that frequently interrupted by temporary tumults and imprisonments, he labored with unparalleled exertions and success. Paul was a missionary, not of man's selection or appointment: but to such the heart cleaves. He was called and qualified by the Lord, to gather from among the nations, the people to Shiloh. He became all things to all men, and he gained many immortal souls of all classes and kindreds. He reasoned with the philosophers of every sect: he disputed with the logicians of the several schools: he expostulated with magistrates and military officers: he denounced Ananias with a curse, and he made Felix tremble: to the Jews he expounded the scriptures which they had in their possession: to the pagans he exposed their own abused and damnable idolatries: to all, he preached the gospel of the grace of God. Judges, governors, captains, multitudes of men of every rank, and of honorable women not a few, believed to the saving of their souls. Spurning the cup of devils, of which they had too often drunk, they rushed out of their

abominable temples, and pressed into the church of God, that they might occupy a seat at his table, and take the cup of salvation in the name of the Lord. Hundreds of Christian congregations were speedily organized* on heathen lands, and with their pastors and elders and deacons, ordained among them, left to the regular enjoyment of the ordinances of the New Testament.

The gathering of the people to Messiah, by the diffusion of revealed knowledge and establishment of churches among the nations, although frequently hindered, has never been stopped. The work is still progressive. New opposition upon the part of the enemy is counteracted by new exertions upon the part of Zion's friends. Extraordinary exertions, under extraordinary excitements, are at present to be witnessed in the earth, and great shall be the result. He who caused the Tyrians and the Canaanites to co-operate with the thousands of Israel in preparing materials for his house in Jerusalem, has awakened the nations, and marshalled the hosts of the people to his work in our own day.

There you see the instructors of the poor, with millions in their train, advancing and confessing the *Lord's day* as the time of light and life. In sight, and approaching in another direction, there is an equally vast assemblage, headed by those who have scattered their intellectual and pious tracts in the path of the poor and forlorn. Here are the numerous missionaries of the cross drawing near, with a multitude which cannot be

numbered, gathered out of every kingdom and tongue, and about to connect themselves with their brethren, already within *the limits of the mount round about*, in their several distinct and organized tribes. Lo, on the right, comes the company of princes and nobles, undistinguished from their countless associates of every age and of every condition and hue. Their employment is the only honor which they claim, and that renders them illustrious: to provide the Bible in every language under heaven, and present a copy to every living man.

These all, like the ancient Israelites coming up to the solemn feasts of Jerusalem, when emerging from the vale of Siddim and the plains of Jordan, of Moreh, and of Mamre, lift up their eyes to the hill of God, preparing to pitch around the standard of the camp of Judah, in the fulfillment of the prediction, "*To Shiloh shall the gathering of the people be.*"

The union which Christianity effects among the people is not altogether visible and nominal. Many barren branches, we know, grow from the vine: and there are leaves and blossoms often without corresponding fruit. There are, however, fruitful boughs, and they who are joined to the Lord are one spirit. There is a certain union of affection and of life which believers have with Jesus Christ, and in him with one another, and it is to this union the text more particularly points; it is the most important, because, however mysterious, it is real, intimate, and everlasting. It is no metaphor, nor is it merely a union of name and profession, of love or

* Acts xx. 25. Tit. i. 5. Philip. i. 1.

common interest. Every believer is actually united to Jesus Christ by the Holy Ghost: and the union was provided for in the council of peace before the foundation of the world. Upon it are predicated all the saving benefits of the covenant of grace, communion with Christ in grace and in glory. Indeed "the reality of this union with Christ, is the basis upon which his representation of them as their surety, and the imputation of his righteousness to them for their justification, necessarily rest." "The last Adam is a quickening Spirit. I will put my Spirit within you. If any man have not the Spirit of Christ he is none of his. The Spirit of glory and of God resteth upon you. We live in the Spirit. Your life is hid in Christ with God." We are in him that is true, even in his Son Jesus Christ. All believers having such union with Christ the Lord, must have union with one another in him who is their head. The same holy, almighty, and omnipresent Spirit is in them all; and it is impossible that they should not have communion with each other, while they drunk together into the same Spirit.

The communion of saints in the *invisible* church is far more effective in the production and cultivation of mutual love and confidence, than mere *visible* fellowship in ecclesiastical ordinances. Without the Spirit a church, however organized, is a heartless body; and with but a small proportion of actual Christians in church fellowship, whatever the respectability otherwise of the unsanctified members, the communion is comparatively unprofitable and

joyless. There is more of true Christian communion among real believers when they come in contact, though visibly separated by names and forms, and a hundred party distinctions, than exists among the members of the same visible organic body without confidence in each other's piety, although identified in all other interests.

The church, though one in the profession of the Christian name, is alas! divided in many principles and doctrines, and in the forms both of office and of worship. Heresies and strife have long abounded: but the communion of saints abides and will abide for ever. "There is one body and one spirit. One Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all." Nor shall the reign of disunion be perpetual in her outward concerns: for the visible church is destined even upon earth to become one body. Her members shall unite in faith and in discipline over all the nations, "Thus saith the Lord to the city of our solemnities, and to the saints in Jerusalem, Lift up thine eyes round about and see, all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. The attendance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee—for the nation and kingdom that will not serve thee shall perish.—Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many

generations. I will also make thy officers peace, and thine exactors righteous*—with the voice together shall they sing: for they shall see eye to eye."†

In the mean time, all that love the Lord are *one* in him, and drink together out of the same wells of salvation. Though separated by partition walls, reared by the folly and founded on the prejudices and carnal interests of corrupt men, though tempted by jealousies, and deceived by contending passions and rivalries, to perpetuate the sectional distinctions of ecclesiastical denomination, they who are born of the Spirit walk in the light, and recognizing one another, enjoy an intellectual and spiritual fellowship of complacency and mutual good will. Christian affection is a sacred flame "which many waters cannot quench, neither can the floods drown: and if a man would give all the substance of his house for love, it would utterly be condemned.—Every one that loveth him that begat, loveth him also that is begotten of him."

To be continued,

A VOYAGE OVER THE ATLANTIC.

My dear S.,

Designing to give you an account of my tour in the British Islands, and of my observations on their present religious and moral condition in connexion with their antiquities; I now address you through the medium of the Christian Expositor. The motives I had to cross the ocean in midst

of winter storms, are detailed in my letter introductory to this series, and shall now receive no further notice. I begin the extracts from my journal with an account of the voyage from New York to Liverpool.

Tuesday, 16th February, 1830, at 10 o'clock, A. M. I stood on the deck of the packet, of that day, bound for the commercial metropolis of the west of England.—The ship CALEDONIA belongs to "the Old Line," and is one of the finest in the trade, which employs many elegant specimens of naval architecture, to the admiration, not only of our own enterprising citizens, but also of sea-faring men skilled in the art in all the ports of Europe. It was full tide, and we stood high above the level of the Beekman street wharf, although the vessel was deep in the water. With her clean deck, cleared of every incumbrance, her lofty masts with their spars and their rigging tight and trim, the noble vehicle stood motionless, moored fast to the pier as if designed to remain stationary for the gaze of the community. The wharf was covered with spectators, and the deck was crowded with friends, visiting those who were about to take their departure for a foreign shore, and exchanging a farewell with esteemed relatives about to risk the terrors of the deep. Many a Christian hand was extended to my grasp on that morning, the shaking of which made every chord of my heart to vibrate, for I knew not whether we should ever again meet on earth. Every mariner was at his post, and the officers, with a calm steadiness of look, stood, or walked

* Isa. lx. 4, 15, 18.

† Isa. lli. 8.

with a self-possession, which indicated that every one understood what was going on around him. It was a cold morning. The Fahrenheit thermometer stood at the door of my house, when I departed, at nine above zero. The whole bay, and both the East and North rivers displayed to the eye a field of ice. The steamboat *Rufus King* was fastened to the *Caledonia* sea-ward, and the chimney of her furnace sent forth its stream of circling smoke higher than the mast-head: for although cold, there was not a breath of wind to cause a fluttering in our eagle banner with its stripes and its stars. All was still on the frozen waters. On the shore was motion. The hum of business was heard from a distance, and the number of spectators increasing and approaching to the side of the ship, when the word was pronounced distinctly, but not boisterously, "ashore." Many of those on deck descended the steps, the crowd was in motion toward the point of the wharf; hands and hats were waved, and many an eye beamed a benevolent adieu.

The whizzing steam was heard. the moorings had been unfastened in a moment: the ebb tide had applied its force: the ice floated forward; and the stately *Caledonia* without exertion slipped away from the shore, led by her little consort in midst of sheets of floating ice, while the hammers of the clocks told eleven, from the steeples of beautiful New York. The sound seemed the knell of my departure, from my chosen land, and from the living beings most near my heart. I repressed these feelings; for as yet there stood at my

side an old friend—the Rev. Dr. —, and two of my own sons, who escorted me to Sandy Hook.

At two P. M. They dined with me on board, outside the Hook, and returned in the steamboat to the city, with my prayers at parting that they might be preserved in safety. Just at the moment of their departure a swift row-boat came along side with an additional passenger for Liverpool. He was accompanied by my young friend, Mr. W., a preacher, who ventured thus far amidst the frozen waters, for the melancholy gratification of taking his farewell. He instantly returned.

Our sails were unloosed. The *Caledonia* yielded to the pressure of a young northeast wind; and at three o'clock we were out at sea, leaving the heights of *Never-sink* to the right, and gradually losing sight of the southern shores of New Jersey. The curtain of night was soon drawn upon this prospect and America became invisible. I descended to the cabin, to which my fellow-passengers had retired before me. Each now commenced arranging his own travelling furniture in his neat, commodious, and appropriated state-room. All these bed-chambers open into a spacious and elegant cabin, furnished with a fixed dining-table, with rows of sofas also fixed immovably, whatever may be the motion of the ship. The berth, however, in his own apartment, soon became the chosen place of each of the passengers. Every one of them, except myself, became sea-sick and disappeared. The night was dark and cold. The wind was high and increas-

ing. Toward morning it settled to a steady gale which lasted until Friday, 19th. At noon of that day we were in latitude $37^{\circ} 40'$, longitude $56^{\circ} 39'$.

During the time of this first gale I had all desirable solitude. My fellow-passengers were still invisible. I was in health, with time at command to read and to reflect. Writing was nearly out of the question. In conversation I occasionally indulged with the captain, both below and on deck; for I frequently ventured up to contemplate the wonderful works of God on the deep. This always afforded entertainment to the mind. Captain Rogers is a gentleman of intelligence and polished manners. Cradled, it might be said, on the ocean, and educated for the several duties of a seafaring life, he had for years enjoyed the company of accomplished officers in the navy of the United States. His conversation was rarely professional; and only when my inquiries led in that direction: but it never became uninteresting; for he is always at home. Every thing is in keeping aloft, and in the cabin; his orders are given with promptness, and his eye is as impressive as the tones of his voice in securing obedience. Often in command of ships of the first class, and always in actual service and in various seas and seasons of the year, he never lost a spar. As a seaman he has probably no superior of his own years. He is still in his prime.

Friday night the wind abated, coming round, a few points, to the west: and next day at noon we were in latitude $33^{\circ} 40'$, longitude 40° . The wind however increas-

ing—and, in the afternoon, to a gale. Scudding before it, under closely reefed topsails, I enjoyed the deck. The sun poured down his light, at intervals, between showers of rain and hail. The other passengers were now recovered, and coming forth to contemplate the ocean scenery. All on board appeared fearless and cheerful. With every spar and cord firm and strong, the Caledonia, buoyant over the billows, stretched along her course with great celerity. By the diversities of the lights and shadows, occasioned by the agitation of the waters and the swiftness of the passing clouds, the prospect was ever varying and grand. Chased at the stern by waves of twenty feet high, they soon passed us roaring and foaming under our bowsprit, yielding their place behind to a sea rising up with a mightier force and a darker frown. These blue ridges of water might measure from the bottom of the intervening trough 30 feet to the summit. At a distance you might occasionally see an extensive plain of dazzling white, and again resembling hills of alabaster sand scattering their glittering dust before the storm. The eye would soon behold what appeared to be ranges of lofty mountains covered with deep green and capped in every form by the clouds. While the spray, at a distance from the ship toward the left, displayed every color of the rainbow, and at times a fine segment of the bow itself. Admiring the powers of human genius, as displayed in constructing and navigating the floating palace, in which I dwelt upon the waters, let me praise Him who

made man in his own image, and gave him the dominion over the inferior creation !

"They that go down to the sea in ships, that do business in great waters; these see the works of the LORD, and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths."*

The storm continued all night. The rolling of the ship was great: the creaking of doors and spars was incessant. Neither chair nor sofa served for a seat of rest. Reading became fatiguing, and the berth allowed no sleep. So passed Saturday night; sad preparations for the sabbath.

The Lord's day, 21st, was the fifth day at sea. The weather, during the morning, continued as yesterday. At twelve o'clock, when about to begin divine worship in the cabin, the gale increased, accompanied occasionally by hail, rain, thunder, and lightening, and lasted until, notwithstanding fair wind, orders were given to *heave to*. Thus we were compelled to submit to a retrograde motion until the storm abated at noon of Monday, 22d inst. We then commenced on our course, under reefed topsails, scudding at the rate of twelve miles an hour, until five o'clock P. M., when we were again compelled to "lie to" until next morning. Tuesday, Wednesday, and Thursday afforded little variety, and added nothing to the comforts of the crew, except good progress on the voyage, having, on the eighth day at sea,

attained nearly half way to Liverpool from New York.

Thursday, 25th, is the day appointed for humiliation and special prayer in my congregation. I observed it, for that purpose, in my own apartment; and had communion with my people, though removed to the distance of fifteen hundred miles from the place of their assembly, *being taken from them for a short time in presence, not in heart.*† Our holy religion is a comfort—the true and only true comfort of an imperfect man. God appointed it as such. "This is my comfort in my affliction.‡ Comfort ye, comfort ye my people, saith your God."§ It is also a fine feature of the constitution of man, that his spirit may have fellowship with those of others, to whatever distance they may happen to be separated. Devotional exercises strengthen the faculties of the mind instead of impairing them; and the tone of the mind affects the bodily system. They who go to sea in ships are not precluded from this advantage. I found the employments of this day had an effect in elevating the affections and in fortifying the nerves to resist the ENNUI of my present condition. I seldom slept, since I came on board, more than two hours at a time. I was too restless to keep my bed, when awake; and not a night passed without a visit to the deck at the change of the watch. Every occurrence of a noise aloft induced me to mount the stairs. But on this night I could remain in my berth when awake; and I slept soundly for many hours together.

* Ps. cvii. 23. 25.

† 1 Thes. ii. 17.

‡ Ps. cxli. 50.

§ Isa. xl. 1.

I arose early and was refreshed. On Friday the wind was still fair; but so moderate as to permit all sails to be set—a fine cheering sight to all on board. Our ship appeared in her glory; and she coursed over the boundless plain, with all the pride of a racer equipped and let loose.

With such sailing, who would not be a mariner? Like the pleasures of earth, however, those of the sea are evanescent. In the afternoon the wind lulled; and at nine P. M. came round briskly to the south. At twelve, we heard the call of "all hands." It was a sudden squall, with hail of enormous size. The lightening flashed, the thunder roared, and for fifteen minutes a splendid phenomenon occurred. Globes of brilliant light appeared on the tops of the foremast and the mainmast, illuminating the deck and the cordage in midst of the storm. The electric fluid played in its peculiar effulgence, on both those elevated points, after the noise of thunder ceased, and could be seen on the more elevated point, even after the cloud had passed far away to the north. The wind continued favorable and daylight soon restored to their use the studding sails of yesterday.

Saturday, 27th. Fine morning. At noon, latitude 44° , longitude 30° . Afternoon wet; wind light; progress slow. At even, all is dull. The clouds thickened; the wind arose from the southwest; the rains descended; our course was unaltered, and during the night we continued, under reefed topsails, in rapid progress for our destined haven. On sabbath we had social worship in the cabin;

yet I had to conduct it in a sitting posture. I must lean even during prayer: and none of the mariners from the deck could be spared to give attendance. The wind became more moderate at evening; and at nine P. M. we moved at the rate of nine knots an hour. Thus passed my second sabbath from home; but not without many thoughts of those whom I left behind, and were wont in crowds to wait on the ordinances.

Monday, 1st March. With winds fair enough to make good progress and hold on our course, we were glad to have a few hours of clear weather and enjoy the sight of sunshine. Tuesday passed off in the same manner, and Wednesday the 13th day of our voyage, brought us, by reckoning, within one hundred miles of European land; and at eight, P. M., we had soundings in ninety fathoms water. All were delighted with inspecting the glittering particles of Irish sand which adhered to the bottom of the lead. Next morning, *Thursday, 4th March*, we saw land ten miles distant. It was understood to be a part of the rugged coast of the county of *Kerry*, north of *Bantry* bay, far famed on account of the French disastrous invasion of Ireland, 24th December, 1796.

Many times in the course of this day did the passengers strain the eye and apply to the glass, in order to get a sight of the numerous rocks, islets, and headlands of the south of the great county of *Cork*. The *bull*, the *cow*, and the *crow*, loomed in the haze, and diverted all, naturally disposed to be gratified by the sight of *terra firma* under any form. There was, not-

withstanding, during the day, much solicitude for a view of the island of Cape Clear, the southernmost point of Hibernia. It was in vain. The curtain of night dropped around us, and the waters above the firmament poured down in torrents. This kind of weather tried our patience at the mouth of the British channel; and there was no change until forty hours had gone by, in the flight of time.

Saturday, 6th March, brought us, according to the reckoning, as far as between *Cork* on the west and *Milford Haven* on the eastern shore. We were all in suspense, notwithstanding our confidence in the captain's judgment: for no observation was had for two days and two nights. There was not a sight of the sun by day or of the moon by night. The stars did not shine. No lighthouse was discovered—no land to be seen. England and Ireland were all enveloped together with the intervening waters, in one impenetrable sheet of darkness. We could feel the bottom and observe the ship's course, and the mariners could calculate only from the compass and the soundings, together with the rate of sailing by the hour. At four o'clock we spoke a sloop steering directly from *Milford to Cork*, which satisfactorily confirmed the calculation of Captain Rogers.

The 7th March was the third and the last Lord's day at sea. I preached in the cabin after twelve

o'clock, and at four P. M. a fine wind favored our progress in St. George's channel. At seven we were in the narrowest part of that sound. The *Tuskar* lights on the Irish shore, the lights on Bardsley Island; the light-house of Holy Head and those of the *Skilly* rocks, were all left behind before eight o'clock on Monday morning. Opposite to Old Point *Linus*, off the Isle of Anglesea in Wales, we shipped our pilot, who brought us the Liverpool papers of Saturday. Row boats came along side with eggs, and milk, and herring, and other refreshments. The scenery of the Welsh coast is fine. The Snowden hill, Penman Mour, Great and Small, and the points of Orme, with the intervening bays, were distinctly in view. The distant mountains with their mantles of snow, reflected the rays of the western sun, while ships under sail, the steamers, and the pilot-boats, with craft of every name and size, passing to and fro, satisfied us that we were near the mart of commerce, and again in company with the busy world. We came to anchor for the night fifteen miles from the harbor for which we were bound.

Tuesday morning at nine o'clock, the 9th of March, we landed, in health and safety, on the wharf at the entrance of Prince's dock, Liverpool. God's goodness is great: to him be ascribed the glory of our preservation.

DRAFT OF A COVENANT AND
LEAGUE,

To be submitted to the Synods of the Reformed Presbyterian Churches in Scotland, Ireland, and America; and by them recommended to their connections in every land, whether descended from the British Reformers, or by voluntary consent acceding to their principles.

GLASGOW, 21st April, 1830.

The synod, convinced of the duty and propriety of immediately taking measures for uniting the different sections of the church in a common bond, resolved that a draught of a covenant be prepared; and appointed the Rev. Archibald Mason, Dr. McLeod, John Fairly, Professor Symington, and David Armistong, a committee, to prepare said draught, and to report—The committee to meet this evening—the Professor Convener.

A member of synod is called to engage in prayer, for Divine direction in this important matter.

23d April, 1830.

The report of the committee, appointed to prepare a draught of a covenant, is read. A member of synod engages in prayer. The draught is read, paragraph by paragraph, and members make observations, approving of the draught in general; and suggesting alterations, to which the committee are requested to attend.

The synod unanimously agrees to return the draught to the committee, with instructions to attend to the passages referred to; to make such alterations as they may judge to be expedient; and to print a few copies for the use of the ministers, and for transmission to the synods in Ireland and America, from which a report is to be requested.

15th June, 1830.

The committee, having made the amendments recommended by synod, authorize the printing of this draught.

A. SYMINGTON, *Convener.*

D. ARMSTRONG, *Clerk.*

DRAFT.

We, whose names are underwritten, inheriting, in the providence and by the favor of God, the common faith of the ancient confessors, prophets, apostles, and martyrs, and resting our own souls for everlasting salvation on the covenant of grace in Jesus Christ our Lord; have, upon mature deliberation, determined, after the example of the church of God of old, and of several of the best reformed churches, to give ourselves up to God and to one another in a solemn covenant never to be forgotten.

Knowing, that it is becoming both for individuals and communities to vow to the Lord and to pay their vows; persuaded that public covenanting and a mutual league, for support and co-operation among the several parts of the reformed church, may be profitably observed; and believing that the present aspect of the moral world, and the religious prospect before us, invite the people of God to essay this solemn duty, without unnecessary delay.

WE, therefore, each one for himself, with his hand lifted up to the MOST HIGH GOD, do swear.—

1. That we shall really, sincerely, and constantly endeavor, through the grace of God, in our several places, ranks, and callings, to understand, embrace, preserve, and promote *the true religion*, as it is taught in the Holy Scriptures of

the Old and the New Testament ; and that we shall, with the blessing of God, well and truly transmit the same to posterity :

Assured, ourselves, that this religion, is, in agreeableness to the word of God, summarily, set forth in the confessions and catechisms of the churches of the reformation, and more especially and comprehensively, in the standards compiled by the assembly of divines at Westminster, England, with the aid of Commissioners from the church of Scotland, for the furtherance of uniformity in doctrine, worship, church government, and discipline among Christians, in the British empire, and in all the nations : we, accordingly, recognize the faithful contendings of our predecessors for civil and religious freedom, and the binding obligation of their covenants, both the national and the solemn league, as originally framed and sworn, and at several times renewed in their true spirit and designs ; and, abjuring, with all our heart, whatsoever is known to us to be contrary to the sacred scriptures, we shall strive to perpetuate the principles of the covenanted reformation ; as they respect the ecclesiastical and the civil state of our fellowmen, in whatever country under heaven.

2. That we come, with this oath, into the presence of the Lord God, with a deep conviction of his awful greatness and glory, of his omniscience, his purity, his justice, and his grace ; with a sense of our **FALL**, and consequent ruin, in Adam our first natural head and public representative ; of our guilt, and total depravity by nature, and our utter inability to

save ourselves from deserved condemnation to everlasting punishment ; with confession that we are sinners, both by nature and practice, and that we fall short of the perfection which the law requires in every attempt to do good, we renounce all dependence, in whole or in part, on our own righteousness for either pardon or acceptance with God, and, repenting of all our sins, we receive the Lord Jesus Christ as he is offered to us in the gospel, in the entire extent of his mediatorial perfection, to be our Savior ; we take the Holy Ghost as our all sufficient Guide, and God the Father to be our Portion forever and ever ; solemnly, and sincerely, approving and choosing the covenant of grace as all our salvation and all our desire.

3. That, as the servants of the Lord, devoted to his fear, and bewailing the low state of religion in our hearts, and lives, and among our connections, we shall yield ourselves, soul and body and property, to be the Lord's, and his only, now and for ever ; and we shall endeavor to obey the moral law in all its precepts and prohibitions ; we shall strive through the Spirit to mortify sin, resist all temptations, submit to the allotments of Divine Providence, and cultivate brotherly love and universal benevolence.

Living to the glory of God, as our chief end, we will diligently attend to searching the scriptures, religious conversation, and to the devotions of the closet, the family, and the church ; especially the public ordinances of the Lord's day dispensed according to the good order of the church of God, earnestly striving, by all means

competent to us, for the restoration of the Hebrews to the city of the Lord, and for the conversion of the heathen over all the earth: Yet diligently persisting in abstaining from all manner of inconsistency with the designs of this covenant.

4. That, persuaded of the sovereignty of the Lord our God over all the earth, and believing that the Father has appointed the Messiah to be King of kings and Lord of lords, and assured that all nations shall serve the Redeemer, we shall endeavor, with faith and with hope, to maintain the doctrine of Christ's headship over the civil commonwealth, whatever the form of its polity and government; we shall strive, by our doctrines and example, to make every tongue confess that Jesus is the Lord; we shall, with our prayers and our lives, endeavor the extension and the maintenance of all political institutions, favorable to knowledge, liberty, and righteousness, and consistent with the rights of God and man, thus promoting the very end of civil government, as the ordinance of God, and using means for its complete reformation, by rendering its constitution, its administration, and its laws correspondent with the laws of the Lord: in whatever land we live as visitants, as native or naturalized subjects or citizens; and in whatever rank or capacity, our allegiance to Christ, the Lord, shall regulate all our civil relations, our attachments, professions, and deportment; and by this our oath, before God, we are pledged to support whatsoever is for the good of the commonwealth in which we dwell, and which gives us protection, and pursue this object in all things, not forbidden by the law of

God, nor implying a confederacy with any immorality of the constitution or the existing power. We shall truly defend in every lawful form, according to our station and ability, the rights of our country against all disorder, usurpation, and foreign hostility or aggression; and we shall continue in prayer to God for the coming of his kingdom, in the overthrow of all systems of iniquity, and, in turning wars into peace, by the universal pacification of all the nations of the world.

5. Seeing that the church, purchased by the blood of the Son of God, sanctified by the Spirit, and elected of God the Father, is **ONE**, and that all the saints have communion with God and with one another in one and the same covenant; believing, moreover, that the churches of God in every land should be **ONE** in doctrine and order, that all schism is sin, and all sectarian practice is scandal, and firmly trusting that divisions shall cease, and the people of God become, according to the promise, one catholic church over all the earth, we shall not guaranty the continuance of ecclesiastical distinctions, but shall sincerely and constantly employ our best exertions to prevent additional schisms, to heal existing divisions and wounds, and to promote the peace and prosperity of Jerusalem; we shall endeavor to maintain Christian friendship with pious men of every name, co-operate with them consistently with God's law, in the extension of religious knowledge, pray for every part of the household of faith, inquire diligently what part conforms most to the Holy Scriptures, take our own stand in that communion

which is found most pure, and strive with patience and with perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ; and we shall accordingly in our several places and stations, encourage all such consistent correspondence, with the several ecclesiastical denominations around us, as may seem calculated to bring up the several churches together into **ONE** holy and faithful fellowship, maintaining the unity of the Spirit in the bond of peace.

6. Persuaded, by the word of God, the everlasting rule of righteousness to man, that we are all accountable for the improvement we make of our light, and opportunities; and that it is sinful to recede from a more definite system of religious truth and ecclesiastical order for a system more evasive and indistinct, while in true faith and sincere affection we extend to all the hand of union and of cordial friendship, who are striving to advance in the path of truth and order, we shall ourselves "whereunto we have already attained walk by the same rule and mind the same thing," without sectarian prejudice, partiality, or hypocrisy.

Trusting our strength and life, our worldly substance, and personal safety, and influence, and honor, to Him whom we have believed, we shall, in faithfulness to our fathers and our children, in love to all mankind, especially to them who are of the household of faith, and in obedience to the **GREAT GOD** the only Lord of the conscience, bear true testimony to every part of divine truth, and to every moral duty, especially to all

the ordinances of the New Testament; we shall tenderly, charitably, plainly, and decidedly oppose all and every heresy, vice, and neglect or perversion of divine institutions, as witnesses for God, and in maintaining the faith once delivered to the saints; following the cloud of glory which advances to the land beyond the Jordan, and compassed by so great a cloud of witnesses, who sealed, with their blood, the testimony which they held.

Finally, we take this our oath *before* the Omniscient God, and *unto* him as our own God in covenant, commending our cause to the Christian consideration of the intelligent, the candid, and the good of whatever rank or name; confiding in our God, and in one another by the will of God, on the true and sure basis of the common Christianity, and uninfluenced by considerations of any private worldly interest whatsoever, we make these declarations, and this league and covenant between dear brethren situated in different states and kingdoms, with a view to preserve love and union among ourselves, and to promote the glory of the Godhead in the creation and sustentation of this world, and in the redemption and eternal salvation of men, as the chief end of our being and our life.*

* This bond is designed to show more explicitly the union which has always been confessedly existing between the several churches of Europe and America, in the maintenance of the whole system of the covenanted reformation. It is not intended, either as an additional term of Christian and ministerial fellowship, or as a substitute for those already existing. No pain or censure should be inflicted for withholding assent from it: but recommended by the several judicatories, it may certainly and safely exemplify the *duty of covenanting*, by all who voluntarily observe this once honored, but long neglected ordinance of God.—*Ed. Am. Chr. Fr.*

RELIGIOUS INTELLIGENCE.

SCOTTISH ECCLESIASTICAL
PROCEEDINGS.

Extracts from Minutes of the Synod of the Reformed Presbyterian Church.

Glasgow, 19th April, 1830.
6 o'clock, p. m.

MET the synod of the **REFORMED PRESBYTERIAN CHURCH** in Scotland; and, after a sermon from Psalm xlviii. 12, 13, ("Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following,") by the Rev. Dr. Alexander McLeod, from New York, was constituted by the Moderator.

SEDERUNT,

The Rev. Andrew Symington, *moderator*;

Of the *Northeastern* Presbytery—The Rev. Archibald Mason, William Goold, Peter Macindoe, Wm. Anderson, John Milwain, Hugh Young, and William Stevenson; commissions are produced by Messrs. Matthew Easton, Walter Laidlaw, Archibald Ramage, John Bowie, Thomas McFarlane, Andrew Archibald, and Joseph Landlass, ruling elders:

Of the *Southern* Presbytery—The Rev. Thomas Rowatt, John West, William Symington, and Gavin Rowatt; commissions are produced by Messrs. Andrew Lusk and John Wither, ruling elders:

Of the *Western* Presbytery—The Rev. John Fairley, Adam Brown, Archibald M. Rogerson, David Armstrong, William Mc-

Lachlan, Robert Winning, and Jas. Ferguson; commissions are, produced by Messrs. James Brown, Daniel McLean, Thomas Smith, Andrew Carnduff, Thomas Watt, and John Shedden, ruling elders.

The Rev. Dr. Alexander McLeod, from New York, being present, is respectfully requested to take a seat in synod; which he does accordingly.

Reported by their clerk, that on the 21st day of July, 1829, the *Southern* Presbytery ordained Mr. James McGill at Hightae—that he took a seat in said court, and that he is now present. The moderator invites him to take a seat in synod; which he does accordingly.

Reported by their clerk, that the *Northeastern* Presbytery ordained Mr. Thomas Martin at Strathmiglo on the 28th day of July, and Mr. John Carslaw at Airdrie on the 18th day of August, 1829: that they have taken their seat in presbytery, and that both of them are present. The moderator invites them to take a seat in court; which they do accordingly.

The Rev. John Osborne absent.

The Rev. Stewart Bates is unanimously chosen moderator.

The minutes of last meeting are read and approved.

The clerk reports that, according to appointment, he gave an extract of his license to Mr. David Scott, preacher, prior to his emigrating to America in Junelast.

Adjourned till to-morrow, 10 o'clock, A. M.

The moderator concludes with prayer.

20th April.

A letter from the synod of the Reformed Presbyterian Church in Ireland, giving an interesting and encouraging account of the present state and prospects of our church in that country, is received and read. The synod is much gratified with the friendly and Christian spirit which it breathes; and appoints the commissioner to the synod in Ireland, to acknowledge the reception of the letter, and the satisfaction experienced in court when it was read.

22d April.

The Rev. John Alexander, from Belfast, is present, and is respectfully requested by the moderator to take his seat in court; which he does accordingly.

Reported that a copy of the plan of study for young men designing the holy ministry has been transmitted to the synod in Ireland for perusal; and the Rev. John Alexander states that it had been received and submitted to presbyteries for consideration.

A letter from the associate synod of original seceders, in answer to a letter transmitted by this court, of date 29th April, 1829, to that body, is received and read. The court feels much gratified by the reading of the letter, which expresses a "persuasion, that a friendly interchange of sentiments between the two synods may produce many good effects;" and the court appoints a committee to prepare a reply, to be submitted to a review of synod at next meeting. It is also agreed to, that, in the mean time, the committee transmit a letter of acknowledgment to said synod.

Reported that due attention has been paid to the observation of a day of fasting by the congregations under the inspection of this court, according to appointment.

Adjourned till to-morrow morning, 6 o'clock, A. M.

The moderator concludes with prayer.

23d April.

An *overture*, unanimously transmitted by the Northeastern presbytery, recommending to synod the formation of a missionary society, in connection with the Reformed presbyterian Church in Scotland, is received and read. The overture consists of the following resolutions:

1. That as it is the first duty of a Christian church to promote the glory of God, by an efficient administration of word and ordinances among her own members, so, next to this, and like to it in importance, is the duty of diffusing the blessings of religion among all nations.

2. That no church can be indifferent or inactive in this matter, without disregarding the most explicit commands of the Redeemer, and the whole spirit and scope of the gospel.

3. That this synod contemplates with the deepest interest the exertions that are now making, by various churches and voluntary associations, to send the gospel to the people who sit in darkness; not only by furnishing them with the scriptures of truth in their own language, but by sending out preachers to declare unto them, with the living voice, their guilt and danger, and direct them to the Lamb of God, who taketh away the sin of the world.

4. That it is matter of regret and humiliation to this court, that the Reformed Presbyterian Church in Scotland, as a body, has not, hitherto, taken any decided part in helping forward the mighty work to which the Redeemer is summoning the churches, and that they feel constrained, by an urgent sense of duty, no longer to forbear from making trial what it may be in their power to do for promoting it.

5. That although the resources of this church are limited, and the present is a season of difficulty, yet there is reason to believe, that if the members of the church shall enter into this measure, in a dutiful and cordial manner, sufficient means may be obtained for supporting at least one missionary, sent out by this synod to proclaim the glad tidings of salvation in some destitute region where the gospel is not at present published.

6. That this synod affectionately and earnestly recommends to all the ministers under its inspection, to embrace an early opportunity for bringing this subject before their respective congregations, to show them from the scriptures, and from the testimony of eye-witnesses, the deplorable condition of those who are destitute of the gospel; to display the promises of God, which afford an undoubted certainty that the nations shall be converted to Christ; to mark out the place assigned to human agency, and declare what Christ expects of his followers in accomplishing this work; and to press upon them the pre-eminent obligations arising out of their own manifold privileges, and their profession of peculiar attachment to

the cause and kingdom of the Lord Jesus.

7. That this synod farther exhorts and intreats the ministers, by the mercies of the Lord, to institute among their people stated meetings for prayer for the spread of the gospel, as well as for the revival of religion at home; and to preside in these meetings as often as it may be in their power; and to induce those fellowship societies that cannot so conveniently come together to one place to devote a part of their time to those exercises that more properly belong to a missionary prayer meeting.

8. That it is recommended to form a missionary association in every congregation, having the usual office-bearers to gather up weekly and monthly subscriptions and occasional donations from the members of the church, and from all who may be disposed to lend their aid in this enterprise; that separate collections be made expressly in aid of the mission fund in all the congregations whose circumstances will admit of it; and that the free-will offerings of the people may be brought forward at the next meeting of this court, that it may appear whether the church will support the synod in a humble attempt to cultivate the barren waste in some destitute corner of the earth.

9. That as this synod believes it to be more agreeable to the scriptures, and the acknowledged laws of the house of Christ, that preachers should be sent out *by churches*, rather than by mixed and promiscuous assemblies; the supreme control and direction of the undertaking shall be permanently in this synod, to which ex-

clusively belongs, under Christ the Head, the legitimate government of the church.

10. That the following ministers be appointed a committee of inquiry and correspondence, to act conjointly or separately as they may have opportunity, and to report to the next meeting or synod concerning the most eligible place for attempting, under the favor of Divine Providence, to establish a mission, and to ascertain whether there be any among the preachers or ministers of the church willing to consecrate himself to the Lord, in such an enterprise, should the means of affording him competent support be realized, and an inviting field of labor be opened up:—

For the Northeastern presbytery—Rev. Archd. Mason, Stewart Bates, and J. Carslaw: For the Western presbytery—Rev. D. Armstong, and W. McLachlan: For the Southern presbytery—Rev. W. Symington and G. Rowatt: Rev. D. Armstrong, Convener—three to be a quorum.

The moderator concludes with prayer.

Synod appoint its next meeting to be held in Edinburgh, on Monday, 25th April, 1831, at 6 P. M., to be opened with a sermon by the moderator; subject, the church's obligations and encouragements to missionary enterprise. Closed by prayer and singing.

IRISH ECCLESIASTICAL PROCEEDINGS.

Extracts from Minutes of the Synod of the Reformed Presbyterian Church.

Coleraine, Tuesday, July 13, 1830,
5 o'clock, p. m.

THE synod of the Reformed

Presbyterian Church met; and after a discourse from Jeremiah l. 5—"Come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten," by the Rev. Dr. McLeod, of New York, the synod was constituted with prayer by the Rev. James Dick, the moderator.

The meeting was attended by the following members:

WESTERN PRESBYTERY.

Ramellon, Gortlee.—William King, elder.

Bready.—Alexander Brittin, minister; William Cooke, elder.

Faughan.—James P. Sweeney, minister; S. Alexander, elder.

N. Linnavady.—Arthur Fullerton, minister; Joseph Kennedy, elder.

EASTERN PRESBYTERY.

Loughmourne.—John Paul, minister; Charles Conolly, elder.

Newtonards.—William Henry, minister; Michael Rankin, elder.

Cullybackey.—Clarke Houston, minister; James Maun, elder.

Belfast.—John Alexander, minister; James Morton, elder.

Baliesmill.—John W. Graham, minister; J. Hawthorne, elder.

NORTHERN PRESBYTERY.

Kilraughts.—William J. Stavelly, minister; Thomas Mitchell, elder.

Ballylaggin.—Simon Cameron, minister; James Ross, elder.

Kellswater.—James Dick, minister; And. Stevenson, elder.

Drumbolg.—James Smyth, minister; Alexander Adams, elder.

Ballyrashane.—Samuel Carlile, minister; Andrew Auld, elder.

Knockbracken.—Thomas Houston, minister; Hugh Small, elder.

SOUTHERN PRESBYTERY.

Ballylane.—Hans Boggs, minister; Hugh Stewart, elder.

Rathfriland.—John Stuart, minister.

Ballenon.—John Hawthorne, minister.

Rev. Alexander McLeod, D.D., New York.

Rev. Wm. Symington, Stranrear.

Rev. Gordon T. Ewing, Canonsburgh.

1. The Rev. Clarke Houston was chosen moderator, and the Rev. Thomas Houston was appointed clerk, *pro tempore*.

2. Moved and resolved unanimously, that the Rev. Dr. McLeod, and the Rev. William Symington, a delegate from the Reformed Presbyterian Synod in Scotland, be invited to a seat in the court. Mr. Symington produced his commission, and was received accordingly.

The synod then adjourned till tomorrow forenoon at 10 o'clock; to meet as a committee of bills at 7 o'clock, A. M.

—
SECOND SESSION.

Wednesday, July 14th, 10 o'clock, a. m.

The synod met, and was constituted with prayer by the moderator.—The roll being called, the same members were present as in the last session.

3. The Rev. Dr. McLeod, being present, was invited by the moderator, in the name of the synod, to a seat in the court, which he accepted, and his name was added to the roll.

4. The reports of the several presbyteries were read; they were as follows:

The WESTERN PRESBYTERY

report that the Rev. A. Fullerton is moderator, and the Rev. A. Brittin their clerk, for this year; that, since the last meeting of synod, they have held three stated meetings and one occasional; that the public ordinances of religion continue to be regularly dispensed in all the congregations having stated pastors, and the vacancies of Convoy and Derry occasionally enjoy the dispensation of gospel ordinances; that the days of thanksgiving and humiliation appointed by synod were observed by all the congregations under their inspection; that they have under care as candidates for the office of the ministry, Armour McFarland and Jas. Reid, the former of whom has delivered a few satisfactory specimens as judicial trials for license, and the latter is advancing through the regular philosophical course, and has also given satisfactory specimens of his attention and progress. They have only, in conclusion, to state that they have some matters respecting which they would wish the advice of synod, and that, generally considered, their ecclesiastical concerns have a promising aspect.

The NORTHERN PRESBYTERY report that, in reviewing their transactions since July 14th, 1829, they find nothing of an unpleasant nature to lay before synod. By the goodness of their God, the several congregations under their pastoral care, continue to prosper. The presbytery, judging it proper to visit the congregation of Knockbracken, which the synod had recently placed under its superintendence, did so, and found the minister, the elders, and the people, conscientiously employed

in performing their several duties. The ordinances of religion continue to be regularly administered in all the congregations; appointments of synod to be observed; and attention given to the claims of our missionary society.

The students under the care of presbytery are Elijah Aickin and John Nevin. Elijah Aickin might have studied moral philosophy, during the last session of the Belfast institution, of which he is a scholar; but, in agreeableness to a recommendation by the committee of education, he directed a portion of his time to the study of mathematics, in which he appears to excel, while a portion of the remainder was occupied in teaching. It was likewise thought conducive to a regular plan of study, that he commence an examination of the sacred writings, and that he continue it contemporaneously with his other studies. He was accordingly required to furnish an epitome of bible history, which he did: his exercise obtained the approbation of presbytery. The other student, John Nevin, has completed the prescribed course of study prior to synodical examination. During the recess, since the termination of the last session of the theological school, under the care of Professor Symington, he has been employed as an agent of the Dublin city mission, and, in this situation, he has acquitted himself to the satisfaction of his superintendents.—It is hoped that while he has been instrumental in doing good to others, the employment has been useful to himself, in familiarizing to him the scriptures, in enlarging his knowledge of mankind, and in furnishing specimens

of that opposition to the gospel on which he may calculate, in a more extensive field of exertion. Presbytery report that they gave not their consent to his being thus employed, until they had ascertained the nature of the work he had to perform, and were satisfied that nothing was required of him trenching on the doctrine, worship, discipline, and government of this church.—The presbytery, with cordiality, recommend him to synod for examination. Their moderator for the present year is the Rev. Thomas Houston, and their clerk the Rev. W. J. Stavely.

THE EASTERN PRESBYTERY have to report that the Rev. William Henry is their moderator, and the Rev. John W. Graham their clerk. Since last synod, they have held four meetings. Having no vacancies under their inspection, all their congregations continue to enjoy the regular administration of gospel ordinances. The days of thanksgiving and humiliation appointed by synod have been observed among them, and the sacrament of the Lord's supper has been dispensed in all their congregations. They have under their care as students of theology, Hugh Hawthorne and William Toland, the latter of whom is recommended to synod for examination.

THE SOUTHERN PRESBYTERY report that it has held three meetings since the synod of 1829. Rev. Thomas Cathcart is moderator, and Rev. John Hawthorne, clerk. The days of public thanksgiving and humiliation appointed by synod, have been observed by the congregations under the care of presbytery; gospel ordinances

continue to be regularly administered in each of the congregations having stated pastors; the Lord's supper has been dispensed in three of them this summer, and arrangements are made for celebrating it in the fourth. The vacancies of Shercock, (now called Corenery,) and Grange, enjoy the preaching of the word occasionally—the latter has had the Lord's supper dispensed annually for a few years past. Presbytery report farther, that, having been called upon by petition from one of the congregations, to express their mind judicially concerning the propriety or impropriety of a member of the church qualifying for, by registering his lease, and exercising the elective franchise at elections,—they declared that the practice in question *is utterly incongruous with reformation principles, and inconsistent with the testimony held by the Reformed Presbyterian Church.* Presbytery has, under its care John Stott, student of moral philosophy, and Thomas Boyd and William Gibson, students of theology, who are recommended to synod for general examination.

5. Messrs. Hawthorne, Smyth, Sweeney and Graham, were appointed a committee to make inquiry after the payments to the clerk of synod. This committee to meet and attend to the business after the recess of synod in the afternoon.

6. The committee of education, formerly appointed, being called upon to report proceedings relative to a plan for the education of candidates for the ministry, requested to be allowed to hold a meeting before they submit their report, which they engaged

to bring forward at a future stage of the synod's proceedings. This request was granted. The reply to the letter from the faculty of the Belfast Academical Institution, which had been referred to the committee on education, was reserved till the report of the committee should be brought forward.

7. The committee of conference appointed at last synod to meet with a committee of the synod of Ulster, reported that they had held six meetings in the case of the professor of moral philosophy, and three meetings in reference to other matters intrusted to their management. Mr. T. Houston, the clerk of the committee, further reported, that the committee of the synod of Ulster had received them in the most friendly manner; read the minutes of the correspondence that had passed in the case of the professor of moral philosophy in the Belfast institution; and stated that the following resolutions had been adopted by the committee, after much deliberation in this case:

I. That we do not, in present circumstances, recommend to our synod, to send their students to be taught moral philosophy, for the ensuing session at least, in the Belfast Academical Institution.

II. That we feel pleasure in our conference with the committee of the general synod of Ulster, and that we will be ready at all times, to co-operate with them in measures for improving the system of education generally, and obtaining and exercising a salutary control over the teachers of the candidates for the holy ministry, and particularly effecting a benefi-

cial change in the manner of teaching moral philosophy.

III. That our committee shall at the end of the ensuing collegiate session, attend the examination of the moral philosophy class, and report to synod.

After receiving the report, it was resolved—That this synod approved of the conduct of the committee, because of their diligence and fidelity in the service to which their attention had been directed. In reference to the same matter, the thanks of the synod were unanimously given to the committee for their attention to the interests of the church in this case.

8. Mr. Stavely intimated that he was willing to assign reasons for not forwarding to the presbyteries copies of his dissertation on license and ordination, in the committee of bills, and that he would there also report the progress that he has made in preparing the sketch of the history of our church.

9. Mr. Paul had not yet prepared his *synopsis*, and was unable to declare explicitly when it might be convenient for him to have such a document in readiness—his appointment was continued.

10. Moved—That the synod, considering the present necessities of the members of the church, now appoint a committee to prepare a new act and testimony, suited to the present time, to the interests of the church generally, and to the state of the reformed church in this island—the committee to report progress from time to time till the work be finished.

Dr. McLeod having intimated his intention of bringing forward, at a future stage of the proceed-

ings of synod, some propositions that concern the testimony of the church, it was agreed to defer the consideration of the motion till after the statements of Dr. McLeod shall have been received by the court. It was then agreed that the synod shall feel pleasure in receiving from Dr. McLeod and Mr. Symington such information as they may be prepared to lay before synod, at the first meeting on to-morrow morning.

11. Resolved—That a committee for the signs of the times, consisting of Messrs. Paul, Hawthorne, Brittin, and Smyth, be now appointed, to deliberate on the propriety of observing days of public thanksgiving and humiliation on the present season, and the expediency of publishing causes of thanksgiving and fasting; and to report the result of their deliberations to synod at a future session.

12. Mr. Dick stated that he had his dissertation on the renovation of the covenants partly prepared, and that he would submit it to synod after it shall have been read in the committee of bills.

13. Copies of the letters to the reformed presbyterian synods of Scotland and America, the preparation of which had been intrusted to the committee of conference, were read and approved of.

14. The directors of the missionary society were required by the court to report their proceedings during the last year, and the present state of the society. Mr. Houston, one of the secretaries, being instructed by the directors, read the report of the society, for the last year, which, after detailing the operations of the society, contained a request on the

part of the board, that they or their successors in office should have deputed to them the powers of a committee of synod—a measure which they considered essential to the effectual advancement of the interests of the society. After considerable discussion on this subject, the synod unanimously concurred in the following resolution:

“That the constitution of the society should, for the present, remain as it had been formerly established; that the thanks of the synod be given to the directors of the missionary society, for the measures which they had devised, and perseveringly and successfully carried into accomplishment, towards the promotion of the cause of missions; and that the present directors be continued in office for another year.”

The synod then adjourned till 10 o'clock to-morrow forenoon. The committee for the signs of the times, and those of education and conference, to meet this evening, at 6 o'clock, and the committee of bills to-morrow morning, at 7 o'clock.

THIRD SESSION.

Thursday, 10 o'clock, a. m.

The synod met, &c. Members present as before.

15. It was reported from the committee of bills that Mr. Stavely had assigned reasons why he had not executed the task devolved on him in relation to the dissertation on license and ordination, and the sketch of the history of the church. The synod expressed their earnest desire that these dissertations should in due time be ready for distribution among the members of the church. The committee far-

ther reported that Mr. Dick's dissertation on the renovation of the covenants, as far as he had carried it, had been read, and had given general satisfaction. The synod enjoined it on Mr. Dick to continue his attention to this work, and when completed to publish it without farther delay.

16. Dr. McLeod, being called upon by the moderator to bring forward the statements which he had intimated his intention of laying before synod, furnished interesting accounts of the state of religion in America, and of the circumstances of the reformed church there, and made to the synod the three following propositions, viz.

“I. That the synods in Scotland, Ireland, and America, should in future correspond by delegation.

“II. That a mutual bond and covenant, divested of local peculiarities, and adapted to the state of the reformed churches in Britain and America, and to the condition of the church of Christ throughout the world, be agreed upon.

“III. That arrangements be entered into for having one testimony, embracing one system of doctrine, government, worship, and discipline, and for bringing about uniformity in all things among the churches of God throughout the nations of the earth.”

The Rev. William Symington, the delegate appointed by the synod in Scotland, being requested by the court, stated, in accordance with his commission, that the synod by which he was deputed had agreed to adopt the above suggestions, had in consequence proposed the draft of a bond, and had appointed a delegate to attend

the next meeting of the synod in America. Mr. S. stated likewise that the letter from this synod last year had been received—that a plan of education for candidates for the ministry was under consideration—that a correspondence with the associate synod of original seceders, with a view to ascertain more fully the grounds of difference between the two bodies, was at present carrying on—that a missionary society under the direction of the synod had been recently established—and that there are now in connection with the synod twenty-five ordained ministers, one shortly to be ordained, six licentiates, and six vacancies. After receiving these statements, it was

17. Agreed, that the court has the greatest satisfaction in the visit of the Rev. Dr. McLeod, from America, and in that of the Rev. William Symington, as a commissioner from the synod in Scotland—and that we hereby express our gratitude to both for the very efficient manner in which they have made several communications—and that we shall, during these sessions of synod, make arrangements that they command our serious consideration.

18. The Rev. Gordon T. Ewing, a member of the reformed Presbyterian synod of America, being present, was invited by the moderator to a seat in court, which he accepted, and his name was added to the roll.

19. Moved and agreed, that the thanks of this court be given to the Rev. Dr. McLeod for his very excellent sermon preached at the opening of the synod—and that he be requested to furnish, as soon

as he may find it convenient, a complete manuscript copy, for the purpose of having the discourse published for circulation among the members of the church. The moderator accordingly expressed thanks to Dr. McLeod, who made a suitable acknowledgment, and intimated his design, if he found it practicable, to comply with the request of the synod in regard to the publication of his discourse.

20. The committees of education and conference, that had been directed to meet and consider the plan of education for candidates for the ministry, forwarded to this court from the synod in Scotland, and that formerly adopted by the synod, report that they had met, and had jointly and unanimously agreed to lay before synod the following resolutions, viz.

“I. The committees express their sincere gratification in finding that our brethren of the synod in Scotland have been so attentive to the education of candidates for the ministry, in devising a plan of education, which we have no doubt is well adapted to the circumstances of their students, in reference to the seminaries of learning to which they resort, while, from the course of study followed in approved seminaries in this country, the committees express their conviction that a plan in some respects different ought to be adopted for the students under the care of our synod.

“II. Under this conviction, the committees, after mature deliberation, agreed to adhere strictly to the printed regulations of our synod, subjected to the following alterations: That particular attention be paid to the knowledge of

the scriptures and our subordinate standards, at the entrance and during the whole course of study—that on the second session at college, students be required to attend to junior mathematics and moral philosophy; third session, senior mathematics, natural philosophy, with the other subjects prescribed in our published plan—that the students attend to the study of theology for three sessions at the Hall at Paisley, commencing after the second session at college—and that at each examination of presbytery, after entering college, the students shall be examined in portions of the Greek Testament; these examinations to be so managed that they shall include the whole Testament before the close of the curriculum of study:

“III. That the committees deem it desirable, at as early a period as the synod may see fit, to provide a professor of divinity in this country, to superintend the theological studies of students under the care of this synod; and meanwhile, the committees would reckon it highly desirable to commit the students, during their stay at college, to the care of some minister of the church, who may meet with them regularly at least once or twice a week, to read with them the scriptures, prescribe to them exercises, and otherwise direct the entire course of their studies.

“IV. That the synod express themselves under deep and lasting obligations to Professor Symington, for the excellent instructions in divinity which he has communicated to our students, and for the kindness and fatherly attention

which he has uniformly manifested towards them.

“V. The committee recommend to synod that—as the copies of the plan of education formerly published are scarce, and it might be desirable to have our plan more generally known, and for this purpose some revision is evidently necessary—a person be appointed, who shall bear the responsibility, and be assisted by another, and who shall thoroughly revise our published plan—collect whatever information he may have access to, in order to digest a system of education for our students more in accordance with scriptural principles than those formerly followed—and have a pamphlet embodying such a system in readiness against the next meeting of synod. The person thus nominated, to submit his pamphlet to the committee of education, to be by them laid before synod.”

The synod approved of these resolutions; and it was moved and agreed, that the committee of education formerly appointed be continued in office, and that Mr. T. Houston be appointed to prepare a revised plan of education, in accordance with the 5th resolution; Mr. Houston to be assisted in this service by Messrs. Alexander and Stavelly.

21. The duplicate of a letter to the faculty of the Belfast Academical Institution was laid before the court by the committee of education. Of this letter the court approved.

22. Mr. Dick brought forward the motion to which he had formerly pledged himself, on the “adoption of means to enable ministers in our church to devote

their whole time to the duties of their office, without being under the necessity of engaging in secular avocations." The following resolutions relative to this subject were then proposed, and after mature deliberation adopted, viz.

"I. As the faithful discharge of ministerial duties leaves no time for a daily secular avocation, it is only in a case of absolute necessity, that is, a real want of a competent support, that a pastor is justifiable in engaging in such an employment.

"II. That it is the duty of church judicatories to ascertain whether or not this deplorable necessity arises from real poverty on the part of the congregations, and if not, to take such measures as may tend to lead them to a sense of their duty, as enjoined in the word of God, and contained in their own engagements as church members, to make suitable provision for their pastors.

"III. That a synodical pastoral address be drawn up, and circulated amongst our people, bearing on this topic.

"IV. That the state of weak congregations who have pastors, as well as those who have *not*, be recommended to the missionary society.

"V. That no pastor shall be at liberty to enter into a secular employment without leave of his presbytery."

In accordance with the 2d of the above resolutions, Mr. Dick was appointed to prepare the pastoral address to be submitted to the synod at this meeting.

23. The committee for the "signs of the times" reported that they had judged it advisable to

observe days of fasting and thanksgiving as formerly, and that causes of thanksgiving should be published. The synod approved of the report of the committee, and appointed the last Wednesday of November to be observed as a day of thanksgiving, and the last Thursday of January 1831, as a day of fasting. Mr. Paul was appointed to prepare a summary of causes of thanksgiving, to be submitted before publication to a committee consisting of Messrs. Alexander, J. Smith, and T. Houston.

24. Resolved, that the next meeting of synod be held in Monroeville, on the second Tuesday of July, 1831, at 12 o'clock, noon.

25. Mr. T. Houston's motion on "*the nature and powers of interlocutor*," which had been held *in retentis*, was brought forward. It was agreed to defer the consideration of this case till a future part of the proceedings of synod.

The synod was then adjourned till 7 o'clock to-morrow morning, to meet as a committee of bills this evening at 6 o'clock.

FOURTH SESSION.

Friday, 7 o'clock, a.m.

The synod met, &c.

26. The following young men, who had been recommended by their respective presbyteries for examination, as having completed the course of study prescribed by synod, viz.

John Nevin, from the northern presbytery.

William Toland, from the eastern presbytery.

Thomas Boyd, from the southern, and

William Gibson, who had ac-

ceded to the church from the secession, and was recommended by the southern presbytery, were examined. The court proceeded with this examination according to the usual order.

The court then adjourned till 10 o'clock, a. m.

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FIFTH SESSION.

Ten o'clock, a. m.

The synod met, &c.

27. The examination of the students of theology was finished. The synod having expressed their satisfaction with their diligence and abilities, the different presbyteries to which they respectively belong were enjoined to take them under judicial trials for license.

28. Notice was given by memorial from J. McKewon, ruling elder, Baliesmill, of his intention of bringing forward at next meeting of synod, the following motion:—That that part of the direction of the Westminster Confession of Faith respecting marriage, which says that "the minister is publicly to solemnize it in the place appointed by authority for public worship," be strictly adhered to.

29. The synod appointed Mr. Somerville, licentiate, to preach under the direction of presbyteries in the following order:

Western.—August, September, October, November, May, June, July—till the meeting of synod.

Southern.—December, January, February.

Northern.—March, April.

It was further agreed that Mr. White should itinerate as may suit his own convenience and the wishes of the church.

The propositions made to synod

by Dr. McLeod were discussed at considerable length.

In relation to the first proposal, the court were unanimous in the opinion that it is highly desirable that the various sections of the reformed church should correspond by delegation—and considering it the present duty of this synod to carry into effect this design, the court appoint Mr. Henry as their commissioner to attend the next meeting of the American synod; and Mr. Thomas Houston, as their delegate to the meeting of the synod of Scotland next year. The clerk was directed to furnish them with commissions in due time.

30. In reference to the second proposition, it was resolved that the synod regard attention to this object as dutiful, and its accomplishment highly desirable, and for the furtherance of it, that a committee be appointed to consider the draft of a bond laid before court by the delegate from the Scotch synod—to receive remarks from the sessions and presbyteries—to correspond with the committee appointed by the synod in Scotland, and if practicable, to have a draft agreed upon, to forward by the return of Dr. McLeod to America. The following members were then chosen a committee for this purpose:

Rev. J. Stewart; Rev. J. Alexander; Rev. A. Fullerton; Rev. T. Houston.

The presbyteries were enjoined to use dispatch in forwarding their remarks that the work of the committee might not be delayed, and the committee were directed to confer with Dr. McLeod and Mr. Symington on this subject, before their departure from this place.

The following lines are from the pen of a young man of high promise who has been called away to an early grave. The scene is a moor in Ayrshire, Scotland, about half a mile south of the river which gives name to the county, to the moss, and to the town situated on its banks near its junction with the Atlantic Ocean.

Ayrshire, even now, abounds with godly people and able evangelical pastors; and has had a succession of faithful witnesses in past ages. "*The Lollards of Kyle*," before the dawn of the protestant reformation, resided in its middle district through which this fine stream flows. During the tyranny and persecutions of CHARLES II., there dwelt in this shire many pious patriots, who were, of course, obnoxious to the government: and they were charged with undue partiality for their Presbyterian brethren of the Netherlands, whom Charles was anxious to put down. In Holland, persecuted Scottish men found a refuge; and from its seminaries, the Covenanters obtained a supply of ministers for their comfort and edification. On the 22d June, 1680, the Rev. Donald Cargill paid a visit to Mr. Richard Cameron, an eminently pious man, educated and ordained in Holland for the ministry of the oppressed Church of Scotland. These champions of religious liberty drew up a declaration of their principles, and the object for which they contended, against the arbitrary misrule under which the patriot groaned. It was a masterly production, and they affixed it to the cross of Sanquhar. Hence, it is known as a public document, under the name of "*THE SANQUHAR DECLARATION*." The council took the alarm; and General Dalziel was ordered to scour the country, and inflict vengeance. He was fitted for deeds of blood. A demi-savage himself, brought up in the barbarous Muscovite service, he did not shrink from the task. A body of one hundred and twenty dragoons, under *Earsdal*, discovered the wild glen in which the houseless exiles waited on the ministry of Mr. Cameron. A party of Covenanters, consisting of forty foot, and twenty-six horsemen, were surprised while singing the psalm. After a brave resistance they were all either killed on the spot or wounded and made prisoners. Richard Cameron was among the slain.

THE VISION OF AYR'S MOSS.

In a dream of the night, I was wafted away
To the moorlands of mist, where the brave martyrs lay;
Where Cameron's sword and his Bible are seen
Engrav'd on the stone, where the heather grows green.

'Twas a dream of those ages of darkness and blood,
When the minister's home was the mountain and wood;
When in Well-wood's dark moorlands, the standard of Zion,
All bloody and torn, 'mong the heather was lying!

'Twas morning: and summer's young sun from the east,
Lay in loving repose on the green mountain breast.
On Wardlaw and Carntable, the clear shining dew
Glisten'd sheen 'mong the heath-bells, and mountain flowers blue.

And far up in heav'n, near the white sunny cloud,
The song of the lark was melodious and loud:
In Glenmew's wild solitudes, lengthen'd and deep,
Were the whistling of plovers, the bleating of sheep.

And Well-wood's sweet valley breathed music and gladness;
The fresh meadow blooms hung in beauty and redness;
Its daughters were happy to hail the returning,
And enjoy the delights of July's sweet morning.

But, ah! there were hearts cherish'd far other feelings;
Illum'd by the light of prophetic revealings;
Who saw in the beauty of nature but sorrow,
For they knew that their blood would bedew it to-morrow!

'Twas the few faithful ones, who, with Cameron were lying,
Conceal'd 'mong the mist, where the heath-fowl was crying:
For the horsemen of Earlshall around them were hovering,
Whose armor gleam'd bright, through the thin misty covering.

Their faces grew pale, and their swords were unsheathed,
But the vengeance which darken'd their brow was unbreathed!
With eyes rais'd to heaven, in calm resignation,
They sung their last song to the God of salvation!

The hills with their loud hallelujahs were ringing;
'The curlew and plover in concert were singing;
But the melody died midst derision and laughter,
As the host of ungodly rush'd on to the slaughter!

Though in mist, in darkness, and fire they were shrouded,
Yet the souls of the righteous were calm and unclouded!
Their dark eyes flash'd lightning, as, proud and unbending,
They stood like the rock, which the thunder is rending!

The muskets were flashing—the blue swords were gleaming—
The helmets were cleft—and the red blood was streaming—
The heavens grew dark—and the thunder was rolling—
When in Well-wood's dark moorlands the mighty were falling!

When the righteous had fallen, and the combat was ended,
A chariot of fire through the dark cloud descended!
Its drivers were angels, on horses of whiteness!
Its burning wheels turned upon axles of brightness!

A seraph unfolded its doors, bright and shining;
All dazzling like gold of the seventh refining!
And the souls that came forth out of great tribulation,
Have mounted the chariot and steeds of salvation!

On the arch of the rainbow the chariot is gliding!
Through the path of the thunder the horsemen are riding!
Glide swiftly, bright spirits! the prize is before you!
A crown never fading! a kingdom of glory!

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CATHOLIC CHRISTIAN COMMUNION.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH—THE COMMUNION OF SAINTS."—*The Creed.*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—JACOB.

(Concluded.)

II. The Lord Jesus is perfectly fit to be the appointed centre of fellowship among the saints of all lands.

In order to bring together into one great communion of life, intelligence, and cordiality, rational creatures detached by conflicting tastes, opinions, and interests, the head of the system behooves himself to be desirable, beneficent, exalted, and powerful. In whomsoever these qualities exist in an infinite degree, every thing is confessedly found which becomes the moral centre of the spiritual world. Christ possesseth such fitness for his station. Sent of God, the people are gathered to him.

1. He is infinitely desirable. As a friend and a chief, he stands unrivaled. He is the only Savior from sorrow and from sin. Every way adapted to the condition of our fallen race for the purposes of effectual recovery from condemnation, he is the pearl of great price, and is therefore emphatically denominated by the spi-

rit of prophecy, "the desire of all nations."

The Creator of the world has provided for the preservation and government of the material system attractions which bind the several elements into distinct masses, and which connect together the several bodies so cohering by their tendency to a common centre. The union of the moral system is by a voluntary attraction. "Draw me, we will run after thee." It operates not by force or without consciousness. The object is seen. Its fitness for the purposes to be accomplished appreciated, and therefore it is desired. The God of mercy and of truth would not have proposed as "the desire of nations," a Savior who is not, in all respects, qualified to accomplish the deliverance of those who trust in him. What sort of a Redeemer is necessary? Such a one as is provided. He is alone. "Besides me there is no Savior."

We need a Savior, who is possessed of the *divine nature*; for a creature can do nothing effectual for our redemption. We need a Redeemer, who is *distinct* from the Father's Person; and so capable of being sent by *him*, and accepted by *us*, as a mediator between us. We need a mediator who is truly man, to identify himself with his people, to obey, and to suffer in their stead. We need one who is in fact a person in the most perfect sense of the term, a divine person himself, proper and

distinct from every other, to be a fit representative of elect persons in covenant with God. One only proper person, yet God and man, in two distinct natures, that he may do all the work himself; the *Second* person of the Godhead, that, he may of right be sent by the Father, for our redemption, and may, of right send the Spirit to us for our sanctification, in order, that, in the enjoyment of the blessings of redeeming love we all might *have access through him, by one spirit to the Father*. Such a Savior is desirable to the nations; and such is David's Son and Lord, Jesus Christ the Son of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. There is one Mediator between God and men, the *man* Christ Jesus.

Such a Savior as this we need. Every one of these specifications is essential to answer our necessities. We can dispense with none of them and be saved. He is perfectly fitted for the mighty task of reconciling sinners to God. In nothing is he deficient. The person of Christ is infinitely perfect. To them that believe he is there-

fore precious. Thou art fairer than the children of men; Grace is poured into thy lips. Yea, he is altogether lovely. Let a sense of his excellency, and of our own great need, lead us to him as supremely desirable. Encouraged and directed by the experience of others, let our affections rest upon him: and let this be our language; "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

2. He, in whom the people of God unite, is infinitely beneficent: therefore to him should the people be gathered. "He is able to save to the uttermost. No good thing will he withhold from them that walk uprightly." Lord, to whom shall we go; thou hast the words of eternal life. The same Lord over all is *rich* unto all that call upon him. Earthly benefactors shrink from a comparison with him. His dominions are universal; his resources boundless, and his liberality unceasing. He acts out the benevolence of his heart in filling his creatures with good, distributing by no ordinary rule, by no human standard of beneficence. "They that seek the Lord shall not want any good thing." It is impossible, indeed, to think deliberately upon the omnipotence of Jesus Christ, in connection with his supremacy over the whole creation, and his tender invitations to us to draw near to him, without feeling a perfect conviction of his beneficence. His works of providence, in the ordinary economy of the world, in his extraordina-

ry interpositions in favor of his church, and in his dealing with his people personally, clearly show how great is his goodness. His works of grace, in both voluntarily undertaking the task of ransoming sinners with all its tremendous consequences, and in executing that task to the satisfaction of divine justice, and for the certain salvation of every one that believeth, clearly show how great is his goodness to the children of men. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

It ought not to be represented as unworthy of the glorious gospel, that Jesus Christ should invite his people to share in his bounty for their personal good; nor ought it to be charged as a sin upon his people, that they approach him with express intention to draw from his fullness. The theory is far from being accurate, which excludes from religion the prosecution of our own best interest. In this there is no iniquity. The law never pronounces it mercenary, selfish, and sinful to treat with the Redeemer for *gold, that we may be rich, and for raiment, that we may be clothed*. The iniquity lies in the opposite principle—in disobedience to the invitation, "Come ye, buy and eat; yea, come, buy wine and milk without money and without price."

A sound mind, enlightened by the gospel, prosecutes and secures his own true interest. Jesus Christ, too, presents to us the wonders of his liberality as a reason to his people for cleaving to

him with their whole soul; and he urges the same consideration upon those that are afar off, as an inducement for them to draw near to God. This, to be sure, is a motive addressed to the desire of personal felicity; but is it, therefore, immoral? "It is not a vain thing for you, because it is your life." If, in receiving the gift of God, we insure our self preservation, is our faith, on that account, an exercise of unholy selfishness? Godliness is great gain; does it, therefore, cease to be a virtue? or does the blame lie in knowing that godliness is profitable, or in acting upon such knowledge? No! no! no! brethren. It is not culpable to know what is true, or to act upon such knowledge; it is not culpable to believe in Jesus Christ, with express design to escape the hell which we have deserved, to enjoy the Heaven which *he*, not *we*, merited.

We exhibit the beneficence of the Son of God not only as a legitimate motive for loving him and serving him, but also as an attribute, without which the reasonable creature could not, ought not, receive him and rest upon him for salvation; without which confidence in him must be a contradiction. "No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not by cold calculations of good will to beings remote from the apprehension of our faculties, that the word of God enlightens the understanding of the children. Here, there are no indefinite abstractions to chill the heart. The command respects realities. Eve-

ry object is particular. Your son, your father, your wife, your brother, your neighbor, your God, these are the objects you are commanded to love, not in the proportion of their mass of matter or of mind, but in proportion to their own worth and your relation to them. The love of *mere being*, without regard to its relations or its qualities, may be disinterested, must be disinterested. In it there is nothing to excite emotion; in it there is no affection. Placid, as the surface of the frozen lake, it is alike hard and cold. This is not the love of God which is shed abroad in our hearts by the Holy Ghost. The love of Christ constraineth us; and we are filled with corresponding affections. We desire with the whole soul the enjoyment of God. Christianity, in one word, is a religion which reveals what it is useful to know; and commands what will do us good. Its benefits are tangible; and in its charities our hearts experimentally participate. "Truly, God is good to Israel. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures."

3. Messiah is fit to be appointed of the Father, and recognized by his creatures, as the centre of fellowship among his people, on account of his own personal dignity and authority.

When a society assumes, even for the sake of distinction, the name of any person, it is because they consider such person as respectable on some account connected with the object they have in view; and when they choose

to embody themselves, under the command of a superior, they calculate upon his talents and exertions in preventing injuries and securing the general good. To act otherwise is any thing but commendable. When men, therefore, have to choose a Savior from sin and from wrath, it were reasonable not to trust the soul to incompetent hands. Ability to *save to the uttermost* is essential to merited confidence. But when infinite wisdom makes the selection and appointments, our faith cannot be misplaced. "For other foundation can no man lay than that is laid, which is Jesus Christ; a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."

The dignity of our Savior is acknowledged. God, angels, and men bear witness that he is our God. He not only is sent of the Father to save sinners, but is himself the eternal Son of God, equal with the Father in power and in glory. The angel of God, which went before the camp of Israel, is called Jehovah. "The Lord went before them in a pillar of fire to give them light, to go by day and night." To Isaiah he appeared sitting upon a throne high and lifted up, while the seraphims cried and said, Holy, holy, holy is the LORD of hosts. John beheld, and heard the voice of many angels and saints—thousands of thousands saying, with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessings—and to him the Father himself says, Thy throne, O God, is for ever and ever. And shall we

not, like Thomas, say, unto him, "My Lord, and my God!"

The divinity of Christ is essential to Christianity. He could not otherwise have made satisfaction for sin, or have administered the blessings of the covenant. His official pre-eminence implies the pre-existing dignity of his person. He is not a God by figure merely, by name or by office; but his nature is divine. Office, I know, sometimes confers distinction upon persons destitute of merit. In such a case, however, degradation is not far distant. Rank may occasion development of inherent faculties, but cannot confer talents, nor pass itself off among men for a long time, for genius and worth. Official dignity, it will be confessed, sits best upon persons of intrinsic greatness. They are called *Gods*, "to whom the word of God came," as a call to office under the law; but it is speedily added, "Ye shall die like men, and fall like one of the princes." Not so, the Redeemer of Israel. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure—they shall be changed, but thou art the same, and thy years shall have no end." His mediatory glory, God forbid that we should wish to diminish it, his mediatory glory rests upon the divinity of his person. He receives no higher honor, he asked for none, in his human nature, as the reward of his voluntary humiliation, than what he enjoyed from eternity, as the only begotten Son in the bosom of the Father. "And now, O Father, glorify thou me with thine own self,

with the glory which I had with thee before the world was." This is the glory which believers admire with unspeakable joy, when they draw near to him, as head over all things to the church, which is his body. We beheld his glory, the glory as of the only begotten of the Father.

Whether we approach him as Ruler in Israel, as the High Priest of our profession, or as himself the victim by whom we have now received the atonement, his divinity is still the rock of our salvation. It is that which gives value to his services and sufferings as our substitute; it is that which qualifies him for guiding, protecting, sanctifying, and saving his people. Were it not for the divine dignity of the person of Messiah, his sacrifice could not have been of infinite worth, nor could we have a warrant to draw near, in the full assurance of faith. His divine personality and perfection are assumed in the very constitution of the covenant of grace. If Christ be not God, the condition of the covenant could not have been accomplished, nor could its promise ever be enjoyed. The blood of Jesus, it is true, cleanseth us from all sin, for it is the blood of the covenant; and, irrespective of that compact, his death would not only have been without merit, but morally impossible. It would have been criminal in Messiah to have laid down his life otherwise than as a substitute. The sufferings of innocency could not have been pleasing to God, otherwise than to make satisfaction for the guilty, with whom he was federally identified. As, therefore, there is no worth in the suf-

ferings of Christ beyond the limits of the covenant of grace, so, also, within these limits their value depends entirely upon his divinity. That value is infinite, and, of course, incapable alike of admeasurement or exhaustion by the number of the elect multiplied into the quantity of their respective degrees of criminality. The perfection of the sacrifice is necessary for the salvation of one, and sufficient for that of millions. Who can calculate the addition or subtraction of infinity?

It is, moreover, to be remembered, that although the sufferings of Jesus of Nazareth are of no atoning virtue irrespective of the covenant of God, there is inherently and absolutely infinite worth in the person of the sufferer—*worth* which is taken for granted in the covenant, and which, as it does not confer, it can neither restrict or extend. Immanuel is God over all blessed for ever. It is not, brethren, a conventional value that is set upon the Son of God: it is the *work* assigned to him, and which he engaged to perform, that is determined by the everlasting covenant; and upon his services, in accomplishing that work, a conventional value is put—an infinite value, as appears by the infinite reward—the full display of the glory of the God-head, in the salvation of the church, through infinite duration.

No public deed can justly confer upon any object a worth which it does not intrinsically possess. If common usage, or the civil law, makes money current for property, and paper to pass for silver and gold, all such commercial facilities, in order to be righteous,

must proceed upon the principle that he who holds the symbol may command the substance, or an equivalent, when it becomes requisite. Every justifiable compact will, of course, respect the ultimate value of the condition stipulated, whether for reconciliation or other reward. We are bought with a price, not by silver and gold, or other corruptible things; but by the blood of Christ: that price is precious, because he is God. The sacrifices of the law denoted the offering of our great High Priest, and, by faith, the symbol was used for the substance, and on that account alone was accepted for expiation with God. The Levitical rites were a shadow of good things to come, but the body is of Christ. "Behold the man whose name is the Branch: even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." His divine perfection gives splendor and efficacy to the regal and the sacerdotal office; and from his throne of adamant, he proclaims himself the Christian's God. Gathering together to Shiloh, in troops, and cheered with shouts of victory, they hear his well-known voice—"He that overcometh, shall inherit all things, and I will be his God."

Lastly, and IVthly. The Redeemer, in fact, gathers the people unto himself out of every kingdom, and therefore should be acknowledged as their chief. By his own power, he brings them together, and he supports them in their fellowship; by his own Spirit, he quickens them, and comforts

them ; by his ordinances, he supplies them with direction and with bread ; by his own voice, he awakens the dead to immortality ; and by the ultimate decision which he passes as the Judge of the world, they are presented faultless before the presence of his glory. With efficient power to accomplish every part of this great work, he is assuredly the proper person to be recognized as Head of the commonwealth. Who so well entitled to the station as the only one qualified for all its services ? Who shall receive the honor, but he that performs the work ? The gospel, which invites us, is the word of Christ. The law, which is a light to our feet, is in the hand of the Mediator. The ministers of reconciliation are ambassadors for him who is gone up to heaven in our behalf. The *will* to serve him on the earth, and enjoy him here and hereafter, is *given* by his power. He is the Lord our Righteousness, and blessed are the people whose God is the Lord.

We have evidence enough before our own eyes, that this picture is not overcharged. Every congregation that meets on the Lord's day, is proof that *the people gather* unto him. Every true Christian is a specimen of his work ; and those mighty shakings which at times occur, and result in a vast accession of converts to the cause of God, are a commentary on my text.

We have in expectation, yea, in certain hope, a period to come, which will be a more extensive illustration of the doctrine than even that resolution by which the banner, dyed in the blood of Cal-

vary, was revealed, waving over the palace of Augustus. *The set time is at hand, when the Lord shall build up Zion ; when the people are gathered together, and the kingdoms, to serve the Lord. Yea, all kings shall fall down before him ; all nations shall serve him.* The revolution which will introduce the millenium, must put every opposing tongue to silence, and make the enemies of the Lord, whether Jew or Gentile, feign submission to him. The scenes which that era shall exhibit in the cities of the nations, will exceed the splendors of the procession which was headed by the son of Jesse, when conducting the ark of the covenant from Kirjath-jearim to Jerusalem ; and that which was witnessed by the many thousands of Israel, at the dedication of the temple of Zion by King Solomon. These events were presages of the fulfillment of the prophecy we are considering. There was another scene still more magnificent, and at an earlier period. I have reference to the first time when the twelve tribes, after the complete organization of their ecclesiastical constitution, and their civil polity, took up their line of march from Horeb toward the land of promise. That spectacle, hitherto unequalled, can be surpassed only in the millenium. It was also an expression of faith in the promised advent of Shiloh.

The children of Israel had been encamped for about a year in the vicinity of Mount Sinai. All the arrangements were made for their departure, by divine wisdom, when on the 20th day of the second month, (early in May,) "the Lord God spake unto them, saying, ye

have dwelt long enough in this Mount ; turn you, and take your journey." They obeyed. The prince of Judah led the van, supported by Issachar and Zebulon. Reuben, Ephraim, and Dan, each supported by two other tribes, formed the two wings and the rear of the procession. The tabernacle of God, borne by the sons of Levi, occupied the centre of the square, which covered twelve miles of ground, and embraced about 3,000,000 of souls. The trumpets sounded ; their ensigns floated in the air ; the cloud of glory ascended in their sight, and advanced ; the ark of the covenant went before them, and Moses, aided by ten thousand voices, exclaimed, " Rise up, Lord, and let thine enemies be scattered."

The history of this wonderful people, whose are the fathers, and of whom, as concerning the flesh, Christ came, is not yet closed. They survive the ruins of many generations. Judah's descendants are, as yet, distinct from the nations, though scattered over the wide world. They live, alas ! at a distance from the true prince of their own tribe—the Prince of the Kings of the earth. Their staff is broken ; they have no lawgiver ; the sceptre is departed, but Shiloh is come, and they shall yet be gathered to him. The time draws nigh when they are to come with the fullness of the Gentiles : converted to Messiah, their heart shall indite a good matter touching the King, for Israel shall be a church of God, and so shall the King greatly desire her beauty. All glorious within, her clothing of wrought gold, she shall be brought

unto him in raiment of needle-work. The virgin churches of all the nations, her companions that follow her, shall be brought unto him ; the kings and their consorts, the people and the rulers of the world, bowing before Immanuel, will co-operate with gladness and rejoicing superior to that of the magnificent procession in the wilderness ; they shall enter into the King's palace. Satan is bound. The saints possess the kingdom, and they shall live and reign with Christ a thousand years.

The nations of the world, as one pacified empire, shall unite in righteousness ; and the moral governor of the universe shall be glorified in all lands. Geographical distinctions are not adapted to the Christian commonwealth. They are narrow, partial, and illiberal. No *wall of partition* remains. The restriction, the error, the absurdity of the *Roman Catholic* name has ceased to mark reasonable creatures ; and " the communion of saints " is enjoyed by the *Holy Catholic Church*.

This state of blessedness is excelled only by the heavenly felicity ; but to that, its excellency is not to be compared. Christ shall reappear ; the dead hear his voice ; the elements melt ; the last enemy is overcome. The saints are assembled, to be separated no more : through eternity, they shall enjoy that for which we now hope, in communion with the Son of God. *Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple. Amen.*

LIVERPOOL.—LETTER II.

My Dear S.,

I now find myself again in this place, after a lapse of nearly forty years. It is altered entirely, from my young recollections, though the interest I take in its present appearance is great, and, indeed, increased from a view of its location, and a knowledge of its history and progressive improvements. The town is finely fitted for displaying the *connection* between the *old* and the *new* world, which, by its commerce, it so happily promotes; and yet, though extensive and opulent, it is apparently an appurtenance neither of the one nor of the other. It is a link between them, and, indeed, in its general appearance, very much resembles our own New York. The streets have been laid out with no respect to uniformity in length, breadth, or the quality of the buildings on either side. The houses are of brick; the storehouses are lofty; the shops commodious and splendid: an elegant public edifice often meets the eye, and gives variety to the scenery. In the construction of the buildings, there is not so much of *granite*, or of *marble*, as the citizens of New York have employed; but the English have more of the *red freestone* cut and carved. Their brick works are dull and heavy, for the painting and pointing are both neglected. There is evidently more stateliness, and less vivacity, in this style of building.

The town shows well, when the stranger approaches it from the channel. We turned short to the right at "the Rock," which,

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with its proper lighted towers, and those on the adjacent hills, serves as an elegant beacon to the mariner by night and by day. Our course was south, up the *Mersey*, as if entering into the heart of the "fast-anchored Isle." The rich grounds and beautiful villas and valleys of Cheshire, are seen on the western shore, and the fields, in the beginning of March, were in complete verdure. The opposite side of the river exhibited a contrast. A forest of masts rose up to view, inclosed in a series of spacious docks, surrounded with keys of a magnificent structure, of cutstone, and crowned with a busy population, contributing to the opulence of "merry old England." The flowing tide soon bore the *Caledonia* to the basin, which opens by a drawbridge to Prince's dock. There we stepped on shore. I was conducted by *Mr. Connel*, a merchant of Montreal, acquainted in Liverpool, to the Hotel No. 1, Old Church Yard. Here, after traveling over a pavement of grave stones, he and I, together with *Mr. Burchell*, another fellow passenger, found apartments and entertainment. Thus, my first lodgings on the shores of Europe, was over the *grave yard*, and in consonance with my own solemn, but not sad feelings. For years, my dear S., I have familiarized my mind with the place where "the weary are at rest." It is a pleasant prospect, when, as in this case literally, we may overlook the tabernacles of the dead, and distinctly view the course beyond; for there is a course which conducts believers to the *haven which they desire to see*.

We ordered an early dinner, and, in the mean time, took a walk, to see what objects were at hand. At the custom house, treated with great courtesy and dispatch, we soon settled our concerns; and from Mr. HORNE, our host, we had, in time, and with due attention, all that we selected from "the bill of fare." We had, of course, a long afternoon for reconnoitering, and a longer evening for reflection. To employ most of it in writing is the task to which I subjected myself, when retiring from company, I entered my own apartment for the night.

Wednesday, 10th March, I continued my survey.

This is a modern sea-port, having its position in the county palatine of Lancashire, which associates in recollection, and in fact, the days of old with the present improvements in the useful arts. It is not to be compared with London, or Paris, or Rome. It bears no resemblance to our city of Washington. Of yesterday compared with the age of Romulus, it is of old compared with him who gave name to the federal city—the seat of the government of the United States; and yet, though but recently emerged from obscurity, its political and commercial relations have become so important that it cannot be visited without interest. The antiquarian, it is true, finds no obsolete inscriptions to decipher; there are no signs of barbarous or classic remains, but there is much to show the power of enterprise, conducted by science and taste. Situated on the eastern shore of the river Mersey, it stretches about two miles from

north to south, and is almost of the same extent from west to east, in latitude $53^{\circ} 22'$, and longitude $2^{\circ} 57'$.

The Mersey rises and flows an inconsiderable stream from the borders of Derby and Yorkshire, but meeting the tide water, it opens into an estuary a few miles above Liverpool, and separating the Chester shore from that of Lancashire, it empties itself among the sand banks between the mouths of the *Dee* and the *Ribble*, in the Irish channel.* The orthography of Liverpool is now settled, by universal usage. For a long time it was otherwise, because the etymology was unknown. The sounds were similar, but the letters which composed the word very different, according to the opinions of discordant writers. The origin, indeed, of the last syllable has generally been admitted; therefore, *Puyl* and *Pole* no longer obtrude themselves. Even Poole itself has dropped the final *e*. The meaning of a pool is not to be mistaken: and there was a pool or natural basin in a creek from the estuary, to which a road led—the present Pool-lane. Into the same

* "From Warrington, the Mersey grows broader; opens into a wide mouth near *Litherpool*: it is the most convenient place for setting sail to Ireland." CAMDEN, 1607.

Derrick, in his letter to the earl of Cork, thus writes, August 20, 1760 "Leverpoole stands on the decline of a hill, about six miles from the sea. It is washed by a broad, rapid stream, called the Mersey, where ships lying at anchor are quite exposed to the sudden squalls of wind that often sweep the surface from the flat Cheshire shore on the west, or the highlands of Lancashire that overlook the town from the east. I need not inform your lordship that the principal exports of Leverpoole, are all kinds of woollen and worsted goods, with other Manchester and Yorkshire, Sheffield and Birmingham wares. There are here three good inns. For *ten pence* a man dines elegantly, at an ordinary, consisting of ten or a dozen dishes." (The worthy writer, were he now to visit this town, would find good living more expensive.)

place, a few years since, the old dock received the shipping; and now, being filled up, it forms the large square on which the new custom-house is about to be erected. *Lever* was the name of a man of note; and *Lither* or *Liver*, that of a sea-fowl, now recognized only on the arms of the town. The honorable corporation have, by embracing this bird in their heraldry, sanctioned the etymology, which derives the name of the town from that of the swamp on the margin of which it grew, and that of the water-fowl, in which it abounded—*Liver-pool*. During the civil wars the place was more than once the scene of strife. Being even then the chief port of England, in its transactions with the Isle of Man, and its commerce with Ireland, it was an object worth contending for by the royalists and the whigs of that belligerent period. The population of Lancashire were favorable to the commonwealth; and the **EARL OF MANCHESTER** himself took arms against the Stuarts. Force, however, prevailed in obtaining the mastery over the castle of Liverpool; and accordingly it fell, alternately, into the possession of the party of the commonwealth and that of the crown.* Cheshire, on the west side of the river, was much affected by the leaven of the Puri-

tans, and continued so, in some degree, down to the times of pious James Harvey and good Matthew Henry. Lancashire itself was still more remarkable for its attachment to the principles of civil liberty, presbyterial church-government, and evangelical doctrine.—It was perhaps next to London, the place famous for its faithful adherence to the whole covenanted reformation. Eighty-four ministers in this county actually took the covenant; and sixty-seven were ejected from their pulpits and their people, by royal mandate, on St. Bartholomew's day of painful recollection. There is still an unhappy memorandum of the former *presbyterianism* of the country around Liverpool. There are seventy-three churches with their glebe lands secured by law to the old presbyterians, occupied by Socinians who have outlived the faith, though they retain so much of the name as is necessary to the possession of the revenue. There is even now in England some gain made by a good, though proscribed name, assumed falsely; but there must be loss, at last, to all who employ fraud and untruth. It required many years of deception before the followers of *Socinus* succeeded in securing unquestioned possession of the temporal benefices intended for the orthodox Presbyterians. It has, alas! been done: but religion is departed from the churches of that name, and the congregations are scattered. Yet, blessed be the God of heaven, piety still exists in other circles; and there are many of a sounder faith and a purer practice worshipping in

* *Roger of Poitiers*, who was lord of the manor of Lancaster, built a castle here; for all the land between the Ribble and the Mersey belonged to the same *Roger*. The town, in 1664, was in the hands of the commonwealth, under the command of Col. Moore, who defended it some time against Prince Rupert, nephew to Charles I. After a bloody battle, the castle surrendered on 26th June. On the 5th Nov. it was again in the hands of the Parliament. There is still a *Castle street*, but no remains of the castle of Poitiers. An act was passed for its demolition, 1659.

meeting-houses under other dissenting names. Many dissenters from the establishment love liberty, and understand the gospel; and, though negligent of the ecclesiastical *uniformity* once respected over the land, they often unite in noble schemes of benevolence, to co-operate in the Christian charities for which Great Britain is justly celebrated among the nations.

The town of Liverpool is not deficient in public charities, which evince the meliorating effects of the Christian religion among a civilized people. However far those who have the wealth of the land, and have influence in society, come short of their own duty in personal religion, it is cause of gratitude to Him who has the hearts of all classes at his disposal, that he makes them provide for the wants of the needy. On the first day I sought for evidence of English compassion, and walked up to the top of *Shaw's brow*, to see the site of the old infirmary opened in 1749; it gave place to the more extensive building in Brownlow street, 1824.

Yon spacious roof, where, hush'd in calm repose,
The drooping widow half forgets her woes.
Yon calm retreat, where, screened from every ill,
The helpless orphan's throbbing heart lies still.

There is an imposing grandeur in the general effect of this edifice, far exceeding that of any similar erection in the town. The width, including the wings, is 204 feet, and the depth, from the front of the colonnade to the back, 108. Six massive columns, of the Ionic order, with corresponding pilasters in the angles, support a plain

broad frieze, and a bold projecting cornice continued along the entire front. There are 138 windows in the front of the main building and its wings. The infirmary occupies, with its gardens, the parallelogram formed by the London road, continued to Pembroke place on the north, Dover street on the south, Astor street on the east, and Brownlow street on the west. It is a subject of regret, that of this sumptuous edifice there is not a distant view sufficient to embrace, at once, an idea of its magnificence; for there is nothing in the town equal to it in grandeur, except the exchange buildings, with the town hall in front.

The buildings for the accommodation and instruction of the blind command respect on another account. It is for their use, not for their elegance, that they deserve the attention of the visitant. The external appearance is characterized by its neatness and simplicity. It is situate in LONDON ROAD, at the corner of *Duncan street*; and has been carried on since the year 1791, with remarkable success. Here a class of beings, otherwise wretched, are by proper culture rendered happy themselves and useful members of society. An example is set to other towns in the kingdom, which has been happily followed. Five similar schools have been established upon the plan of this one, namely, in the cities of London, Dublin, Edinburgh, Bristol, and Norwich. In this asylum nearly EIGHT HUNDRED blind persons have found a resting place. They are taught *memoriter*, and learn readily from the reading of

others. They cheerfully join in the spiritual songs during public worship, for they have a church also for the blind;* and a strict attention is paid to their health, their morals, and their religious conduct. The pupils who have an ear for music, and many of them are so, are instructed on the system of Dr. Bell, to practice that fine art themselves, and to teach it to others; and in tuning and stringing musical instruments they are proficient. Fifty organists have already come forth from this school. But the principal occupation of the bereaved of sight are spinning, basket making, manufacturing of twine, &c. and weaving of worsted rugs. Many of the inmates are supported by their own means and their friends; and they all appear cheerful and happy.

The ophthalmic institution, that for relieving diseases of the ear—the lunatic asylum—the school of industry—the alms-house—and the stranger's friend society, will all amply reward the visits of the traveler. Religious societies, under various names, also abound in Liverpool; and those which contribute to the sciences are many in number.

The building called the *New*

* The church communicates with the school by a subterraneous passage, and is a beautiful piece of architecture. The portico cannot fail to attract the attention of the connoisseur. It is of the Doric order, and an exact copy, it is said, of the portico of the temple of Jupiter Panhellenus in the island of Egina. The architect, Mr. J. Foster, made many discoveries valuable to antiquarians, during his residence in that island in 1811. The church was opened by Bishop Law on the 6th Oct. 1819. One half of the pews are reserved for the accommodation of strangers; and it is capable of admitting more than a thousand hearers without inconvenience to the blind, for whose use it was constructed. The number in the school at present does not exceed 150, with their attendants.

exchange attracts, however, the chief notice. Its location is the best which the town could afford, but it is not so good as would be desirable. It is better every way than the site of the exchange in New York, but far inferior to that of the city hall.

The first stone of the structure was laid the 30th June, 1803; and the entire cost of the building is not far from half a million of dollars. The area, inclosed by four fronts, 197 feet by 178. To the exchange itself properly belongs only three of the sides. The fourth is on the town hall, in front. This elegant building stands at the north end of Castle street, where it joins with Dale street, which is extended, nearly at a right angle, to Shaw's brow eastward, and is itself the widest in the town. This building, once intended for an exchange, is the most superb erection in the town. It is sumptuously fitted up. The offices, dining-rooms, banquet and ball rooms are spacious, and, while replete with minute beauties, display elegant proportions. The inside of the grand dome, when viewed from the floor, presents one of the noblest *coups d'œil* imaginable. It is illuminated by spacious lateral lights; the stucco work is admirably colored; the entire height, from the pavement to the centre of the dome, is 106 feet, and the whole is in the purest style of Grecian architecture. A figure of Britannia, in a sitting posture, crowns the dome, and below, outside, is a circular gallery, which will amply repay the labor of ascent by the panoramic prospect it affords. The town falls under the eye in a

circular form, the streets and the churches are almost all visible. The surrounding heights and villas, the Cheshire shore, the river is full in view, and its course to the Irish sea, which terminates the prospect.

The monument of Lord Nelson is erected before the exchange, in the rear of the town hall. It was designed by M. C. Wyatt, and was modeled and cast by R. Westmacott, and completed in October, 1813. In the centre of the area, on a basement of Westmoreland marble, stands a circular pedestal of the same material. Four figures of heroic size surround the base of the pedestal. They appear as vanquished enemies, alluding to the four victories of St. Vincent, the Nile, Copenhagen, and Trafalgar; and in a moulding round the upper part of it, is inscribed in letters of brass, the impressive charge of this naval commander, previous to the commencement of the battle of *Trafalgar*: "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY." The figures constituting the principal design are the Admiral, Victory, and Death: his country mourning, and her navy eager to avenge his death. The visit to St. John's market closed the day. The evening upon which I parted from my companions, bound for London, I devoted to my pen.

THURSDAY, the 11th.—After finishing my letter for America, I sallied forth to find a conveyance over the Atlantic, and shipped my epistles in the Concordia, Capt. Britton, for New York.

I breakfasted with Dr. Raffles, at his house. I met with Mr. McLean, formerly of the Dutch

church, now Dr. Brodhead's, New York, corner of Broome and Greene. He has given up the pastoral charge which he undertook here, and now cultivates a garden on the brow of Edge-hill, near to the residence of Dr. Raffles. The latter gentleman is well known in the literary world. He is an able, eloquent, and evangelical minister of the Independent church. He is a frank, open-hearted Englishman: or, rather, he is a citizen of the commonwealth of letters, and an ardent disciple of Christ. To know him is to love him, on the part of those who love mankind, and who love their God.

From him I took my leave to visit Dr. Stewart, of the United Secession Church. It was one of his days of seclusion, and his orders were not to be interrupted in his studies. I love those days, and admire the magnanimity of a minister of God who devotes some stated days of every week to his proper work of preparation for the instruction of the public, and who, moreover, teaches his family to call them by the right name. "He was at home, but he saw no company," was the answer of Mrs. Stewart to the ordinary interrogatories. She, nevertheless, upon discovering who I was, informed him, and he devoted the day to me. We traveled together in quest of a few religious connections, whose names, as residents in Liverpool, I had heard in New York, and I dined with his hospitable family.

FRIDAY, 12th.—I rode along the Mersey, visited the outskirts of the town, gave a call on Dr. Ralph, a minister of the Scottish

establishment, and at 5 P. M., I was on board the packet *Thetis*, Captain Townsend, on my way to DUBLIN. Few days occur in Liverpool of such clear and fine weather as I enjoyed in town. The climate on the west of England is humid and stormy, but not until I was again on the water did the weather frown upon me. The mail packet was far inferior in accommodation to our Hudson

river steam-boats : and a heavy storm from the south, prolonged our voyage across the channel to twice its ordinary time, while it also rendered sick and joyless all the passengers. I landed in Kingstown half past 6, and in one hour more, having taken the coach for the capital of Ireland, I found myself in Gresham's elegant hotel, Upper Sackville street, at half past 7 o'clock, on Saturday, 13th March.

RELIGIOUS INTELLIGENCE.

IRISH ECCLESIASTICAL PROCEEDINGS.

Extracts from Minutes of the Synod of the Reformed Presbyterian Church.

(Concluded.)

It was finally resolved that the synod is desirous of entering into such arrangements respecting the third proposition, as may be found necessary and practicable.

31. Dr. McLeod was requested to append to his discourse the statements which he had made to synod: with this request the Doctor manifested his disposition to comply, should he find it practicable.

32. The following appointments with regard to the missionary station in Liverpool were made :

Rev. J. Alexander, for September ; Rev. J. Stewart, for October ; Rev. James P. Sweeny, for January ; Rev. James Dick, for February ; Rev. James Smyth, for June.

33. The consideration of the motion on the nature and powers of interlocutory courts was deferred till the next meeting of synod.

34. Moved and agreed, that the synod, regarding themselves called upon, by the state of the churches, to take measures for a more open maintenance and advocacy, and for the

wider extension of the principles of the covenanted reformation, and regarding the public press as a powerful instrument which may be rendered subservient to the high advancement of the cause of truth, recommend to such of its members, as may be able to give attention to the matter, to make arrangements for the publication of a periodical to be circulated throughout the bounds of our religious community ; and the members hold themselves engaged to use endeavors in order to obtain sufficient support for the undertaking from the several congregations.

35. Moved and seconded, that Mr. Dick, the moderator for the last year, be appointed to preach at the opening of the next meeting of synod. Moved as *amendment*, that Messrs. Houston and Dick should each be required to deliver a discourse on that occasion, according to whatever arrangement they may agree upon. The amendment was unanimously adopted.

The synod closed its proceedings at 4 o'clock, P. M. and the session was concluded by the moderator with prayer.

Signed, THOMAS HOUSTON,
Syn. Clerk. *pro tem*

AMERICAN ECCLESIASTICAL PROCEEDINGS.

Extracts from Minutes of the Synod of the Reformed Presbyterian Church in the United States.

Pittsburgh, Wednesday, August 4, 1830.

The synod of the Reformed Presbyterian Church met pursuant to adjournment, and was opened with a sermon by the Rev. Hugh McMillan, the alternate of Rev. James Chrystie, the former moderator, who was not present, from Rom. i. 16: "*I am not ashamed of the gospel of Christ.*" After sermon and the constitution of synod, on motion, adjourned till to-morrow morning, at 10 o'clock.

The moderator concluded with prayer.

August 5.

Synod met and constituted agreeably to adjournment. The court then proceeded to ascertain the members of the present synod, when there appeared, duly certified,

From the *Northern* Presbytery—Rev. James R. Wilson, D. D.; Samuel M. Wilson, and Moses Roney, ministers. No ruling elders.

From the *Philadelphia* Presbytery—Rev. Samuel W. Crawford, minister, and Mr. Robert Orr, ruling elder.

From the *Pittsburgh* Presbytery—Rev. Thomas C. Guthrie—John Cannon, Robert Gibson, his alternate—William Sloane, James Blackwood, Robert Wallace, Gavin McMillan, Jonathan Gill, and John Black, D. D., ministers—Messrs. William Hutchman, Thomas Gemmil, John Scott, James McAnlis, his alternate. Robert Campbell—James Gornly, his alternate. John Jamison, Nathan

Johnston, Nathaniel Kirkpatrick, ruling elders.

From the *Western* Presbytery—Rev. John Kell, Samuel Wylie, and Ebenezer Cooper, ministers. Mr. Thomas Armour, ruling elder.

From the *Southern* Presbytery, no representation.

Rev. Samuel Wylie was chosen moderator, and Dr. Black was continued stated clerk. Rev. Samuel W. Crawford was appointed assistant clerk.

A letter was received from Rev. James Chrystie, and read. This letter accounted for his absence on the present occasion. His reasons were sustained. The court then adjourned till 4 o'clock, P. M.

Court met pursuant to adjournment, and were called to order by the moderator. The Rev. Samuel B. Wylie, D. D., from the Philadelphia presbytery, and the Rev. John Neil McLeod, from the Northern presbytery, appeared duly certified, and took their seats in synod.

1. On motion, Rev. William Sloane, Hugh McMillan, and Charles B. McKee, being present, were invited to a seat, as consultative members.

2. The following committees were then appointed: A committee on unfinished business—Messrs. Crawford, Cannon, and Wallace, ministers, and Mr. Hutchman, ruling elder, are that committee. On presbyterial reports—Messrs. Samuel M. Willson, Kell, Blackwood, Jamison, Wylie, and Gemmil. On discipline—Drs. Black, Wylie, and Willson, and Mr. Campbell. On the theological seminary—Dr. Black, Messrs. G. McMillan, McLeod, Orr, Gemmil, and Armour. On foreign corres-

pondence—Dr. Willson, Messrs. Crawford and Roney. On the signs of the times—Messrs. G. McMillan, Gill, Gibson, Campbell, and Jamison. On traveling expenses—Messrs. Guthrie, Orr, Hutchman, and Armour.

Resolved, That the contingent funds for the present session be committed to the committee on traveling expenses.

3. The synod agree that the amount of traveling expenses, and for the contingent fund, be now rendered, and the money afterwards given to the committee on traveling expenses. And that as each member is called, he be required to state the number of miles he is distant from this place.

Adjourned till to-morrow, at 9 o'clock, A. M.

August 6, 1830.

Synod met and constituted. Same members *ut antea*. The minutes of the former sederunt were read and approved. Papers were then called for. There were laid on the table,

No. 1. A letter from the Reformed Presbyterian Synod of Ireland.

No. 2. Two letters from the Rev. Alexander Clarke, a missionary in New Brunswick, from the Irish synod.

No. 3. A letter from the Scottish Synod of the Reformed Presbyterian Church, accompanied with two documents marked 1, 2.

No. 4. A letter to this synod, from Rev. Dr. McLeod, from Aberdeen.

No. 5. A friendly communication from the Associate Reformed Synod of New York to this synod.

On motion, adjourned till 4 o'clock, P. M.

VOL. I.—JUNE, 1831.

Moderator concluded, &c. at 4 o'clock, P. M.

Eodem die et loco. Synod met, &c. Same members *ut supra*.

1. A letter from the New York congregation was received and read. It contained a check on the Mechanics' Bank of N. Y., for \$35, a contribution for the synodical funds. Referred to the committee on traveling expenses.

2. The committee on unfinished business reported.

3. Inquiry was made, whether the fast and thanksgiving days, appointed by the last synod, had been duly observed in the several congregations. Answered in the affirmative.

4. Dr. Black was inquired of, if the committee for publishing the minutes, had complied with their appointment? Answered in the affirmative.

5. Publishing the book of discipline. Postponed till next meeting of synod.

6. The theological seminary. Postponed till next meeting of synod. The argumentative part of the testimony also postponed.

7. Inquiry was made at the clerk of synod, whether the money was received for publishing the minutes? Answered, it was; but there were many delinquents in the subscription for a certain number of copies. The clerk is ordered to make out an account to-morrow, stating the delinquents in the subscription.

8. The order of the day for to-morrow is receiving presbyterial reports.

9. A call on Mr. John Fisher, from a congregation in South Carolina, was read, and laid on the

table. Mr. Fisher and the call were referred to the Northern Presbytery.

10. A petition from Knoxville, Tenn., was received, praying for supplies of ordinances. Referred to a committee consisting of Messrs. McLeod, Kell, and Dr. Wylie. Adjourned till to-morrow, 9 o'clock, A. M.

Moderator concluded, &c.

August 7, 1830.

Eodem loco. Synod met, &c.

The minutes of yesterday's se-
derunt were read and approved. The order of the day was receiving presbyterial reports.

1. The Northern Presbytery presented their report, accompanied with a petition respecting the resuscitation of the theological seminary, a periodical paper, &c. On motion, the report was accepted, and referred to the committee on presbyterial reports, and the petition to the committee on the theological seminary.

2. The Philadelphia Presbytery reported. Their report was accepted, and referred to the committee on presbyterial reports.

3. The Presbytery of Pittsburgh reported. Accepted and referred.

4. The Western Presbytery presented their report. Accepted, and referred.

5. As there was no report from the Southern Presbytery, Mr. Hugh McMillan was called on to state what he knew of their concerns. From his report, it appeared, that the Rev. Thomas Donnelly did not consider himself as a member of the Southern Presbytery, nor under its control; but that, by some act of synod, he was immediately accountable

to it, and under its cognizance solely, &c. On motion, a committee was appointed to report to this synod on the affairs of the church in the south. The committee, Dr. Wylie, Messrs. Cannon, and Roney.

6. Dr. Willson, chairman of the special committee appointed to report on our relations with the federal and state governments, presented a report. This report was made the order of the day for Monday next. Adjourned to meet on Monday, at 10 o'clock, A. M.

The moderator concluded, &c.

August 9, 1830.

Eodem loco. The Court met pursuant to adjournment. Same members ut antea.

1. Dr. Willson read a letter from the congregation of York Centre, New York, addressed to this synod.

2. A paper, accompanied with documents, from the temperance society of Pittsburgh, requesting this synod to express an opinion on the subject of temperance, was received and read—whereupon, the court adopted the following resolution:

Resolved, That this synod highly approve of the temperance cause, and recommend it to all under their care.

The clerk of this court is ordered to transmit to the Pittsburgh temperance society a copy of the above resolution.

3. The committee of foreign correspondence reported. The letter was approved, and laid on the table.

4. The committee on the affairs of the south made the following report, with resolutions:

Your committee, having dili-

gently attended to all the documents bearing upon Mr. Donnelly's case, find no transaction of synod justifying Mr. Donnelly's course. Therefore, however reluctantly, they are compelled to consider his behaviour, in the premises, as being altogether unpresbyterial. Your committee would, therefore, recommend to synod, the adoption of the following resolution, viz.

Resolved, That the Rev. Thomas Donnelly shall, as in duty bound, consider himself subject to presbyterial authority, and be attached to the Western Presbytery, and by this deed he is attached, until such time as God in his providence, allow the Southern Presbytery to be recognized. In the mean time, until the Western Presbytery shall have had an opportunity of transmitting Mr. Donnelly their orders, he shall preach as usual, on the invitation of the people.

2. In reference to the case of the Rev. Hugh McMillan, at present an unlocated minister, under the inspection of synod, your committee beg leave to recommend the following resolution :

Resolved, That the Rev. Hugh McMillan be connected with the Reformed Presbytery of Pittsburgh at his own and their request.

The synod adopt the above report and resolutions. The clerk of this synod is directed to send one copy of this report to Mr. Donnelly, and another to Mr. Daniel McMillan.

5. The order of the day was, hearing the report of the committee on our civil relations to the federal and state governments. Dr. Willson read the report, on

which some discussion took place, when the court adjourned till 4 o'clock, P. M.

The moderator concluded at 4 o'clock.

Eodem die et loco. Synod met, &c. Same members ut supra. The consideration of the report was resumed. After a great deal of discussion, it was moved and seconded, that the report be referred to the next meeting of synod. Moved, as an amendment, that in the mean time it be printed. This amendment was lost. It was again moved, as an amendment, that it be committed to a committee consisting of Drs. McLeod, Wylie, McMaster, and Black, critically to examine it, and, if they see meet, to publish it as an overture, before the next meeting of synod. Carried, with this amendment. Adjourned till 10 o'clock, A. M.

Moderator concluded, &c.

August 10, 1830.

Eodem loco. Pursuant to adjournment, the court met, &c. Same members ut antea.

1. On motion, it was agreed that the committee on civil relations, &c., be added to the committee to which was committed the report of that committee.

2. The committee on presbyterial reports reported. Their report was not sustained, but recommended to the same committee, to make it more full, &c.

3. The committee on the signs of the times were discharged, and the causes of fasting and thanksgiving of last year were adopted, and the ministers severally allowed to make such additions as they might think proper. The days

to be the same as in the act of last year.

4. The synod agree, that the rule of synod, in as far as it relates to the biennial appointment of the synod, be, and it is, for this time, suspended, in order that a meeting may be appointed at an earlier period than the rule admits, for the purpose of meeting with delegates from the Scottish and Irish synods, at as early a day as possible. The synod appoints its next meeting in Philadelphia on the first Wednesday of August, 1831.

5. A paper was presented to synod by Mr. Cooper, complaining of a mistake by the presbytery to which he belongs, in relation to his appointment to synod, whereby he was exposed to unnecessary expenses, &c. Referred to the committee on traveling expenses.

6. The committee on foreign correspondence reported. A letter was presented by them, and read, addressed to the Reformed Presbyterian Synod of Scotland. This letter was approved and ordered to be sent to that synod. The chairman of the committee withdrew the letter from the table, promising to return it to the clerk of synod.

7. The committee on the theological seminary presented the following report :

Your committee have taken under their most serious consideration the several subjects committed to them, and present the following report in relation to the petition from the Northern Presbytery :

1. It is greatly to be desired that the theological seminary should be

resuscitated. And your committee would most earnestly recommend, that means should be used by synod to ascertain what support would be afforded to the maintenance of a professor. We know the painful fact, that the seminary was for a time in operation, and languished, and died, for want of support—that it was again revived, and again gave up the ghost from the same cause. Let us prepare the materials for building, before we commence the building itself. Your committee, therefore, recommend that the subject be kept under serious consideration, until the next meeting of synod ; and in the mean time, that the several presbyteries shall go on, as they have done in times past, to take charge of the young men under their inspection, and instruct them in conformity with the provisions and regulations of the theological seminary, as far as in their power. And in the mean time, that the Rev. Dr. McLeod should be nominated as the professor, as soon as the seminary shall be in operation. The second part of the petition respects the establishment of a periodical work, which shall be a vehicle for communicating religious instruction, &c. Your committee highly approve of the plan of the proposed publication, and would further inform this synod, that, a considerable time since, some of the members of your reverend body had this subject under consideration, and, in a communication with Rev. Dr. McLeod, received from him a grant to their earnest solicitations, that if such a work were put in operation, and he called thereto by the synod, he would

undertake the editorial department of said periodical. Your committee, therefore, suggest the following resolutions :

Resolved, 1. That such publication be forthwith decreed by this court.

2. That Rev. Dr. McLeod be elected to the editorial department of said publication.

3. That the name or title of said periodical be left to the choice of the editor.

4. That the publication shall be an octavo, similar to the most respectable monthly periodicals, and each settled minister in our church shall pledge himself for a number of copies.

The synod accepted this report, and adopted the resolutions recommended therein. And further, the clerk of this synod is directed to advertise every absent minister of our connection of this transaction, and desire them to send on their pledge respecting the number of copies for which they will become responsible. Also to write, in like manner, to Mr. Daniel McMillan, South Carolina; Rev. Mr. Clarke, Amherst, New Brunswick; and to any other person to whom he may think fit. The licentiates are to use their endeavors to obtain subscribers in vacant congregations. The several ministers and other members present were called on to pledge themselves for what number of copies of the contemplated magazine they would be responsible. Dr. Willson engaged for seventy-six, stating, at the same time, that he would consider himself entitled to 25 per cent. discount; Rev. Samuel M. Willson engaged for 2 copies; Rev.

John N. McLeod for 25; Moses Roney, 25; Dr. Wylie, 200; S. W. Crawford, 10; Dr. Black, 100; John Cannon, 25; Robert Gibson, 25, if he have a congregation; James Blackwood, 2; Robert Wallace, 20; Gavin McMillan, 25; Jonathan Gill, 10; Thomas C. Guthrie, 25; William Sloane, 10; John Kell, 15; Samuel Wylie, 20; Ebenezer Cooper, 20; Hugh McMillan, 25; Charles B. McKee, 10; George Scott, 1; Nathaniel Kirkpatrick, 4; John Willson, 2;—in all, 675.

Adjourned till 4 o'clock, P. M. Moderator concluded by prayer.

4 o'clock, P. M. Eodem die et loco. Synod met and were called to order by the moderator. Same members ut supra.

1. Mr. Ebenezer Gill, a ruling elder, from Thomson's Run congregation, appeared, and took his seat.

2. The committee of supplies made the following report, which was accepted. Your committee respectfully report—

That there are three ordained ministers without charge under the care of this synod, viz. the Rev. Robert Gibson, Samuel M. Willson, and James Blackwood; and eleven licentiates, viz. Messrs. John Fisher, Andrew W. Black, George Scott, David Scott, William Wilson, Robert McKee, Erasmus D. McMaster, John H. Symmes, John McMaster, David Steele, and Samuel Gaily. Of these, Mr. Fisher, with the call made on him from South Carolina, has already been referred to the Northern Presbytery. And in reference to the rest, your committee would recommend, that Rev. Robert Gibson and Mr. Wil-

son be referred, at their own request, to the Northern Presbytery. Rev. Samuel M. Willson, and James Blackwood, and Messrs. Black, John McMaster, and Steele to the Presbytery of Pittsburgh. And Rev. James Chrystie and the rest to the respective presbyteries in which they now are. The committee have also had under consideration the petition from Knoxville, Ten., and in reference to it, they would recommend, that the prayer of the petitioners be granted, and that it would be transmitted to the presbytery of Pittsburgh, with directions to carry it into execution, by means of some of the ministers, or licentiates committed to their care.

The committee on presbyterial reports made the following report, which was adopted: That having examined these reports, they find them exhibiting the church under your inspection as enjoying a prosperity which ought to call forth the gratitude of the friends of religion to the Head of the church. They find, that although the operations of your theological seminary have been for some time suspended, yet your several presbyteries have not relaxed in their exertions to furnish the church with a learned and able ministry. Under this more private system of instruction, many young men of talents, and, we trust, of godliness, have been raised up, and are now employed in encouraging and strengthening your vacancies. Your settled congregations are steadily and gradually augmenting their numbers. As their numbers increase, they are brought more into view,

and consequently more into contact with society. As man is naturally an imitative being, it is to be expected that in proportion as these points of contact multiply, temptations to abandon the truth, and comply with the prevailing maxims of the times, will likewise be increased. While we lament that in some instances these temptations have been too successful in their seductive influence, yet we have reason to rejoice that the great body of your people have been enabled, by the blessing of the Most High, to resist these allurements, and to exemplify the influence of God's grace upon their conversation among men. Societies for prayer and Christian conference are springing up in different parts of our country. Reasoning from past experience, we look forward to the time, and that not far distant, when these societies, by attentive culture, will become flourishing congregations. On a survey of your whole church, your committee believe that there is every inducement for your people to persevere in their efforts in the cause of reformation, knowing that these efforts shall not be in vain in the Lord. In concluding this part of our report, your committee would only remark that it is our decided conviction that the only sure ground of success in that work in which we are engaged, is placed in a minute and conscientious adherence to the doctrines of this church, as they are exhibited to the world in our standards. Your committee would recommend to the favorable consideration of synod so much of the report of the Presbytery of Pittsburgh as refers

to the establishment of a home missionary society.

4. On motion, it was *resolved*, That the consideration of a home missionary society, recommended in the above report, be referred to the next meeting of synod.

5. A special committee, consisting of Drs. Willson and Wylie, was appointed, to reply to the letter from the Associate Reformed Synod of New York.

Adjourned till to-morrow, at 10 o'clock, A. M. Moderator concluded by prayer.

Eodem loco. Aug. 11th, 1831:

Court met, agreeably to adjournment. Same members *ut antea*.

1. The minutes of the former sederunt were read and approved.

2. Some members of the Presbytery of Pittsburgh, by and with the consent of that presbytery, presented a petition to synod, praying to be organized into a separate presbytery, according to certain specified limits—namely, to be bounded on the west and south by the Western Presbytery, east by Muskingum river to New Philadelphia, thence, by the canal, to Cleaveland, on lake Erie, to be called the Ohio Presbytery of the Reformed Presbyterian Church. On motion, the prayer of the petition was granted.

3. Dr. Willson presented a paper containing a preamble and resolution, which, after amendment, was thus adopted:

Whereas, Synod has resolved to resuscitate the theological seminary; and whereas, it is proper that we have an efficient system of finance for the support of the professor, &c., therefore *resolved*, That a fiscal committee be appointed to report a scheme

of finance, at next sessions in Philadelphia: Drs. Willson and McMasters, and Rev. John Neil McLeod are that committee.

On motion, Mr. Robert Orr was added to this committee.

4. A paper was presented requesting this synod to decide whether ruling elders are to be ordained by laying on of hands or not.

5. Mr. John Jamison, ruling elder, obtained leave of absence for the remainder of the session.

6. *Resolved*, That the letters from Mr. Clark be referred to a special committee, to return him an answer—that committee to consist of Dr. Black and Rev. Samuel W. Crawford. Messrs. Crawford and Roney had leave of absence during the remainder of the session. Adjourned till 4 o'clock, P. M.

4 o'clock—Eodem die et loco. Synod met, pursuant to adjournment, and was called to order by the moderator.

1. Application for sermon, &c., had been made to this synod from Tioga, Luzerne county. The synod refer the whole concern to the Northern Presbytery, as being most contiguous, desiring that presbytery to give the people of Tioga all the supplies in their power.

2. Rev. Mr. Cannon presented the following paper:

Whereas, there is some difficulty in the mind of the mover relative to the scriptural plan of ordaining ruling elders; and whereas, synod has not yet settled the whole of its system of ecclesiastical order, therefore

Resolved, That a committee be appointed to report to synod,

at its next meeting in Philadelphia, on the proper mode of ordaining the above named church officer.

The synod adopted this resolution, and Messrs. John Cannon and John Gibson are that committee.

3. On motion, it was agreed that the mode of ordaining *deacons* should also be considered in the report of this committee.

4. On motion, the following preamble and resolutions were adopted :

Whereas, No answer to our last communication to the Associate Synod has been made, although two meetings of that body have been held since that time, this court has reason to infer that the Associate Synod has declined any farther consideration of the topics under discussion, therefore

Resolved, 1. That your committee be discharged.

2. That this court will be ready

to receive any farther communications from that body, whenever they may feel disposed to make them.

5. *Resolved*, That ecclesiastical order, Acts xv. 22. *then pleased it the apostles and elders, &c.*, be the subject with which the next sessions shall be opened, and that the Rev. Dr. Wylie be the substitute of the moderator, in case of his absence.

6. Moved by Dr. Willson, that a committee be appointed, with instructions to publish the minutes of the present synod as soon as possible.

To this the synod agreed. Dr. Black and Rev. Mr. Crawford were appointed that committee.

The synod then adjourned till the first Wednesday in August, 1831, to meet in Philadelphia. The moderator concluded by prayer and singing the 133d psalm.

NOTICES OF NEW PUBLICATIONS.

THE IRISH ORTHODOX PRESBYTERIAN.

This is the title of a small periodical, recently commenced in BELFAST, in the north of Ireland. In less than twelve months, we think, from the time of its publication, we have received the *first* number of the *third* edition of the work. It is no secret that the Rev. DR. HENRY COOK is the editor. Hereafter we shall speak freely of this distinguished champion, whose praise is in all the Protestant churches of Europe. The age does not admit another

John Knox ; but it is not too much to say, that *Henry Cook* has done more, than any other man within this century, to restore the reformation to his own church. He has also many able co-adjutors in contending "for the faith once delivered to the saints." We recommend the magazine to all who take an interest in the defense of truths in the hands of "The Synod of Ulster ;" and we give the introduction.

OBJECTS AND PRINCIPLES OF THE ORTHODOX PRESBYTERIAN.

The want of a religious periodical.

cal, particularly adapted for circulation among the Presbyterians of Ulster, has long been felt and lamented by the friends of evangelical truth. The advanced state of education, in this portion of the community, has created a desire for reading, which must be gratified in some way ; and it is the duty of those who possess the means, to endeavor to direct it in a good channel, and turn it to the best account. The particular circumstances of the Presbyterian church, in this country, and the excitement produced by these in the public mind, render it indispensable that there should be some convenient and regular channel of communication between its members, for conveying accurate statements of passing events, correcting misrepresentations, and explaining and justifying such measures as it may seem prudent and necessary to adopt for the promotion of truth and godliness. For these reasons, and with these views, the present work is attempted ; and, although its conductors can easily anticipate the trouble and anxiety in which it will involve them, yet, relying on the blessing of Almighty God, and the indulgent patronage of the Presbyterian public, they are willing to make an effort, however feeble, for the support of that cause in which their fathers died,—which has been sealed by the blood of martyrs and apostles ; and whose foundation, and strength, and glory, are laid in the cross of the Lord Jesus Christ. In this country there seems to be, at the present time, a mighty struggle between light and darkness, truth

and error, Christ and Belial ; and if the conductors of this humble publication should, in any measure, be acknowledged as contributors to the triumph of truth and righteousness, which must eventually prevail, they^r should account themselves unspeakably honored, even in bearing the burden and heat of the day.

In the prospectus of this work, which has been extensively circulated, the following are stated to be the topics to which attention shall particularly be directed : “ In its pages the precious truths of the gospel shall be faithfully maintained—the principles of the reformation vindicated—the cause of vital godliness advocated—and the distinguishing tenets of Presbyterianism explained and defended.” The importance of these topics is perceived as soon as they are stated ; but it must at once occur to every observer of the spirit and character of the present times, that the misrepresentation and defective statements of them, now so widely circulated, invest them with a tenfold degree of importance, and require that they should be abundantly illustrated, fully explained, uncompromisingly advocated, and zealously maintained. *The truths of the gospel* are, on the one hand, frittered away into a few cold and unoperative moral precepts ; and, on the other, loaded with the reproachful epithets of mystery, and absurdity, and barbarism ; it is, therefore, time that they should be correctly stated, firmly, though meekly, maintained and defended against misrepresentation or scandal. *The principles of the reformation* have been defectively

stated; for while a few of its subordinate principles have been clothed with undue importance, and have had an unreasonable prominence, the great truths, by whose power it was accomplished, have been kept back, or denied, or abused. The press has rung again with the sufficiency of scripture, and the right of private judgment, as the great principles of the reformation; and so they were *among* them; and we trust that, in these pages, they will ever be maintained with as much firmness and constancy as they were by the reformers themselves: but why have not the great truths been as broadly and prominently stated, with which these principles were associated, and from which they derived all their power? Why has not the public been told that the cardinal truth by which the man of sin was conquered in the times of reformation, was *justification by faith alone, without the deeds of the law*? This was what Luther pronounced the article by which a church must stand or fall. The reformers were successful, because they adopted the same principles by which the apostles subdued the powers of heathenism. They said, like Paul, "we are determined not to know any thing among you, save Jesus Christ and him crucified;" and, "we preach not ourselves, but Christ Jesus the Lord." Had they rung all the changes of our own day on the sufficiency of scripture and the right of private judgment, but omitted these essential truths of scripture, the man of sin would have yet been undisturbed in the tyranny of

conscience, and their success would doubtless have equaled that of those who, in these times, so loudly inculcate the former principles, while they as carefully conceal the latter. For our part, we will endeavor to vindicate *all* the great and leading principles of the reformation, not confining ourselves to one or two of them, as they may suit the views of a party. Nor will it be less our object to advocate *the cause of vital godliness*. The very terms, we know, will be understood by some to be synonymous with fanaticism or enthusiasm. We must confess, however, that as we find the same charges brought against our Lord and his apostles, we are not careful to avoid them. We would rather be afraid of not incurring them from an ungodly world. For we cannot forget how largely they were heaped on the great apostle of the Gentiles, and how he defended himself against them. We glory in repeating his words: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which

are not, to bring to nought things that are." 1 Cor. i. 23—8. With regard to the *distinguishing tenets of Presbyterianism*, we mean to contend not merely for the skeleton, but the body. We believe it to be the scriptural plan, with which God has graciously acquainted us, for edifying the church and extending her boundaries. It is the plan of common sense; for no people have ever set themselves earnestly to the furtherance of any religious object, that they did not naturally arrange themselves into the business attitude of general societies and particular committees, exactly answering to the arrangements of our synods and presbyteries. But why is it that the scriptures have sketched this plan of government, and that we hold ourselves bound to maintain it, but because it is best calculated to promote the work in hand, the edification of believers, and the conversion of sinners? Presbytery is nothing in itself; but its value is unspeakable, as the most efficient means of accomplishing a great end. Now it is in this character that we are its advocates. We have heard the praises of presbytery in the mouths of men who appeared to confine all their views to the mere machine, without considering the work to be done by it. An English Unitarian has been kindly received and admitted to pulpits in this country, because, as it was alleged, *he was a Presbyterian*; while the same persons who encouraged him, blamed members of their own body for preaching in the pulpits of Independents, because, forsooth, *they were not*

Presbyterians! Now, although we could not renounce to the Independent the divine right of Presbytery, yet we must regard his holding the truth of the gospel a better ground of fellowship with him, than the mere skeleton of presbytery for holding communion with the Unitarian. We will be the zealous advocates of presbytery; but it will be on the principle that it is the scriptural and most effectual method of promoting the cause of truth and godliness.

These are the great objects which the "*Orthodox Presbyterian*" proposes to itself, although it is not to be understood that it will confine its attention to them. Its conductors intend to make it a convenient vehicle for conveying religious intelligence of every kind to the public, and especially such intelligence as will be particularly interesting to Presbyterians: for, as it is stated in the prospectus, "the history of our church, especially in this country, will be more amply illustrated than it has hitherto been; and the earliest and most accurate intelligence given of all matters affecting its interest, the welfare of its congregations, or the proceedings of its various courts. The theological publications of the day—the transactions of religious bodies—the operations of bible and missionary societies, both at home and abroad—the settlement or deaths of ministers, and every other topic of general or local interest to the friends of truth, in this or the sister kingdom, will receive a due share of attention."

What has already been stated, is sufficient for the explanation of

the *objects* contemplated by this work; but the prevalent misapplication of some leading terms, appears to require a few additional remarks, respecting the *principles* on which it shall be conducted. It is very customary in these times, as indeed it has ever been, for error to assume to itself the appellations of truth, and to fix upon the truth such epithets as, with the unthinking, may bring it into disgrace. It has assumed to itself the imposing air of liberality, wisdom, moderation, and charity, while it has unsparingly blackened the truth with the opprobrious epithets of bigotry, ignorance, intolerance, and malevolence. It is unnecessary we should stop to strip it of the false guise in which it has endeavored to hide itself; but it is imperative that we should take the language it has grossly misapplied out of its mouth, and apply it aright. And, therefore, let it be stated, that the great principles by which we hope to be regulated, in the present undertaking, shall be, the supremacy of truth, the sufficiency of scripture, the right of private judgment, and genuine Catholic liberality. These principles, rightly understood and fairly applied, will be the lights by which we shall endeavor to direct our course. The first motto we inscribe upon our word is, "Great is the truth, and it will prevail." It is in its own nature imperishable, and it is that which the Spirit of God has promised to acknowledge. The world has, from the beginning, endeavored to conquer it, but it has hitherto proved invincible. By what a

load of heathenish ceremonies was it oppressed, when the Son of God appeared on earth; but he spoke the word, and by its own power, accompanied with the blessing of God, it was embraced and professed, and obeyed by many. At the time of the reformation, error had succeeded in extinguishing almost the last taper of truth on earth; but a few humble men were raised again to light it, and all the terrors of Rome could not prevent the access of its cheering rays to the hearts of thousands. In our own time, the voice of truth had become almost silent, and by common consent its name was too generally suppressed; but one and another has risen up to proclaim it, and its messengers are running to and fro throughout the length and breadth of the land. Truth requires only to be announced, that, by the blessing of God, it may be received. And, acting upon this principle, it shall be our object to confine ourselves as much as possible to its simple announcements, and edifying narratives. We shall abstain, as much as in us lies, from angry controversy and wrathful disputings. We shall give no admission to personal attacks, or mutual recriminations. We may be tempted from the dignified course of *witnesses to the truth*, yet we are resolved to keep it as steadily and perseveringly as we can. We shall endeavor to remember and act on the great principles of revelation,—“Sanctify them through thy truth; thy word is truth:” and “the gospel is the power of God unto salvation.”

The sufficiency of Scripture we

acknowledge in all the length and breadth of the principle. Whatever is taught in revelation, so far as we know it, we shall maintain; any thing not taught there, we reject. We will not cede to our sister Church of England, that she has a right to decree rites and ceremonies in matters of religion. We echo the language of the immortal Chillingworth, "the Bible alone is the religion of Protestants." Yet we do not conceive it inconsistent with this principle, that we should endeavor to ascertain whether the members of our church courts and congregations hold the doctrines of the Bible. We conceive that this may most consistently be done by means of an examination committee, or a confession of faith. Our contest is not for the mere letter, but the principles of the Bible. And the man who will maintain, that the drawing up a confession of faith, in the words of men, is a violation of the sufficiency of scripture, on the ground that the truth is better expressed in the Bible, must, to be consistent with himself, object to all expositions of the scriptures, and particularly abstain from preaching, as all he can say is better expressed in the words of scripture. Such a principle, indeed, supposes that the doctrines of the Bible are neither tangible nor distinct. And we are well aware, that men have professed to believe the Bible, who, in the judgment of the whole Catholic church, rejected all its distinguishing doctrines.

On "*the right and duty of private judgment*," we trust our

pages will never encroach. No man has a right to tread upon it, for the ground is sacred; and no man has a right to part with it, for the birthright is inalienable. We believe it to be one of those privileges for which every intelligent being will render a strict and solemn account, in the day of judgment. But even this principle may be abused. I am responsible for forming my own judgment, but I am not bound to encourage what I consider the erroneous judgments of others. A member of the Roman Catholic church comes to me, and, on the ground of private judgment, demands admission into the church of which I am a member. I refuse it, not because I will tread on his right of private judgment, but because I will not be responsible for what I consider his erroneous judgment. A Unitarian offers himself to me as a candidate for communion. I tell him he rejects what I consider the leading doctrines of Christianity. He insists to be admitted, on the ground of private judgment. I tell him I will not interfere with his private judgment; but I will not permit him to profess what I think his erroneous faith, in my name and under the sanction of my authority. It is thus incontrovertibly clear, that to acknowledge the right of private judgment does not require us to sanction what we consider the errors of others. And the man who will force himself on my fellowship, on the ground of private judgment, when he knows that I disapprove of his doctrines, I consider to be the violator of that very principle on which he inconsis-

tently urges his plea. I say with Paul, "to his own master he stands or falls." I will not, and do not injure him; but I will not and dare not encourage him.

As for *liberality*, we wish to be thought, and in reality to be genuine Catholics. We will acknowledge every man that holds the Head, Jesus Christ. Whether he be Episcopalian, Presbyterian, or Independent, if he only holds the Head, we acknowledge him for a brother. We long to see the time when these different denominations shall, in the spirit of forbearance and brotherly love, meet together, and forgetting their minor differences, glory in their common Lord. But liberality does not imply either latitudinarianism or licentiousness. Because we receive every man that holds the Head, it does not follow that we must acknowledge any man who does not hold the Head. We would be as tenacious and uncompromising on the one hand, as we are liberal and forbearing on the other. The solemn assurances of Christ and his apostle, are our *directory* in this as in every other part of Christian duty: "He that hath the Son hath life; and he that hath not the Son of God, hath not life;" 1 John v. 12.—and, "If our gospel be hid, it is hid to them that are lost." 2 Cor. iv. 3. We fear there is a spurious liberality, in these times, which can extend the right hand of fellowship alike to infidelity and Christianity. One thing we have observed, that some men, loud in the cry of liberality, freely associate with men who do not hesitate to pour contempt on Chris-

tianity itself, while their indignation can be restrained within no bounds against those who zealously stand by the doctrines of the reformation. These are the great principles by which we hope to be guided in the present undertaking; and, steadily adhering to them, we trust to be acknowledged as contributors to the great cause of truth and righteousness in these lands, and particularly to the revival of religion in the Presbyterian churches.

These reflections will be followed, in the next number, with an address to the Presbyterian public on their duty in these eventful times.

PRESBYTERIANISM.

Much has, of late, been said and written about the "essential principles of Presbyterianism," the "constitutional principles of Presbyterianism," and the "unalienable rights of presbyteries, and of the Presbyterian people." But, in the greater part of what has been said or written, there has been such vagueness and indistinctness in the application of terms, that the true meaning of the speakers and writers remains generally a secret to all except themselves. This circumstance alone demands a brief, and plain, and scriptural exposition of the nature of genuine "Presbyterianism." But there is another reason demanding such an exposition. In this country, at the present day, the speakers and writers about "Presbyterian principles," have generally been per-

sons favoring, or advocating the cause of Arianism. And such has been the boldness with which they have asserted and appealed to "Presbyterianism" as their profession, and its principles as their support, that it becomes necessary to guard the unwary against the specious imposition; to prevent "Presbyterianism" from being identified with "Arianism;" or from being supposed in any degree favorable to its principles or propagation.

Immediately from the Greek of the New Testament is derived the word "presbyter," which signifies "elder." From "presbyter" we form the words "Presbyterian" and "Presbyterianism." So that the distinctive title of our church, in modern times, is directly derived from the primitive phraseology of the apostles. Presbyterianism, as a form of church government, stands distinguished from "independency" upon the one hand, and "prelacy" upon the other. But it does not, as some have thoughtlessly affirmed, stand opposed to "Episcopacy," i. e. government by bishops; or reject the title "Episcopalian," as descriptive of its constitution. The Presbyterian church is an Episcopalian church, for every minister is the bishop of his own congregation. Presbyterianism teaches, that bishop and presbyter (whence Episcopacy and Presbyterianism,) are, in the New Testament, only two different names for the same person and the same office, without inferiority in the one, or superiority in the other.

The parity of her ministers is, therefore, the PRIMARY PRINCIPLE

of Presbyterianism. This principle may be deduced from various portions of scripture. But as we mean not to argue, but merely to make a statement, we confine ourselves to one authority, Acts xx. 17. "And from Miletus (Paul) sent to Ephesus, and called the elders (in Greek, presbyters) of the church; and when they were come to him, he said unto them, (28) Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers (in the Greek, bishops,) to feed the church of God, which he hath purchased with his own blood." Here nothing can be more manifest than the identity of presbyters and bishops. They are called presbyters or elders, in reference to their age and qualifications; they are called overseers, or bishops, with reference to their duty, the overseeing, or episcopacy of the flock committed to their care. This passage seems to us fully to demonstrate the apostolical origin of Presbyterianism. The persons called from Ephesus were presbyters, and all these were bishops. Accordingly, all the ministers of the Presbyterian churches are equal in point of rank, and office, and authority, and all are bishops, or overseers, of their respective congregations. Presbyterianism is, indeed, the episcopacy of the New Testament.

By the SECOND GENERAL PRINCIPLE, Presbyterianism is distinguished from independency. The Independents form a numerous body in England, a considerable body in Scotland, and have a few churches in Ireland. According

to their views of church government, every particular church, assembling in one place, is complete in itself; and is totally independent of the authority, power, and interference of any sister church whatsoever. But, according to Presbyterians, the sister churches of a country or province, form but one aggregate church, and should, in their general meetings, exercise a common episcopacy over one another in the Lord; and, by their respective delegates, meet in church courts, for the consideration and exercise of a common discipline.

This view of church fellowship is founded, like the former, upon various portions of the divine word; but is chiefly extracted from a consideration of the xv. chap. of the Acts of the Apostles. The 2d verse of that chapter gives us an example of delegates being sent from one church to another. The 6th verse presents us with a meeting of the church rulers, the apostles and elders. For while the epistle, verse 23, runs in the name of the apostles, elders, and brethren, we discover, from chap. xvi. verse 4, that the resolutions were passed only by "the apostles and elders, (presbyters) that were at Jerusalem. Here, also, Presbyterians conceive they discover a union of churches in one common council, for the settlement of questions and exercise of discipline; and, taking this account as their example and authority, the common concerns of many churches are, in their estimation, to be superintended by a common and united authority. For let it be observed, that in chap. xiv. verse 26, we

find Paul and Barnabas at Antioch, which was situated at a considerable distance from Jerusalem; yet the church at Antioch does not proceed to settle the question in dispute, but refers the cause to a common and united council of the churches assembled at Jerusalem.

The THIRD GENERAL PRINCIPLE of Presbyterianism asserts the right of the people to elect their own ministers and of the ministers to examine the qualifications of persons so elected, and, if satisfied of their fitness, to ordain them to their office.

There are in the New Testament two distinct examples of election. One of these we find, Acts vi. 1, 2, 3, 5; but this election being rather to a civil office, relating to the temporalities of the church, may, therefore, be considered inapplicable to the case of election to the ministry. We have, however, another example, Acts i. 15, 21, 22, 23, 26,—and here the election is to be the apostleship, the most distinguished office in the ministry of Christ; yet this election, like the former, is not by the authority of any one individual, or even the united authority of the eleven apostles; but, as plainly appears from the narrative, by the common choice of all the assembled brethren.

That the examination and decision respecting the qualifications of candidates, as well as their ordination to office, are lodged with the ministers of the gospel, is apparent from 1 Tim. iii. 10, and iv. 14. By the former it is required that candidates be carefully *proved* before their admission to the sacred offices of bishop or deacon;

and, by the second, the *laying on of the hands of the presbytery*, or council of the elders, is described as the mode in which Timothy was appointed to the office of the ministry.

By a **FOURTH GENERAL PRINCIPLE**, Presbyterianism recognizes the order and rights of ruling elders. The Jewish synagogue, upon which, it is generally supposed, the early Christian churches were modeled, possessed an order of men, corresponding, in rights and duties, with the ruling elders of Presbyterians. The works of some of the primitive writers of the Christian church seem distinctly to recognize them as existing in their days. But the authority on which Presbyterians generally rely, is derived from 1 Tim. v. 17, where all elders are said to rule, but some likewise to labor in word and doctrine. Whence we conclude, that there are two kinds of elders in the church,—one who both rules and teaches, *i. e.* in our language, the *minister*; and one who only rules, *i. e.* the *elder*. Another proof is deduced from Rom. xii. 7, 8, in which the apostle, in exhorting the various officers of the church to discharge their several duties with fidelity, adds, in reference to the ruling elder, “He that ruleth, let him do it with diligence.” To ruling elders Paul seems also to refer, 1 Cor. xii. 28, under the general description of “helps and governments.” The ruling elders of the Presbyterian church should be helps to the ministers in governing the church. And, as the church is called the “House of God,” the government of a household or family is the true model of

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their common duties. Does a father provide for his family their meat in due season? so it is the duty of ministers, with their helpers, the ruling elders, to see that the people be supplied with the bread of life. Does a father provide for the education of his family? so should ministers and ruling elders mutually labor for the education of the people. Does a father sympathize with the afflicted members of his family? so the Presbyterian minister and the ruling elders are to visit the sick and the sorrowful. Does a father feel it his duty to chastise the disobedient? so the minister and the ruling elders are to exhort, rebuke, or cut off from the church the unruly and the profane. Does a father receive with joy the penitent and returning prodigal? so are the rulers of the church to restore the penitent in the charitable spirit of meekness.

Taking this scriptural view of the duties of the ruling elder, the importance of his office must be obvious. And when ministers do employ their elders as “helps” in the government of the church, and where elders are capable, and willing to “rule with diligence,” and to “help” in the cause of the Lord, there never has been, and there never can be, a more efficient moral machinery.

Having thus submitted, and, we trust, from scripture established, the **FOUR GENERAL PRINCIPLES** of Presbyterianism, we will now proceed to some obvious and practical conclusions.

1. The first observation deducible from our principles amounts to this:—Presbyterianism is not a system of religious doctrine, but

a mere form or plan of church government. In this respect it is exactly similar to both prelacy and independency. Prelacy is not a system of doctrines. Independency is not a system of doctrines. They are both mere forms of church government.

2. We observe that the outward form of government is not necessarily, in any church, indicative of what doctrines are contained within it. The highest outward form of prelacy contains within it the doctrines of popery. Prelacy, again, is found to contain the various superstitions of the Greek churches. While prelacy, the same in outward form, is found to contain, in other churches, the purest doctrines of the glorious reformation.

Independency, in like manner, so far as it is a mere scheme of church government, is found to contain, under the same outward form, the most discordant materials. In one case it contains the most decided Calvinism. In another, it may be found internally Arminian. While, in a third, it may be found to contain within it the very lowest principles of Socinianism.

We are not to be surprised, therefore, if Presbyterianism, like other outward forms of church government, should occasionally be found to vary in its doctrinal contents. At one time it may contain Trinitarianism; at another, Arianism; at a third, Socinianism. But in all this it merely suffers in common with every possible form of church government; and teaches us never to be content with the mere outward architecture of the tabernacle or

the temple, but to press through the now opened veil towards the ark, and the testimony, and the mercy-seat, and the God who is worshiped within. What are to us the boards and the drapery of the outward tabernacle, and the pillars and the doors of the outward temple, if the mercy-seat be removed, and the glory departed from the inner sanctuary? We worship not the temple, but the God of the temple. Yet the very dust of that temple is dear to the children of God; and, to the eye of faith, their God never appears so glorious as when, in his mercy and power, he builds and repairs his Zion. Psal. cii. 14. 16.

3. The consideration of the scriptural principles of Presbyterianism, will serve to correct an erroneous opinion respecting the "constitutional principles" and "inalienable rights of presbyteries." That Presbyterians should occasionally mistake the principles of their own church, is a matter common to them with the members of other churches. The mistake, in the present instance, originates from want of distinguishing between "presbytery," and "a presbytery." Every Presbyterian holds presbytery to be of divine right;—and as he has been accustomed, in ordinary language, to consider a few ministers and elders of a district as forming a presbytery, he readily transfers the divine right of the general system to the usual routine duties of a particular assembly; and, should the general church interfere with one of her particular courts, he pronounces the rights of that court to be invaded, and Presbyterian principles destroyed.

If we would dissipate this fallacy, let us attend to the meaning, and not the sound of words. By "presbytery," as distinguished from prelacy and independency, we mean a form of church government, founded upon the four general principles which we have already deduced from scripture. But by "*a* presbytery," we understand a certain number of ministers and ruling elders, whom the general eldership appoint to take charge of a particular district of the church. Presbytery is of divine right, and is unchangeable; but a local or geographical presbytery is the creature of human convenience; may be erected or demolished, diminished or extended, according as these changes may contribute to the easy and successful discharge of local duties, or the general accommodation of the church. A presbytery is merely a certain number of the eldership, to whom is *committed* the care of a particular district, subject to the examination, review, and control of the whole body. A local presbytery is therefore, in reality, a *committee*. A presbytery and committee are, in essence, one and the same. The sole difference is as follows: To the local presbytery there is no fixed date of dissolution; the ordinary committee is dissolved when it has reported progress. The local presbytery has a commission for many duties; the ordinary committee has generally one duty, and no more. But both owe their existence and duration, and extent of commission, to the general will of the church, and differ merely in name, but not in nature or constitutional principle.

Has a presbytery, then, it may be said, no such thing as "inalienable rights?" We answer—Each individual member has his own inalienable rights, as enumerated in the four general principles; but a presbytery, as such, has not even a right to existence, but holds its name and extent from the will of the assembled delegates of the church. Had a presbytery, as such, any inalienable rights, it would surely have the right to existence; but this, we know, it has not. It is merely a committee of the church, in a form more permanent than that of ordinary committees, but as subject as they are to change, limitation, or dissolution. Whenever, therefore, it shall come into the mind of any one to speak or write concerning the "inalienable rights of presbyteries," meaning, thereby, local or geographical presbyteries, we would request him to inquire, whence any particular presbytery obtained its name, its extent, its jurisdiction. And, provided the general meeting of the eldership were minded to change that name or extent, or to merge the whole into some other locality, we would request him to prove, from scripture, the inalienable right to name, extent, and permanence. And, if he effect any of these objects, he will display a knowledge of which, we confess, we are destitute.

We are, in fact, almost ashamed, at being compelled thus to argue so plain a point; but the times demand it. For when, lately, the Synod of Ulster found it necessary to erect a committee, for the religious examination of candidates for theology, license,

or ordination, and to direct that none should be received as students, licensed, or ordained, without their approbation, an immediate and loud outcry was raised concerning an alledged invasion of the "inalienable right of Presbyteries." It has become, therefore, necessary to show that this outcry has originated from an imperfect and erroneous view of the subject. We will, ourselves, never knowingly invade, nor suffer any others to invade, one solitary right or privilege of the Presbyterian church. We will not only occupy her out-posts, and man her impregnable bulwarks, but we will defend to our best capacities, the very frieze and cornice of her temple. But though so forward in her defense, should an enemy appear without, we shall be equally ready to resist the vain terrors or false alarms of the garrison within. We have proved, that ministers have an original and inalienable right to examine and approve of candidates prior to ordination. This right is inherent in every individual. The manner in which individuals may exercise this right, lies entirely between God and their own consciences. But, if each individual has this right, and the existence of it cannot be questioned, then the whole church must possess a similar right, and may equally adopt her own means for attaining the most distinct satisfaction. This right has been exercised by the synod of Ulster. She has said, that no candidate shall be licensed, until her committee has been satisfied; but she compels no presbytery to grant license; she leaves them

to examine, receive, or reject for themselves. She has said, no man shall be ordained until he has satisfied her committee; but she compels no presbytery to ordain; she leaves them at liberty to examine, receive, or reject, as their own sense of duty may determine. This has been called "invasion of the rights of presbyteries;" but, we are persuaded, we shall hear the argument no more.

4. The next purpose for which we shall employ our original principles, is to counteract another fallacy, arising from mistaken views of Presbyterianism. We allude to an idea not uncommon in our times—that Presbyterianism means a union of churches holding any, or all, possible varieties of religious opinions. That Presbyterianism has been so exhibited, we doubt not. That prelacy and independency have been so exhibited, we are certain. But that such an amalgamation is unscriptural, in whatever form of church government it is discovered, we trust we shall make it appear by three plain and irresistible arguments.

First, we shall suppose Presbyterianism to signify a union of churches, holding Arianism and Trinitarianism indifferently.—That such a union is unscriptural, we demonstrate thus: the New Testament contains either Trinitarianism or Arianism; but it does not contain them both. So, a church, founded upon the New Testament, must contain the one or the other, but it cannot contain them both.

Secondly, we argue that a union of churches holding Trini-

trinitarianism and Arianism, cannot be scriptural ; and we prove our position from considering the overwhelming importance of the two doctrines thus opposed.—Trinitarians honor the Son, even as they honor the Father ; but if Arians be correct when they say that the Word was a creature, then Trinitarians must be idolators, when they worship him with the honors of the Creator. But, on the other hand, let Trinitarianism be correct ; then are Arians guilty of rebellion ; for though commanded to honor the Son, even as they honor the Father, they rebel against the injunction, and worship not the Son as God. How far the members of a church may bear and forbear, we pause not, at present, to consider ; how far patience, and exhortation, and warning, require to be employed before actual separation, it is not our object to estimate ; but this we will say, that a church, whose principle of union is the admitted and unlimited existence of disunion, seems to us equally distant from the principles of divine revelation, or the ordinary dictates of common sense.

Thirdly, we argue from scripture the most express, that the ministry of the gospel, instead of being a union of men holding every variety of doctrine, has, for one of its great objects, the resisting of false doctrines. Where doctrines, like Trinitarianism and Arianism, are diametrically opposed, one of them must be wrong, must be false. Now, instead of uniting the preachers of such opposing doctrines, mark what the scriptures enjoin. Separation is commanded. 1 Tim. vi. 3, 4, 5.

Erroneous teachers are condemned to silence. 1 Tim. i. 3. And the acknowledgment of a gospel, opposing the true gospel, is expressly forbidden. Gal. i. 8, 9. Let any reasonable man consult these three passages of scripture ; and, we care not what may be his peculiar doctrinal opinions, he will yet be compelled to acknowledge, that separation, and not union, of opposing doctrines, is the order of the New Testament.

5. To another general consideration we call the attention of our readers,—it is the fact, that we believe Presbyterianism, rightly understood, and rightly organized, to be the system of church government inculcated in the Bible. We pause, therefore, with peculiar pleasure, to take a cursory view of the *advantages of Presbyterianism*.

Amongst these we cannot overlook the fact, *that the Presbyterian church has ever sought to procure a learned ministry*. We value not learning above its true deserts ; we substitute not the learning of men for the teaching of the Spirit of God ; we rank not ourselves above our natural or acquired level in the scale of human learning ; yet we rejoice in being able to affirm, that the schools and colleges of the Presbyterian churches have produced in France, Holland, Prussia, Geneva, and Scotland, men as truly eminent in the several walks of literature and science, as any who have adorned the pages of history.

We would notice, as a *second advantage* of Presbyterianism, that she provides a ministry, which, except by their own fault, is never sunk below, nor elevated above,

their people. A minister should always be the common "cement of society." His learning and his character should bring him into contact with the highest ranks; his functions and humility should unite him with the lowest. There are ecclesiastical systems in which the mental attainments of ministers depress them below the better levels of society; but there are others whose rank, and titles, and powers, form most dangerous temptations to their possessors; and perhaps, lead them occasionally to "forget that they are men." Against these two extremes the Presbyterian system most admirably provides. And, if we dare not offer ourselves as an example, we may, at least, be permitted to instance the mother church of Scotland, in which these advantages were early attained, and in which, by the divine blessing, they have, till this day, been continued.

We would advert to a *third advantage* of the Presbyterian system, which is to be found in her ruling elders. The writer of this article had, not long ago, an opportunity of conversing with one of the most learned, pious, and zealous members of the established church of this country; and, among other topics of discourse, the relative advantages of the several churches were introduced.

(To be continued.)

THE COVENANTER.

We have received a few numbers of a new periodical, under

this name. It is a neatly executed work, in the *duodecimo* form, published monthly, in Belfast, Ireland. It is conducted by Rev. Thos. Houston, of Knockbracken. The active and learned editor is supported (as we understand) by voluntary associates in the enterprise; and we are happy to learn that their patronage is extensive, and their support ample. The character of the contributors of matter for its pages, is, in our estimation, a sufficient guaranty for the sound religious tendency of the contents. We shall take pleasure in laying, at an early day, a specimen before our readers of the style of this magazine.

THE CHRISTIAN INTELLIGENCER.

A *weekly* paper of this name succeeds the *monthly* magazine of the *Reformed Dutch Church*, which terminated with the *fourth* volume. The magazine was conducted by a literary and theological association, and edited by W. C. BROWNE, D. D., who enriched its pages by several excellent and learned essays from his own pen. The *Christian Intelligencer* is published for an association of members of the *Reformed Dutch Church*, by Wm. A. Mercein; CORNELIUS D. WESTBROOK, D. D., being editor, and appears every Saturday. The paper does not preclude grave disquisitions or learned criticism; but it is a convenient vehicle for every kind of information which a Christian would desire to receive or to communicate—light, and of transient

interest, as well as of solid and of permanent importance.

Both these objects have hitherto been answered by the Intelligencer; and the high and well

established reputation of the *editor* gives assurance to its patrons of its continuance to merit their support.

MISCELLANEOUS.

OBITUARY NOTICE OF REV. A. THOMPSON, D. D.

Died in Edinburgh, on the 9th of February, the Rev. Dr. ANDREW THOMPSON, under circumstances peculiarly sudden and unexpected. On Wednesday morning he attended the meeting of the presbytery, apparently in his usual health, where, after assisting at the ordination of the Rev. Mr. Ritchie, to be pastor of St. Luke's, Demerara, he took a part in the discussion on the case of Mr. McCraig, which he treated with his customary tact and energy, in a speech of nearly a quarter of an hour's duration. About 5 o'clock he left the hall to return home, and on his way to his house in Melville street, met a friend, Mr. Burn Murdoch, who accompanied him to his own door. They were just separating, when he suddenly turned round to Mr. Murdoch, as wishing to say something he had forgotten; and, in the act of making an effort to speak, fell down on the pavement. He was carried into the house in a state of insensibility, and Dr. Sibbald, of Hope street, was instantly sent for, who tried to bleed him in the arm and jugular vein, but without effect, very little blood following the operation. Drs. McWhirter, Newbigging, and Abercromby were also promptly in attendance, but their exer-

tions to restore animation proved equally unavailing; the rev. gentleman never spoke after he had fallen, and expired in about an hour. The immediate cause of his death has not transpired, but from a report having been current two or three years ago, when he made a journey southward in search of health, that he was threatened with ossification of the heart, it is probable that it has been occasioned by some fatal affection of that organ. It is almost unnecessary to add, that the death of an individual so distinguished for his natural talents, his professional eminence, and his great influence on society, in matters of a polemical description, has excited a profound sensation throughout the community. Dr. Thompson was unquestionably the most energetic, the most intrepid, the most resolute, and the most indefatigable minister of our national church; and at this moment we know no man belonging to it who is qualified in every respect to fill the vacuum which his death has made. In eloquence he was unmatched, and his talents as a debater will long be missed in the venerable assemblies of which he was one of the most distinguished and most useful members. The ardency of his zeal as a public disputant often carried him farther

than the world generally admired, but the bold and manly way in which he invariably kept his ground, and his unaffected good temper, and benevolence in private life, secured for him on all occasions a degree of suffrage which a less gifted though more guarded controversialist could never have obtained.

Edinburgh Observer.

Well acquainted with the theory and practice of his own profession he did not affect liberality, nor fear the charge of bigotry. He adhered with scrupulous exactness to the standards of the church of Scotland: but while he maintained with fidelity his own consistent course, he dealt with brethren who differed from him in the most honorable manner, and defended often, with the shield of his own great reputation, Christians of integrity, who happened not to be in favor with the constituted authorities of the land. His personal friend, *Brougham*, Lord Chancellor of the United Kingdom, said truly, to his majesty William IV., that Andrew Thompson had effected more, in bringing back the church of Scotland to her original standing, than any other one man, since the days of John Knox. Touched by a sense of his worth, the king settled a pension on his family.

ORDINATION.

On Tuesday, the 19th of April, the presbytery of Pittsburgh ORDAINED to the office of the holy ministry, Mr. George Scott, and installed him as pastor of the Reformed Presbyterian congregations of Little Beaver and Austentown, Pennsylvania.

INSTALLATION.

On Tuesday the 18th of May, the Rev. Robert Gibson was INSTALLED by the Northern Presbytery, to the pastoral charge of the Second Reformed Presbyterian Church, New York. The sermon was preached by *Rev. Jno. Niel McLeod*, from Rom. x. 14, 15. "How then shall they call on him in whom they have not believed? and how shall they believe on him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The *Rev. Wm. Gibson* presided on the occasion, and delivered the charges to the pastor and people.

MEETING OF SYNOD.

The Synod of the Reformed Presbyterian Church meet in Philadelphia, on Wednesday, 4th of August, 1831, at 7 o'clock P. M.

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ENNUI.

This word, though an exotic, is now become naturalized to the English language. There is need of it in order to express our ideas: and it has obtained the sanction of literary men. It is of French extraction; but the state of being which it represents, is more common in South Britain than it is on the otherside of St. George's channel, although it is there the word was invented. We have no word in our language which answers as a synonym, to denote this complicated and powerful passion of the human heart.

In the *American Quarterly Review*, for March, 1831, there is an article under this title, which will amply repay the reader for his trouble in perusing it. Indeed the whole work is an honor to American literature. The reviewer justly observes, that the pursuit of a noble object is itself a pleasure; perhaps he might have admitted, that the exercise of any faculty whatever, is in itself salutary, and the means of enjoyment. Such is the divine benevolence displayed in the constitution of our nature that *action* is not only useful, and even necessary to our being; but always directly, as well as in its consequences, promotes the happiness of man. When the object of exertion is noble, the principles of the agent honorable, and the method pursued righteous, then,

except where there are powerful counteracting causes, happiness must be in proportion to the intellectual force employed in the exertion. The man, however, who feels inherent energy, but desirous to employ it, is precluded by circumstances, is reduced to the suffering condition of involuntary inertness. Like a strong man, armed, but in bonds, the spirit within him is a prey to itself; and to escape the torment, the man will act out the principles of his own unchastened—unsanctified passions. This is Ennui. It is not indolence; for he is disposed to labor. It is not lassitude; for he is fit for exertion. It is not rest; for he takes no refreshment. It is not apathy; for he is self-tormented. It is indeed a state of idleness, yet of disquiet—of inertness, yet discontent. There exists a state of craving mobility, without any good purpose, or commensurate object. The Christian, in his listlessness, has the best guaranty from despair, and by divine grace is preserved from a course of wretchedness. Yet even he must feel uneasiness—yea, vexation and sorrow, in such a state as this.

“Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the

wise more than of the fool forever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me. For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.”*

The reviewer, referred to above, illustrates the state of feeling denoted by the term ennui, by the history of Greece and Rome: and selects many happy specimens for his purpose from names well known to the classic and scientific reader. We come down to a more recent date, and give his own words:

“Wisdom is no security against ennui. The man who made Europe ring with his eloquence, and largely contributed to the spirit of republican enthusiasm, wasted away for months in a state of the most foolish languor, under the idea that he was dying of a polypus at his heart.† Nay, this philosopher, who presumed to believe himself skilled in the ways of man, and an adept in the character of women, who dared to expound religion and proposed to reform Christianity,

who committed and confessed the meanest actions,—and yet, as if in the presence of the Supreme Arbiter of life, and before the tribunal of Eternal Justice, arrogated to himself an equality with the purest in the innumerable crowd of immortal souls,—he, the proud one, would so far yield to ennui, as to put the final and eternal welfare of his soul at issue on the throw of a stone. La Harpe, no correct writer, nor sound critic, affirms, that Rousseau undertook to decide the question of a Superintending Providence by throwing stones at a tree. That would have been not merely an imbecile but a blasphemous act. As the case stood, Jean Jacques must be acquitted of any charge worse than that of excessive and even ridiculous weakness. ‘*Je m’en vais,*’ he says to himself, ‘*je m’en vais jeter cette pierre contre l’arbre qui est vis-à-vis de moi: si je le touche, signe de salut; si je le manque, signe de damnation.*’

“But Jean Jacques passes for an inspired madman. What shall we say to the temperate Spinoza, whose life was not variegated by the brightness of domestic scenes, and who, being cut off from active life and from social love, necessarily encountered a void within himself. It was his favorite resource against the visits of ennui, to catch spiders and teach them to fight; and when he had so far made himself master of the nature of these animals, that he could get them as angry as game cocks, he would, all thin and feeble as he was, break out into a roar of laughter, and

* Ecclesiastes, ii. 15—18. 22, 23.

† Jean Jacques Rousseau. Confessions, p. 1. i. vi.

chuckle to see his champions engage, as if they too, were fighting for honor.

"Poor Spinoza! It may indeed be questioned, whether his whole philosophy was not a sort of pastime with him. It may be, that after all he was ingenious because he could not be quiet, and wrote his attacks on religion from a want of something to do. At any rate it has fared strangely with his works. The world had well nigh become persuaded, that Spinoza was but a name for a degraded atheism, and now we have him zealously defended, and in fact we have seen him denominated a saint.* So near are extremes: the ridiculous borders on the sublime; and the same man is denounced as a paricide of society, and again extolled as a model of sanctity.

"But we have a stronger example than either of these. The very philosopher, who first declared experience to be the basis of knowledge, and found his way to truth through the safe places of observation, gives in his own character some evidences of participation in the common infirmity. He said very truly, that there is a foolish corner even in the wise man's brain. Yet, if there has ever appeared on earth, a man possessed of reason in its highest perfection, it was Aristotle. He had the gift of seeing the forms of things, undisturbed by the confusing splendor of colors; his mind, like the art of sculpture, represented ob-

jects with the most precise outlines and exact images; but the world in his mind was a colorless world. He understood and has explained the secrets of the human heart, the workings of the human passions; but he performs all these moral dissections with the coolness of an anatomist, engaged in a delicate operation. The nicety of his distinctions, and his deep insight into the nature of man, are displayed without passion, while his constant effort after the discovery of new truth, never for one moment betrays him into mysticism, or tempts him to substitute shadows for realities. One would think, that such a philosopher was the personification of self-possession; that his unruffled mind would always dwell in the serene regions of intelligence; that his step would be on the firm ground of experience; that his progress to the sublime temple of truth and of fame, would have been ever secure and progressive; that happiness itself would have blessed him for his tranquil and dispassionate devotedness to exalted pursuits.

"But perhaps the clear perception of the realities of life is not the secret source of contentment. Many a scholar has shrunk from the contest of transient interests, and sought happiness rather in the world of contemplation; and perhaps the studies of antiquity derive a part of their charm, from their affording us a place of refuge against the clamors and persecutions which belong to present rivalries. If the view of human nature, adopted by a large portion of our theolo-

* We remember perfectly well the beginning of an apostrophe to the Jewish philosopher; "Du heiliger Spinoza." Herder, too, has a good deal to say in defense of him."

gians, is a just one, the heart must recoil with horror from the true consideration of the human world in its natural unmitigated depravity, and throw itself rather into the hopes that belong to the future, and the mercies that attach to the Supreme Intelligence, for relief against the apathy which so cold a contemplation of unmingled evil might naturally produce.

"In the mouth of Pindar, life might be called a dream, and it would but pass for the effusion of poetic melancholy. But when the sagacious philosopher asserts it, that all hope is but the dream of waking man, a latent discontent broken from the concealment of an unsatisfied curiosity, a baffled pursuit; when his mind had arrived at that state, nothing but its remarkable vigor could have preserved him from settled gloom.

"Again the venerable sage examined into the sources of happiness. It does not consist, he affirms, in voluptuous pleasures, for they are transient, brutalizing, and injurious to the mind; nor in public honors, for they depend on those who bestow them, and it is not felicity to be the recipient of an uncertain bounty; nor yet does happiness consist in riches, for the care of them is but a toil; and if they are expended, it is plainly a proof, that contentment is sought for in the possession of other things. In the view of the Stagyrte, happiness consists in the pursuit of knowledge, and in the practice of virtue, under the auspices of mind, and nature, and fortune. He that is intelligent, and young, and handsome, and

vigorous, and rich, is alone the happy man. Did the world need the sublime wisdom, the high mental endowment of the Stagyrte, to learn, that neither the poor, nor the dull, nor the aged, nor the sick, can share in the highest bounty of the Universal Father? When it is remembered that Aristotle was favored above all his contemporaries in intellectual gifts, we ask the reader to draw an inference as to the state of his mind, which still demanded the beauties of personal attractions, and the lavish liberality of fortune.

"When asked what is the most transient of fleeting things, the philosopher made but a harsh answer, in naming 'gratitude;' but his mind must have been sadly a prey to ennui, when he could exclaim, 'my friends! there are no friends.'

"He could not be content to sit or stand, when he gave lessons in moral science, but walked to and fro in constant restlessness; and, indeed, if tradition reports rightly, he could not wait the will of Heaven for his release from weariness, but in spite of all his sublime philosophy, and all his expansive genius, he was content to die as the fool dieth.

"But ennui kills others besides philosophers. It is not without example, that men have committed suicide, because they have attained their utmost wishes. The man of business, finding himself possessed of a sufficient fortune, retires from active life; but the habit of action remains, and becomes a power of terrific force. In such cases, the sufferer sits away listless hours of intense

suffering; the mind preys upon itself, and sometimes madness ensues, sometimes suicide is committed.

"Saul went out to find his father's asses. With the humble employment he seems to have been reasonably pleased, and probably made search with a light heart and an honest one. But, seeking asses, he found a kingdom; and contentment fled when possession was full. In him, the reproofs of conscience and discontent with the world produced a morbid melancholy, and pain itself would have been to him a welcome refuge from ennui.

"We detect the same subtle spirit at work, in the slanders in which gossips find relief. Truth is not exciting enough to those who depend on the characters and lives of their neighbors for all their amusement; and if a story is told of more than common interest, ennui is sure to have its joy in adding a few embellishments. If time did not hang heavy, what would become of scandal? Time, the common enemy, must be passed, as the phrase is, and the phrase bears its own commentary; and since the days of gladiators are passed, where can be the harm of blackening the reputation of the living? To the pusillanimous and the idle, scandal is the condiment of life; and while backbiting furnishes their entertainment abroad, domestic quarreling fills up the leisure hours at home. It is a pretty general rule, that the *médisante* is a termagant in her household; and, as for our own sex, depend upon it, in nine cases out of ten, the evil tongue belongs to a

disappointed man. In the tenth case, the man is an *imbécile*.

"Fashion, also, in its excess, is but a relief against ennui; and it is rather strong evidence of the universal prevalence of listlessness, that a change in dress at Paris, can, within a few months, be imitated in St. Louis. Yet, in the young and the fair, a milder sentiment influences conduct. In them, the latent consciousness of beauty, the charm of an existence that is opening in the fullness of its attractions, the becoming loveliness of innocence and youth, the simple cheerfulness of inexperience, lead to a modest and decorous display. Broadway, the unrivaled Broadway, is not without its loungers; yet the young and the gay are not discontented ones. They move in the strength of their own beauty, like the patriot statesman, neither shunning, nor yet courting admiration; and tripping along the brilliant street, half coveting half refusing attention,

'They feel that they are happier than they know.'

"From Broadway we pass to the crowded haunts of business. Is there ennui there? Do the money changers grow weary of profits? Is business so dull that bankers have nothing to do? Are doubtful notes so uncommon, that there is no latitude for shav- ing? Have the underwriters nothing at sea to be anxious about? Do the insurers on life omit to look after those who have taken out policies, and exhort them to temperance and exercise? These are all busy enough; too

much engaged, and too little romantic to be much moved by sentimental regrets. But there are those, who plunge headlong into affairs from the restlessness of their nature, and who hurry into bold speculations, because they cannot endure to be idle. Now, business, like poetry, requires a tranquil mind. But there are those, who venture upon the career of business, under the impulse of ennui. How shall the young and haughty heirs of large fortunes rid themselves of their time, and acquit themselves in the eye of the public of their imagined responsibilities? One writes a tale for the *Souvenirs*, another speculates in the stocks. The former is laughed at, yet hoards an estate; the latter is food for hungry sharks. Then comes bankruptcy; sober thought repels the fiend that had been making a waste of life, or the same passion drives its possessor to become a busy-body and zealot in the current excitement of the times; or absolute despair, ennui in its intensity, leads to insanity.

"For the madhouse, too, as well as the debtors' jail, is in part peopled by the same blighting power, and nature recovers itself from a state of languid apathy, only by the terrific excitement of frenzy. Or a passion for suicide ensues; the mind revels in the contemplation of the grave, and covets the aspect of the countenance of death as the face of a familiar friend. The mind invests itself in the sombre shades of a melancholy longing after eternal rest—a longing which is sometimes connected with unqualified disbelief, and

sometimes associates itself with an undefined desire of a purely spiritual existence.

"We might multiply examples of the very extensive prevalence of that unhappy languor of which we are treating. Let us aim rather at observing the limit of its power.

"It was a foolish philosophy, which believed in ennui as an evidence and a means of human perfectibility. The only exertions which it is capable of producing, are of a subordinate character. It may give to passion a fearful intensity, consequent on a state of moral disease; but human virtue must be the result of far higher causes. The exercise of principle, the generous force of purified emotions, cheerful desire, and willing industry, are the parents of real greatness. If we look through the various departments of public and of intellectual action, we shall find the mark of inferiority upon every thing which has sprung from ennui. In philosophy, it might produce the follies of Cynic oddity, but not the sublime lessons of Pythagoras or Socrates. In poetry, it may produce effusions from persons of quality, devoid of wit, but it never could have pointed the satire of Pope. In the mechanic arts it may contrive a balloon, but never could invent a steamboat. In religion, it stumbles at a thousand knotty points in metaphysical theology, but it never led the soul to intercourse with heaven, or to the contemplation of divine truth.

"The celebrated son of Philip was a man of exalted genius; and political wisdom had its share

in his career. Ennui could never have produced Macedonia's madman, but it may well put in its claim to the Swede. Or let us look rather for a conqueror who dreamed that he had genius to rival Achilles, and yet never had a settled plan of action. The famous king of Epirus has seemed to be an historical puzzle, so uncertain was his purpose, so wavering his character. Will you know the whole truth about him? Pyrrhus was an *ennuyé*.

"When a painter, in the pursuit of his vocation, is obliged to give a likeness of a person that has neither beauty nor soul, he may perhaps draw figures in the air, or spoil his picture by an inconsiderate flourish of his pencil. He dislikes his task, and his work will show it."

"When a poet writes a song for hire, or solely to be sung to some favorite air, it is more than probable his verses will be languid, and his meaning doubtful. Thus, for example,

'The smiles of joy, the tears of wo
Deceitful shine, deceitful flow.'

This is sheer nonsense. Joy smiles in good earnest, and many an aching heart knows too well the deep truth of distress.

"The fervent eloquence of true piety springs from conviction, and reaches the heart; but we have sometimes listened to a dull sermon, which proceeded from weariness more than from zeal, and belonged to ennui more than to the stirring action of eloquent religion. The lawyer, too, is sometimes overborne in his plea by disgust with his work, and in

his tiresome repetitions you may plainly see how he loathes

'To drudge for the dregs of men,
And scrawl strange words with the barbarous pen.'

"The life of Napoleon, in its busiest period, presents a remarkable instance of ennui. While the allies were collecting around him in their utmost strength, he was himself wavering in his purposes, and reluctant to decide on the retreat to Leipsic. Strange, that at such a time he should have given way to an overwhelming and almost childish languor. Yet an eyewitness relates, 'I have seen him at that time, seated on a sofa, beside a table on which lay his charts, totally unemployed, unless in scribbling mechanically large letters on a sheet of white paper.' Such was the power of ennui over Napoleon, at a time, when, in his own language, nothing but a thunderbolt could save him.

"It is dangerous for a man of superior ability to find himself thrown upon the world without some regular employment. The restlessness inherent in genius being thus left undirected by any permanent influence, frames for itself occupations out of accidents. Moral integrity sometimes falls a prey to this want of fixed pursuits; and the man who receives his direction in active life from the fortuitous impulse of circumstances, will be very apt to receive his principles likewise from chance. Genius, under such guidance, attains no noble ends; but resembles rather a copious spring, conveyed in a

falling aqueduct; where the waters continually escape through the frequent crevices, and waste themselves ineffectually on their passage. The law of nature is here, as elsewhere, binding; and no powerful results ever ensue from the trivial exercise of high endowments. The finest mind, when thus destitute of a fixed purpose, passes away without leaving permanent traces of its existence; losing its energy by turning aside from its course, it becomes as harmless and inefficient as the lightning, which, of itself irresistible, may yet be rendered powerless by a slight conductor.

"These remarks apply perhaps in some measure even to Leibnitz, whose sublime intelligence and mental activity were the wonder of his age. He attained a celebrity of reputation, but hardly a contented spirit; at times he descended to the consideration of magnitudes infinitely small, and at times rose to the belief that he heard the universal harmony of nature; for years he was devoted to illustrating the antiquities of the family of a petty prince; and then again he assumed the sublime office of defending the perfections of Providence. Yet with all this variety of pursuit, the great philosopher was hardly to be called a happy man; and it almost fills us with melancholy to find, that the very theologian who would have proved this to be absolutely the best of all possible worlds, died after all of chagrin.

Yet the name of Leibnitz is one which should rather excite unmingled admiration; for the

rich endowments of heaven distinguished him as one of the most favored in that intellectual superiority which is the choicest gift of God. Our subject is more fully illustrated in the case of a less gifted, though a notorious man; one whose qualities have been recently held up to admiration, yet for whom we find it impossible to conceive sentiments of respect. We mean Lord Bolingbroke.

His talents as a writer have secured to him a very distinguished place in the literature of England: and his political services, during the reign of Queen Anne, have rendered him illustrious in English history. But though he was possessed of wit, eloquence, family, wealth, and opportunity, he never displayed true dignity of character, nor real greatness of soul. He seemed to have no fixed principles of action; and to have loved contest more than victory. Wherever there was strife, there you might surely expect to meet St. John; and his public career almost justifies the inference, that apostasy (if indeed a man who has no principles can be called an apostate) would have seemed to him, after his defeat, a moderate price for permission to appear again in the lists. But as he had always coveted power with an insatiable avidity, he never could rest long enough to acquire it. On the stormy sea of public life, he was forever struggling to be on the topmost wave; but the waves receded as fast as he advanced; and fate seemed to have destined him to waste his life in fruitless efforts and as fruitless changes.

In early life he sought distinction by his debaucheries; and from the accounts of his biographer, it would seem, that he succeeded in becoming the most daring profligate in London. Tired of the excess of dissipation, he attempted the career of politics, and found his way into parliament under the auspices of the whigs. When politics failed, he put on the mask of a metaphysician. Tired of that costume, he next attempted to play the farmer. Dissatisfied with farming, he wrote political pamphlets. Still discontented with his condition in the world, he strove to undermine the basis of religion.

He began public life as a whig; but as the tories were in the ascendant, he rapidly ripened into a tory; he ended his political career by deserting the tories and avowing the doctrines of staunch and uncompromising whigs. He tried ~~libertinism~~, married life; politics, power, exile, restoration; the house of commons, the house of lords, the city, the country, foreign travel, study, authorship, metaphysics, infidelity, farming, treason, submission, dereliction, —but ennui held him with a firm grasp all the while, and it was only in the grave that he ceased from troubling.

To an observer who peruses his writings with this view of his character, many of his expressions of wise indifference and calm resignation, have even a ludicrous aspect. The truth breaks forth from all his attempts at disguise. The philosopher's robes could not hide the stately wrecks of his political passions. They say, that round Vesuvius, the lava

of former eruptions has so entirely resolved itself into soil, that vineyards thrive on the black ruins of the volcano; and that the ancient devastation could hardly be recognized, except for an occasional dark mass, which, not yet decomposed, frowns here and there over the surrounding fertility. Something like this was true of St. John; he believed his ambition extinct, and attempted to gather round its ruins all the beauties and splendor of contented wisdom; but his nature was still ungovernably fierce; and to the last, his passions lowered angrily on the quiet scenes of his literary retirement.

There is no clue to his character, except in supposing him to have been under the influence of ennui, which was perpetually terrifying him into the grossest contradictions. He could not be said to have had any principles, or to have belonged to any party; and to whatever party he rallied, he was sure to become utterly faithless. He was not less false to the pretender than to the king, to Ormond than to Walpole. He was false to the tories and false to the whigs; he was false to his country, for he attempted to involve her in civil war; and false to his God, for he combated religion. He was not swayed by a passion for glory, for he did not pursue it steadily,—nor by a passion for power, for he quarreled with the only man by whose aid he could have maintained it. He was rather driven to and fro by a wild restlessness, which led him into gross contradictions “for his sins.” Nor was his falsehood without its punishment. What

could be more pitifully degrading, than for one who had been a successful British minister of state, and had displayed in the face of Europe his capacity for business, and his powers of eloquence, to have finally stooped to accept a seat in the pretender's cabinet, where pimps and prostitutes were the prime agents and counselors?

There exists a very pleasant letter from Pope, giving an account of Bolingbroke's rural occupations, during his country life in England, after the reversal of his attainder. He insisted on being a farmer; and to prove himself so, hired a painter to fill the walls of his parlor with rude pictures of the implements of husbandry. The poet describes him between two haycocks, watching the clouds with all the apparent anxiety of a husbandman; but to us it seems, that his mind was at that time no more in the skies than when he quoted Anaxagoras, and declared heaven to be the wise man's home. His heart clung to earth, and to earthly strife; and his uneasiness must at last have become deplorably wretched, since he could consent to pick up stale arguments against Christianity, and leave a piece of patchwork, made up of the shreds of other men's scepticism, as his especial legacy to posterity, in proof of the masterly independence of his mind.

Thus we have endeavored to explain the nature of that apathy which is worse than positive pain, and which impels to greater madness than the fiercest passions—which kings and sages have not been able to resist, nor wealth nor pleasures to subdue. We have described ennui as a power for evil rather than for good; and we infer, that it was an absurd philosophy which classed it among the causes of human superiority, and the means of human improvement. It is the curse pronounced upon voluptuous indolence and on excessive passion; on those who decline active exertion, and thus throw away the privileges of existence; and on those who live a feverish life, in the constant frenzy of stimulated desires. There is but one cure for it: and that is found in moderation; the exercise of the human faculties in their natural and healthful state; the quiet performance of duty, in meek submission to the controlling Providence, which has set bounds to our achievements in setting limits to our power. Briefly: our ability is limited by heaven—our desires are unlimited, except by ourselves—ennui can be avoided only by conforming the passions of the human breast to the conditions of human existence.

NOTICES OF NEW PUBLICATIONS.

PRESBYTERIANISM.

(Concluded.)

As one of the distinguishing features of Presbyterianism, the writer instanced the ruling elders. They meet the minister on the Lord's day morning. They are six, ten, twelve, or more, in number. They are from the several quarters of his congregation. They are, or ought to be, men of piety; and of consequent respectability and influence. They converse, or should converse, of the religious concerns of the congregation. They inform the minister of all that is well. They warn him of all that is amiss. They represent the occurrences and the circumstances of the entire people. They unite him, at once, with the remotest corners of his congregation. They visit the sick, when he cannot see them; they represent his presence in his necessary absence. Some, or all, may be his inferiors in learning; they give him, therefore, the respect that is due to his learning. Some, or all, may be his equals in piety; he, therefore, respects them for this highest of all attainments. A Presbyterian minister, surrounded by a pious ruling eldership, acquires a power multiplied by the number of his coadjutors. He stands, not the solitary representative of his church's dignity; great, yet alone; weak, because unsupported: but he stands surrounded by men, who are his eyes and his hands, either to see or to do what the circumstances of the church may demand.

6. We would employ the subject of Presbyterianism to recall some slight *reminiscence of the days of our fathers*. Some of these were days of darkness, and privation, and blood. But they are gone by; and, we trust, forever. Yet the memory of those that passed through the ordeal should never be forgotten. There is a holy influence in the very names of Hamilton, and Wishart, and Knox, and Rutherford, and Argyle, and Livingston, and Blair, and Cunningham; these patriarchs, or martyrs, of our Scottish Presbyterianism. They surround us as a "cloud of witnesses," treading and beckoning the way to glory.

Nor less should we call to mind the *primitive doctrines of the Presbyterian churches*. This subject affords the most delightful reminiscence. The Presbyterian churches of the reformation were Trinitarian, without exception. If, in latter days, and under our own eyes, they have, in any degree, apostatized, the fault is in our fathers, by whom Arianism was introduced; and in ourselves, by whom it was countenanced. Presbyterianism is good: but where is its value when made the vehicle of Arianism? The Bible is good: but where is its value if tortured to be the patron of Popery? We value not the nutshell, when the kernel is gone; we value not the lamp as a guide, when the oil is exhausted and the flame extinguished; so we value not Presbyterianism merely as a scriptural model for the external arrangement of the church; but

we value it, when its contents are the glorious "gospel of the blessed God," as taught by Apostles, and revived by reformers.

7. Let us inquire why so many still cling to the *name of Presbyterian*, when they have forsaken the substance; and why others endeavor to represent Presbyterianism as a union of churches without agreement in doctrine; and a government, without power either to refuse any one who may choose to enter into its employments, or eject any one on account of the errors he may endeavor to propagate.

In England it is not uncommon to find ministers and congregations calling themselves *Presbyterians*, who yet retain not a single relic of its principles, either in doctrine, discipline, or government. Even in some cases where the name of *Unitarian* had been publicly adopted, there has been a resumption of the title of *Presbyterian*. The cause of this adherence or return to the name of Presbyterian may be found in the endowments by which certain congregations are supported. These endowments having been left for the use of *Presbyterian* congregations, it has been found necessary to retain that name, in order that Socinians, under its cover, may enjoy the endowments intended for orthodox ministers in orthodox congregations. The history of the Manchester Socinian controversy of 1825, affords some striking examples, to which, and to similar cases in our own country, we shall hereafter occasionally direct the attention of our readers.

In Ireland we find a deter-

mined adherence to the ancient name of *Presbyterian*, where not only all the ancient doctrines of our church have been discarded, but where some of the essential principles of Presbyterian government have been entirely overturned. The ordination of ruling elders we take to be one of these principles. Without ordination we cannot consider them rulers in the church. Yet, without capacity or even design to undertake, or discharge the duties of ruling elders; and without any ordination of a scriptural form; we find those who are called elders, and congregations called Presbyterian, while this essential part of the foundation is absolutely wanting to the building. But dilapidated and ruinous as the fabric may be, there are a thousand recollections that serve to bind the people to the name. The church of their fathers was Presbyterian. But that church was originally orthodox; while the church of many of their descendants has sunk into Arian or Socinian. But it still retains the inscription of "*Presbyterian*;" and, though every essential and valuable material of the original structure has been gradually and covertly changed, yet, by virtue of the name, and the recollections connected with that name, the people are held in attachment to the shadow, to the neglect of the substance.

But a more special reason of adherence to the *name*, will be found in the perverted views of Presbyterianism which have been advocated in our own days. We might reduce these views to the following statement: "*Presby-*

terianism is a union of churches, either Trinitarian, Arian, or Socinian. When entering that church, no man has a right to ascertain your religious creed, further than that you profess your belief in the scriptures. And when you are once settled in that church, change as you will, and teach as you will, the Presbytery and the congregation are bound to bear with you, and support you." Such a system is admirably calculated to command the respect and attachment of ministers. It makes them, at one step, "lords over the people's faith." It lays the people prostrate at a minister's feet. They may writhe under the yoke, but he holds the reins. They may be perishing of spiritual hunger, but he is master of the table. They may labor to be free, but he is "lord over God's heritage;" and from that lordship and ascendancy, no man dare venture to remove him.

That a system thus constructed should have many supporters amongst the ministry, is not strange. But its supporters are equally zealous among the people themselves. Nor is the reason difficult to discover. Such of the people as are favorers of Arian or Socinian doctrines, find it an admirable cover under which to introduce and protect their peculiar systems. An Arian or Socinian minister once smuggled into a congregation, the orthodox people are vassals for life. They look in vain to presbyteries or synods. These bodies are without power to remedy their grievances. "Religious liberty" has made them all her

slaves. They may clank their chains, but there is none to set them free.

8. Let us review *the necessary and fatal consequences* of such a system as we have now described. We have not drawn an imaginary picture. We have copied from real life; and we have only to extend the canvas for some additional figures, and our work is complete.

That such a latitudinarian system is unscriptural, we have already proved. Being unscriptural, it must produce evil effects. The first of these evil effects appears in the *driving away of our orthodox people to seek refuge in other churches*. To retain a few Arians, or to drive away a multitude of orthodox members, were long the two alternatives presented to the Synod of Ulster. For many years, she unhappily gave the preference to an Arian connexion; and the consequence has been, that, within fifty years, probably not less than fifty thousand orthodox members have withdrawn from her communion, and taken refuge in other churches. For some years past, however, her system having been changed, the tide of religious emigration no longer sets from her shores. Her congregations have increased, and are continuing to increase in Ulster; and she has begun to plant the standard of orthodox Presbyterianism both in the south and west of the kingdom.

A second evil of a latitudinarian system of church government is found in the *suppression of the distinguishing doctrines* of the gospel. This suppression

proceeds from the wishes of ministers to avoid offending their Arian hearers with the truths of orthodoxy, or their orthodox hearers with the doctrines of Arianism.

Hence originates a third evil, —*the ignorance of the people.* Where ministers have studiously avoided doctrinal preaching, the people are consequently unacquainted with the distinguishing principles of the gospel; and, educated in religious ignorance, are prepared for the reception of any specious error to which they may happen to be exposed.

9. But we cannot close our observations without hailing the happier day that has now begun to dawn upon the orthodox Presbyterian churches. The spirit of prayer that descended upon our forefathers, has begun to be shed abroad upon their sons. Prayer meetings begin to be common in our congregations. The family altar, whose fire had so long been extinguished, begins to be again rekindled at the morning and evening sacrifice. A spirit of religious inquiry has begun to exhibit symptoms of activity. Zeal and devotedness in ministers, and elders, and people, are springing up in renovated vigor. The dry bones begin to live, and to stand upon the earth an exceeding great army.

Nor should we overlook another happy symptom of reviving health in our churches. The religious spirit that is reviving amongst our people, while distinctly *Presbyterian* is not *sectarian*. The Orthodox Presbyterian extends the hand of fellowship to all who hold the truth as it

is in Jesus; and rejoices in that spirit of reciprocal kindness, with which he is greeted and received by the evangelical Christians of all other outward communions.

Presbyterians are likewise beginning to exhibit another symptom of revival, in the direction of their eyes rather to the *doctrinal principles*, than to the government and title of their church. Presbyterian is, no doubt, a title of which we are not ashamed; the form of our church government is, no doubt, a matter of serious importance; but the doctrines of our church constitute her real characteristics; the lights of our hope and confidence, for time and for eternity.

10. When we look back to the days of our mighty fathers, we feel shamefully diminished in the contrast. In Scotland, and in England, and in Ireland, they exhibited, of old, a knowledge, a skill, and a power, in theology, with which we dare not venture into distant competition. But while we admire and venerate the works they have left behind them, and utterly despair of any rivalry in their labors, we would most willingly, and not hopelessly, imitate their devotedness and zeal, and follow them in support and defense of the truth. They had to war with superstition: we have to contend with scepticism. They had to struggle against ignorance: we against false learning. They had to contend against the errors of Popery: we against the heresy of Arianism.

Lastly; it is pleasing to trace the happy change which has of late been exhibited in the few Presbyterian publications which

the press of the country has produced. For years gone by, Presbyterian publications (few indeed in number) were absolutely deficient of any religious character. Latterly, this fault has been happily amended. Little indeed has been done. The laborious avocations of a Presbyterian minister, leave him little time for the more learned studies. And, no doubt, to preach, to pray, to visit the sick, and to catechise, are of far more importance than any other work in which a minister can be engaged. Yet, we are happy to state, that in these latter years, Presbyterian publications have possessed a tone of

religious decision, utterly wanting in their predecessors; and that the labors of several Presbyterian ministers have afforded examples of some of the best defenses of gospel truth.

How far our own humble publication may become worthy of its name, it rests not with us to determine. The success of our labors depends upon the blessing and grace of God. But, according to the grace given to us, we shall endeavor to be plain and faithful. We shall assail error; we shall defend the truth; committing our cause to Him, who will, in his own time, "bring forth judgment unto victory."

DOCTRINAL.

THE NECESSITY OF DIVINE GRACE.

"Let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

HEB. xii. 28.

Reverence for a superior being is a fragment of the original constitution of human nature. It is a principle of action in men of all nations, and kindreds, and tongues. We discover its existence in the sanctified devotion of faithful Abraham; and it is the perversion of the same principle that created the gods, which Rachel stole from her father Laban; and gave existence to the DIVI and PENATES of ancient Rome.

Being made for the purpose of knowing and serving the Creator, our first parents received from him corresponding principles of

action. They were made after the image of their God, and were called *Adam*, in testimony of the likeness.* "Nevertheless, man, in honor, abideth not."† By transgression he fell; and in the fall, all his principles became corrupt. Still he stands in awe of invisible power, although he knows not how to perform an act of worship so as to be accepted of the Creator. Without a revelation from God, it would be impossible, indeed, to know that there is forgiveness with him that he may be feared. But he sent his own Son to save us, and to teach us what is the object, and what the mode of religious worship. Christ teacheth us, "God is a Spirit: and they that worship him, must worship him in spi-

* Gen. v. 1, 2.

† Psalms xlix. 12.

rit and in truth.”* Christ Jesus calls upon us, accordingly, in the gospel so to worship God, and assures us that, in so doing, we shall be accepted of him; “for the Father seeketh such to worship him.” Let us, therefore, *have grace, whereby we may serve God acceptably, with reverence and godly fear.*

The apostle, in this verse, makes a practical application of the destinies which he taught in the preceding verses. He had been teaching the excellency, the permanency, and the safety of Christ’s kingdom, and from thence he urges the duties of devotion. This is the principal object: but, besides, the text leads us to the fountain of grace for our support in the service of God, and proclaims that state of mind with which the true worshiper must always approach the Creator. We shall now submit the following topics of consideration: The excellence of the system of grace is an argument for personal piety—The exercise of grace is necessary in religious worship—And every act of worship is to be performed with reverence and godly fear.

I. The excellence of the gospel system is an argument for personal religion. “*Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God.*”

The apostle’s design in the whole chapter is to encourage believers to perseverance in the Christian faith, and to a corresponding behavior. For this purpose, he urges the example of former professors, by whom “we

are compassed about as with a cloud of witnesses,” and the example of the Redeemer himself, who suffered in our stead. He explains the nature, the necessity, and the usefulness of our afflictions; and shows that the fear of suffering persecution ought not to discourage us, seeing all our afflictions are a just and gracious dispensation of God, “for our profit, that we might be partakers of his holiness.” He explains the danger of undervaluing the blessings of religion, or neglecting the means of grace, by the example of “profane Esau, who, for one morsel of meat, sold his birthright.” He displays, by a contrast of the gospel with the law, the superior excellence of the dispensation of grace, now made to the church; and quoting the prophecy of Haggai relative to the shaking of the nations, he applies it to events which occur under this dispensation. He presents, to Christian faith, its precious object, Jesus, the mediator of the new covenant, “whose voice shook the earth, now, saying, I shake not the earth only, but also heaven.” Referring to a memorable event, he predicts one of superior importance. Referring to the period when “the earth shook, and even Sinai itself was moved at the presence of the God of Israel, when kings of armies did flee apace,” he predicted a period when all nations should be shaken, and their heavens and their earth removed—when the Redeemer should abolish every system of carnal policy, and establish his kingdom over all the nations. The apostle declared that this system is al-

* John iv. 24.

ready by the gospel put in our possession; and that it will accomplish all its objects. A gracious system, which shall transfuse its own spirit through every department of social life, which shall restore moral order to the world; and which, suppressing error and licentiousness, shall establish permanent peace among all the nations of the earth. From these considerations, the apostle urges the Hebrews to attend to the duties of personal religion in the exercises of acceptable worship. *Wherefore, let us have grace.*

Grace is favor. Divine grace is the favor of God, bestowed through Christ Jesus upon the unworthy—upon guilty sinners. Grace, in man, in our possession, is an interest in the divine favor; it is the influence of the Holy Ghost, communicating unto us a principle of holiness, exciting and directing the exercises of our faculties; it is that very principle itself, and those exercises, so communicated and directed. In this sense, the word grace is employed in the text. "Let us have grace." And, although it is the gift of God, it is urged upon us as our duty; because God in his unsearchable wisdom hath sanctified means to be used by us for receiving and exercising it in his own service. *Εχωμεν χάριν*, let us have grace, that is to say, let us be sensible of the necessity of supernatural power for the renovation and sanctification of the heart; let us bless God for his abundant grace in Jesus Christ; let us earnestly pray that he may bestow upon us his good Spirit; let us highly prize the precious

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gift, cherish it by the word and ordinances, take pleasure in its growth, and diligently exercise it in our life and conversation; in one word, let us lead a life of holiness. Let us be Christians, for the Christian religion is eminently excellent.

The duty recommended by the apostle, therefore, appears to be personal piety; and the motive to perform this duty is the superior excellence of the gospel. By demonstrating its superiority to the law, he has demonstrated its superiority to every human system; for not one of these, not all of these, could compare with the dispensation of grace by Old Testament ordinances. By showing that the gospel shall eventually triumph over every opposition, and be received by all the nations, after human exertions have failed to establish general order and happiness, he has showed its vast importance to the interests of social life. The superior excellence of this system is a motive to secure a personal interest in it, because what is excellent is desirable—what is excellent throughout is so in all its parts, and without personal religion, all that excellence which belongs to the system of grace prohibits our happiness, and increases our misery.

It is the law of nature, that of all the objects presented to us we should prefer that which has in every thing the superiority; and as this law is an ultimate fact in our constitution, no process of reasoning can render it more obvious. When we prove to you, therefore, that Christianity is more valuable than business, or

literature, or pleasure, we lay upon you an obligation to become true Christians; and when you concede the point to us, and yet are contented to live without having grace, you proclaim yourselves to be unreasonable, as well as destitute of pious principle.

The gospel of Christ is glorious. And, when we describe its abstract excellency, we necessarily describe the excellency of the plan of redemption as applied to every believer. This is not a delusive theory, incapable of actual experiment. "The kingdom of God is not in word, but in power."* When we describe the qualities of the gold, the description applies to every part. Divide it as you will, it still retains its value and its lustre. When we urge you to the practice of religion, because the plan of salvation is "ordered in all things," we teach you that it will be found even in your experience, who comply with the request, "that wisdom's ways are ways of pleasantness, and all her paths are peace."

The necessity of such compliance is evident from the perfection of the general system; because there is no other mode of receiving any permanent advantage from it. What shall it avail you that the Christian religion is true and glorious, if you shall never have an interest in it? It shall, in that event, increase your misery. Mercy is indeed offered to you; but if you finally reject the offer, as your criminality becomes more heinous, your misery shall be augmented. The gos-

pel is a sweet savor unto God, even in them that perish. In them it becomes "a savor of death unto death." "For it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." Let us, therefore, be persuaded to submit to the service of God, and consider that

II. The exercise of grace is necessary to every act of acceptable worship. "Let us have grace, *whereby we may serve God acceptably.*"

It is not to be expected that all who acknowledge the scriptures to be of divine inspiration shall in fact receive the truth in the love of it, or take the same view of the doctrines of grace therein exhibited. Such an expectation is not warranted by theory or by fact. Different persons, very frequently, embrace the same system from very different motives, and understand it in different ways; and certainly no system has been more variously interpreted than the Christian religion, while its excellency is acknowledged. As various modes of worship have been adopted, so have the rites of religion been performed from very different principles and motives. The Christian religion, as we have already shown, requires not a bare approbation, or a merely apparent submission to its doctrine, but personal piety from all to whom it is declared; so the acceptable service of God is something more than the diligent performance of external acts of worship. "The true worshipers shall worship the Father in spirit and in truth."* There are others.

* 1 Cor. iv. 20.

* John iv. 23.

however, who are "lovers of their own selves, more than lovers of God; having a form of godliness, but denying the power thereof."* Let us, brethren, follow the apostle, leading us by this text, to the fountain of grace for a supply whereby we may serve God acceptably.

To serve God, *Λατρεύω*, is to be in subjection to him, as a servant to his master, studying to act according to his commandments. This phrase is employed in scripture to signify external attention to the worship of the true God in opposition to the worship of idols. "Thou shalt serve him, and shalt not go after other gods."† It is used to signify the devotion of the soul to God. "We are the circumcision which worship God in the Spirit."‡ And it usually embraces every part of religious worship—"that we might serve him without fear, in holiness and righteousness before him, all the days of our life."§ To serve God, then, is to worship him with a disposition becoming the intelligent creature to exercise toward the all-perfect God, and to promote his glory by a sincere and diligent observance of the divine law. "This is a reasonable service." It is a duty incumbent on every man. It is impossible that an intelligent creature should exist, in whom it would be right to refrain from exercising a suitable disposition toward God, in whom it would be right to express a contrary disposition. "Shall not the Judge of all the earth do right?" And shall the creature do right in

resisting the divine authority? No man is independent of God. Every one is necessarily under an indispensable obligation to serve him in all things. The lawgiver demands universal obedience. "Ye shall serve the Lord your God."* God hath promised to bless, without respect of persons, all those who obey his commandments. "Blessed is the man that doeth this,—they who choose the things that please me, and take hold of my covenant; even unto them will I give in my house, and within my walls, a place and a name better than of sons and of daughters, also the sons of the stranger, that join themselves to the Lord, to serve him,—even to them will I bring to my holy mountain, and make them joyful in my house of prayer, their sacrifices shall be accepted upon mine altar."† God recommends to our imitation the conduct of those who have served him by the protection which he affords to them. "Is thy God whom thou servest continually able to deliver thee? My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me."‡ And he pours out his judgments on those who do not worship according to his statutes. "They were disobedient, and cast thy law behind their backs,—therefore thou deliveredst them into the hands of their enemies."§ The service, thus recommended, extends from the thoughts and intents of the heart to every action of the life of man. Let us, through grace, undertake this

* 2 Tim. iii. 2—6.

† Deut. vi. 13.

‡ Phil. iii. 3.

§ Luke i. 74.

* Ex. xxiii. 25.

† Isa. v. 1. 7.

‡ Dan. vi. 20, 22.

§ Neh. ix. 27.

service ; for not to serve God acceptably is not to serve him at all ; and no service which is unaccompanied with the exercise of grace is acceptable unto him. Without grace, "ye cannot serve the Lord, for he is a holy God ; he is a jealous God." This is the salt which purifieth the offering, and without which the offering is an abomination to the Lord. "And every oblation shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking : with all thine offerings thou shalt offer salt."*

When we have shown to you that every human being is bound to serve God, and that no one can serve him acceptably without divine grace, we have placed you in a very humiliating condition. We have placed you in a situation which will effectually try what spirit ye are of. If you choose to serve God, you must also choose grace ; and if you desire grace, you will also desire to serve him. But if you reject his grace, you necessarily resolve on disobedience. No struggle of yours can ever extricate you from this state. Thereby you may effectually try yourselves. Thereby your ministers bring you to the test. Thereby the omniscient God tries your hearts. It is in vain for you to attempt to support the pride of the heart, or appease conscience, by false reasonings. If you should succeed in the deception, it would be your ruin. It is in vain for you to say, it would be unjust in God to require what he will not accept from me without grace. It is vain for man

to say, if I cannot serve him without grace, "why doth he yet find fault?" The reply must confound you. God answereth, no ; but, "O man ! who art thou that thou repliest against God ? Shall the thing formed say to him that formed it, why hast thou made me thus ?"† "Be still, and know that I am God." Submit. Humble thyself. Betake thyself to his grace. Serve him with sincerity and truth ; for the service performed by the unregenerate cannot be acceptable to God, because it does not proceed from a *principle* of holiness, it is not accompanied with *good-will* to its object ; it is *sinful* and *worthy* of punishment.

The religious performances of an unregenerate man do not proceed from a holy principle. Until the heart is renewed by grace, it remains impure. "That which is born of the flesh is flesh,"‡ and that impurity is imparted to every thought and action. "For they that are after the flesh do mind the things of the flesh. So then, they that are in the flesh cannot please God."‡ Christians possess an entirely new principle of action. It is supernaturally communicated to them. No modification of our natural principles of action can beget holiness, the spiritual principle. That alone which is born of the Spirit, is spirit. As no new arrangement of the members of the body could restore the dead to life, so no compounding, or increasing, or any way diversifying the exercises of the natural faculties of man, can communicate that life whereby we serve God accepta-

* Rom. ix. 20.

† John iii. 6.

‡ Rom. viii. 5, 8.

* Lev. ii. 13.

bly. "I live, yet not I, but Christ liveth in me." If any man be in Christ, he is a new creature. In the worship of God we indeed employ all our natural powers of mind, but we can no more infer from this fact that a new principle is unnecessary, than we should infer from our employing voice and gesture that no exercise of mind is necessary to devotion. The spiritual life is certainly mysterious. We know it only from its author, its qualities, and its exercises. It is highly probable, however, that when the genius of man is able to trace the line of separation between the vegetable and the animal, and between the animal and rational life; and besides describing their relations and qualities, shall fully comprehend the essence of each, that we shall also comprehend every thing relative to this new life, the highest and most important of all. In the mean time, let us be assured that "the faith which purifieth the heart is the gift of God;" and "without faith it is impossible to please him."

The devotion of the unsanctified, moreover, bears no *good will* to its object. Services, rendered with no good disposition, can never be very agreeable to a generous mind. Much less can the unsanctified performances of sinners prove acceptable to that being who is "of purer eyes than to behold evil."* God hath de-

clared that "love is the fulfilling of the law,"* while "the carnal mind is enmity against God."† This enmity is not a mere occasional disgust of certain religious acts or ordinances; but a total opposition of heart toward the attributes of the God of Israel. The sinner dislikes the holiness which is opposed to his own impurity, the grace that would humble his pride, and the justice that requires the punishment of his guilt. He hates the sovereignty, and the covenant, and the law of God, because these require that he should deny himself. I shall not assert that the natural man is incapable of exercising good will to any object except from selfish considerations, or that true religion prohibits every exercise of self-love; because neither of these assertions would be correct. Instances of disinterestedness frequently occur in the conduct of those who are destitute of piety; and the divine law given requires of man that he should love his neighbor as himself.‡ But the devotion of a man who does not love God cannot please the Creator. True "faith worketh by love." And Jehovah said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, therefore wo unto them.§"

(To be continued.)

* Rom. xiii. 10.

† Rom. viii. 7.

‡ Lev. xix. 18.

§ Isa. xxix. 13.

* Hab. i. 13.

THE PROVIDENCE OF THE MEDI- ATOR.

"Go then, thou mightiest in thy Father's might,
Ascend my chariot, guide my rapid wheels
That shake heaven's basis, bring forth all my
war,
My bow and thunder, my Almighty arms
Gird on, and sword upon thy puissant thigh."
MILTON.

God the Creator is the Sovereign of the universe. Creation gives an undeniable right to government. Every created intelligence is under law to God, and owes him the homage of allegiance. Right to govern belongs to the Creator; obedience is the duty of the creature.

Creation is the work of God; Father, Son, and Holy Spirit: the Sovereignty of creation is thus naturally and necessarily vested in the Godhead. The perfect equality of the persons of the Godhead place them on the footing of perfect parity in the right of government and authority.

The government of the universe which naturally and necessarily belongs to the Godhead is transferred by gift to the Son of God, the second person of the Trinity. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Matt. xxviii. 18.

The power of government thus delegated to the Son of God could not be given to him, as he is the Son of God. As such, he "is God over all, and blessed forever," and of course has a natural and unalienable right to it, in respective of donation, "I and my Father are one."

The delegation of government unto the Son of God, has respect to a conventional relation, existing

among the persons of Deity. Man, the subject of God's moral government, having by his transgression of the divine law, unfitted himself for discharging the obligations which he owed to his Maker, and reduced himself to an inextricable state of guilt and misery, God who is rich in mercy has made provision for bringing back part of mankind in dutiful allegiance to himself; and securing for them complete salvation. This provision is based on a covenant, entered into by the persons of the Godhead. Whatever is done in virtue of this contract is predicable not of the essential character of God, but of his economical character, constituted for the display of his free and sovereign grace. The conventional relation of the covenant of redemption places God the Father in the situation of sustaining the rights of Deity; the Son in the situation of representing elect sinners; and the Holy Spirit in that of being the sanctifier and comforter of redeemed men. These distinct relations of the Godhead are abundantly evident from scripture. The relations of the first and second persons are recognized in the 8th Psalm: "I have made a covenant with my chosen; I have sworn unto David my servant." And the relation of the third person of Deity to the covenant is implied in the parting promise of the Redeemer: "But when the Comforter is come whom I will send unto you from the Father, even the Spirit which proceedeth from the Father, he shall testify of me."

The covenant of redemption,

as we have now ascertained, places the Son of God in the relation of being the representative of sinners to suffer in their stead. It is in this character that the government of the universe is given to Him by his Heavenly Father, who in this transaction also acts in his assumed and federal character of representative of the Godhead. "For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment because he is the Son of man. John v. 22-27.

All things are subjected to the authority of the Lord Jesus Christ. He has received from the Father all power in heaven and in earth. It is bestowed upon him as the reward of his voluntary obedience unto death for sinners according to the will of God. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name : that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 8-11.

The delegation of power to the Mediator involves nothing derogatory to the character of either the Father or the Son. It is no derogation to the essential honor of the Son of God that he has received the government of the universe ; because he has received it as Mediator between God and man and on account of his obe-

dience in this character. Nor is it any derogation to the glory of the Father or the Godhead that such a transmission of power has taken place. The gift has not divested either the Father or the Godhead of the sovereignty of the world : it has only communicated to the Mediator a right to exercise that power which necessarily belongs to the Godhead.

No difficulty is ever felt in understanding how one man may act as the delegate of another, without involving the destruction of right belonging to the delegating party. The authenticated agent of a commercial company, does as far as is committed to him all its business ; nor is this ever supposed to interfere with the original and natural rights of the company. Neither is there any difficulty respecting the agency of the Mediator in the dispensation of providence.

The government of the Mediator is universal ; all created being is subject to it without one solitary exception. No doctrine is more unequivocally taught in scripture than this. It admits of no evasion while the decisive authority of scripture is acknowledged. "For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him." 1 Cor. xv. 27. The exception which is made in this text secures beyond the power of misapplication and prejudice the universality of the Mediator's authority.

If the government of the Mediator were limited to the church, he could have no moral right to

go into the kingdom of darkness and loose the bonds of the captive, and bring him into the glorious liberty of the sons of God. Nor could he protect the church from the dangers and enemies who lie beyond her pale.

As matter both of scripture history and testimony, we know that the government of the Mediator extends beyond the church, including within its extensive management universal providence. He is not only Head to the church which is his body; but it is also given him to be Head over all things to the church. So that he may conduct the affairs of providence in such a way that the prosperity of the church may be promoted; and that all things may be made to subserve his interests.

It ought to be observed that the headship of the Mediator over the world is not of the same nature with his headship over the church: to the latter he is a spiritual Head; over the former he has a moral right of control that he may use it to advance the interests of his spiritual kingdom. While God the Father says, in the 2d psalm, "Yet have I set my king upon my holy hill of Zion;" he says also, "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Thus the Redeemer has not only a sceptre of grace which he benignantly sways over the subjects of his spiritual kingdom; he has also a rod of iron by which he breaks in pieces those who set themselves against him. "And

he was clothed with a vesture dipped in blood, and his name is called the Word of God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of Lords." Rev. xix. 13. 16.

It is not the design of this article to discuss the doctrine of the mediatorial power; but to illustrate its practical employment: to show that the movements of providence are managed by the Mediator to insure the ultimate good of the church, which is his body. The preceding remarks, however, have been deemed necessary for the exhibition of the doctrinal truth, that Christ Jesus is appointed heir or Lord over all things. This principle being established, it follows that the events of providence are determined by the Mediator, and that too in view of the interests of his church.

There is no subject regarding which men are more likely to commit mistakes and make misapplications, than that of providence. In its development, human agency is brought into requisition. Men form and execute plans which often produce eventful changes in society, and without thinking of the direction and controlment of a superior government, attribute these events to the external agency which they actually observe in operation.

Ungodly men seldom reflect on Divine Providence; and in lesser matters the idea is habitually excluded. Even the people of God have not so deep and constant a sense of the immediate operations of the Governor of the uni-

verse, in the direction of events, whether lesser or greater, as they ought to have. Christians, however, need only to be admonished of their inattention, and at once they recognize the movements of Divine Providence. Awakened from their languor of observation, they examine with pleasure the connected series of events which either immediately or ultimately bear on the progression of the church of God, as far as they are capable of taking up the different links which form the boundless chain of providence.

To assist the man of piety, whose education and circumstances do not furnish him with sufficiently extensive means of information to pursue such inquiries, illustration is now submitted.

And as a selection must be made, some of those great events are fixed on, which at first sight seem farthest removed from connection with the church, and which seem to be only productions of human policy and passion, but which, on closer investigation, will be found to have an intimate bearing on the progressive advancement of the Redeemer's kingdom, and have been evidently directed by him for this very purpose.

Every reader of scripture history knows how the interests of the church have stood related to the great political and military transactions of the Egyptian, Assyrian, and Babylonish dynasties: these need no illustration; the Spirit of God has pointed out the connection in the inspired history.

The reader is requested to make his observations on the shores of

the Mediterranean sea, on the southern or African side of which, nearly opposite the western point of the island of Sicily, stood the city of Carthage, about fifteen miles distant from that of Tunis. Carthage was built by a Tyrian colony under the auspices of Queen Dido. It is supposed to have been founded during the reign of Joash, king of Judah, about eight hundred and forty-six years A. C. "Carthage, whose beginnings, as we have observed, were very weak, grew larger by insensible degrees, in the country where it was founded. But its dominion was not long confined to Africa. The inhabitants of this ambitious city extended their conquests into Europe, by invading Sardinia, seizing a great part of Sicily, and reducing almost all Spain; and having sent powerful colonies every where, they enjoyed the empire of the seas for more than six hundred years; and founded a state which was able to dispute pre-eminence with the greatest empires of the world, by their commerce, their numerous armies, their formidable fleets, and, above all, the courage and ability of their captains."*

The history and final destiny of this powerful and extraordinary republic affords us a striking illustration of the Mediator's authority in directing the inclinations and designs of men to the fulfillment of his own purposes.

The avarice, the policy, and the ambition of Carthage, seemed at one time to have almost secured universal empire: her conquering

* Rollin's Ancient History.

armies, her peerless navy, her exhaustless wealth, and her insatiable ambition, all promised permanent dominion. Had these prospects been realized, which then must have appeared not only reasonable, but certain, the moral and spiritual condition of those countries, which are now Christian, would have been materially different. Yet it is so obvious, that it scarcely needs to be mentioned, that the existing state of these countries; their opportunities of knowing the truth in Christ, and submitting to it, were necessary for accomplishing the purposes of God respecting the church.

To arrest the progress of Carthage, the Roman republic was raised up about a hundred years later: this little state, which was marked as the prey of Carthaginian ambition, and which was long the scene of bloody conflict, was destined in the providence of the Mediator to overturn that power which was incompatible with his designs.

During a period of one hundred and eighteen years, three different wars were carried on between these powers; the second of these settled in reality the fate of Carthage, and gave supremacy to Rome.

The hosts of Carthage, commanded by the renowned Hannibal, by a master-stroke of generalship, were transported over the fearful Alps, and placed at once in the bosom of the Roman republic. The march of Hannibal was tracked by splendid victories. The battles of Trebia, Thrasymene, and Cannae, nearly annihilated the Roman armies. And for

sixteen years Hannibal kept his army in the heart of Italy.

The Romans, exhausted and oppressed by supporting for such a period a large and hostile army; their manufactories and commerce ruined by unavoidable neglect; their armies routed and destroyed; and the master spirit of the age directing against them the energies of the best disciplined troops in the world, what human foresight could have anticipated success in so apparently hopeless a struggle? The result has shown us that success is not always the lot of the mighty. Notwithstanding the achievements of Hannibal, and the terrible defeats which the Romans repeatedly suffered, the Carthaginians could not maintain their vantage ground. In the midst of splendid victories, prosperity withdrew herself from the embraces of the conqueror.

Instead of making new conquests, or indeed preserving their former acquisitions, the citizens of Carthage became unable to defend themselves. The seat of war was changed from Italy to Africa: and the waving hosts of Rome and Carthage met on the plains of Zama; the latter were so entirely defeated, that the ruin of their country became inevitable. For though a dishonorable peace was obtained, which for a time preserved the semblance of national independence, the renewal of hostilities blotted out her existence from the map of nations!

Such an issue to the second punic war, which must have been unexpected to the Romans themselves, left them without an equal in the family of nations: the em-

pire of Rome became daily more vigorous and enlarged; and in less than a hundred years she became the acknowledged mistress of the world.

Although it is unwise to neglect the use of means in prosecuting a commendable object, because it may present great difficulties; and though it would be unjust to deny the Romans the meed of praise for the quenchless spirit of patriotism, and the indomitable perseverance which they unwaveringly manifested in their conflict for national and political existence; yet it would be equally unjust and unwise to attribute their final triumph over insuperable difficulties to the unaided influence of Roman prudence and heroism! Enlightened by sound Christian principles, and directed by the word of God, the man of piety and observation traces it to another source. Beyond the operation of human agency, he perceives the dispensing hand of the Redeemer settling the destinies of the conflicting parties; awarding success to the weak, and ruin to the strong.

The prospective interests of the church of God demanded the external aid of a powerful and widely diffused empire, to afford opportunity for the extensive dissemination of the gospel, which was now to be introduced. In this we see the reason of the extraordinary and unexpected turn of events in favor of the Roman republic.

When the Redeemer of men made his appearance in human nature to take away sin by the one offering of himself, the land of Israel was a Roman province. Indeed at this period, a great part of

the civilized world had submitted to the supremacy of Rome; the rights of individuals, and the dignity of nations, were made to succumb to her insatiable ambition.

But amid the numerous evils inseparable from a despotic and military government, the Ruler of the nations produced the greatest good. Here he set bounds to the wrath of man, and caused its remainder to praise himself. Along the highways which imperial Rome had made through the nations of the earth, did Messiah send the heralds of his cross. He instructed his disciples to go unto all the world, and preach the gospel to every creature. Had the different parts of the Roman empire been then, what they were two hundred years before, a vast number of independent and barbarous states, among which the angry tide of war was kept continually rolling by the ferment of a jealous rivalry, it would have been, humanly speaking, impossible for the disciples of Christ to have fulfilled their commission without a continued miraculous interposition. This, however, is not the mode by which the Supreme Governor maintains his rule over men. Miracles are exclusively for the attestation of a divine commission and the conformation of facts and doctrines. The accomplishment of the providential will of God is ordinarily effected by human agency. But generally, ignorant and indifferent regarding the express will of God, princes and statesmen pursue their own schemes of aggrandisement, and thus following their own ambitious views, without the most distant design of serving God, they bring

to pass what he has noted down in the book of his decrees! This is evident in the case of the senate and people of Rome. Their only objects were empire and military renown: peace was banished from the nations till their supremacy was acknowledged by a great part of the world. By this means a vast empire was formed, in which the turbulence and selfishness of particular parts were overawed by the superior power of Rome.* Thus a great and wide field of missionary exertion was opened to the disciples of Christ, in which they could obey his command. Accordingly they dispersed from Jerusalem, and spread themselves over the whole Roman empire. Christ was preached, "the way, the truth, and the life." "The word of God grew mightily and prevailed." The ambition of Rome was thus made the means of opening a channel through which the gospel was conveyed, and of affording protection to the disciples of Christ while employed in this work, which could not have been secured by the preceding state of the world.

By this time the intelligent reader must have observed the link which connected the oppor-

tunity of propagating the gospel in the days of the apostles, with the issue of the struggle for mastery between Rome and Carthage. Had the second punic war terminated differently from what it did in the battle of Zama, which was in fact the pivot upon which turned the fate of Carthage, the moral and religious state of the world would have been very different from what it now is! On this hypothesis, Rome might perhaps have been annihilated, or existed only as a powerless tributary state: and Carthage might have secured what she had long sought, unrivalled domination! The moral condition of the world would have been changed. That part which lies north and west of the scene of contention, and which afterward became civilized, and in the progress of time christianized, in consequence of the extension of the Roman arms, would have remained in its native ignorance and barbarity.

Then the tide of civilization might have rolled towards the vast regions of the south; and the sable African might now have been maintaining the balance of power among the nations; and promulgating in all the pride and national degradation of gentilism his unchristian laws.

D. S.

* The battle of Zama was fought one hundred and ninety-eight years A. C.: and the final destruction of Carthage took place one hundred and forty-five years A. C.

MISCELLANEOUS.

COMFORT ADDRESSED TO AWAKENED SINNERS.

To the Editor of the Orthodox Presbyterian.

Sir,—Awakenings in religion excite, in the hearts of the subjects of them, emotions of an impressive and exquisitely delicate character; yet from the very nature of the case, the emotions produced by the primary perception of divine truth, must be of a painful, rather than of a pleasing tendency. The sinner, carried round in the vortex of this world's dissipating pleasures, and having never till now given a moment's consideration to the things of eternity, must be sorely amazed, agitated, and alarmed, when he first becomes alive to his awful responsibility before God, when he reflects on the amount of guilt under which he lies, and when he beholds the frowns of heaven against him, which his conduct justly merits. Granting that the voice of mercy, through the Almighty Redeemer's blood, reached the sinner's ear, in connection with the proclamation of the law's terror, yet the state of his perplexed mind precludes the understanding of the gracious message, and also the admission of comfort arising from it. Nay, in most cases of conversion, the penitent's sorrow increases in poignancy for a time, from the consideration, that his provocations, his base ingratitude, and his culpable offenses, were confronted with the most astonishing patience, the richest mercy, and the most exuberant grace.

Acute, however, as may be the pains of that godly sorrow which worketh repentance to salvation, it is well for the sinner when the Holy Spirit tears the veil of ignorance from his understanding, breaks the stony heart, and imparts the feelings of quickened sensibility, of lively concern for the soul's redemption, and of absolute worthlessness, as long as he keeps at a distance from the justifying righteousness of Immanuel. Then, and not till then, shall the sinner's necessity of an interest in the Redeemer's obedience be felt; nor shall it be until this important period arrives, that the sorrowful heart shall exhaust its griefs in humble and importunate prayer unto God; nor shall it be until this eventful crisis in the sinner's history does possibly occur, that recourse will be had by him to the healing waters of the sanctuary. May I hope that some who have lately read, in this little publication, of the "Religious Revivals" in America, have been smitten with a sense of their own enormous sins; that they have felt the danger of continuing in a state of unbelief; and that, warned to flee from the wrath to come, they now earnestly seek refuge and comfort in the Lord Jesus Christ, where pure and permanent consolation can be alone obtained. Surely it cannot be deemed presumption to expect, that some high-minded transgressor, coming into contact with the converting power of the Almighty, has, like Dagon, fallen in humility to the ground before the

ark of the Lord; and surely it cannot be considered arrogance to entertain the thought, that some worshiper of Mammon has, like Achan, been detected in his Babylonish garment, and found concealing his shekels of silver and wedge of gold, which ought to have been employed to the praise and the honor of the Lord, and not to the gratification of avarice and lust. Wherever the mask of hypocrisy has been discovered, and godly humility produced in the soul, the adaptation of the gospel to give rich and growing comfort, must, either at this present moment, or at no distant period, be distinctly seen, and gratefully felt.

"O ye afflicted, then, tossed with tempest, and not comforted," contemplate with lively interest Jehovah's character, as divine revelation unfolds it, *in pardoning iniquity*. This view of God's merciful procedure sustained the church in times of the greatest darkness and distress, and its attractive and amiable aspect ought to have upon your minds an equally powerful, engaging, and refreshing influence. Pardon of sin, whether it be considered external exemption from pain, both in body and in soul, or the first link in a vast concatenation of blessings, must appear of intrinsic and everlasting importance. Unless the justice of God accede to the remission of sin, the transgressor can never contemplate the divine perfections with any other feelings than those of dread and agonizing fear. Sin, being the violation of God's law, being that which he positively hates, being that malignant thing which grieves and quenches the strivings

of the Holy Spirit, as well as that which brought the Prince of Life down to the dust of death; sin thus exposes every one chargeable with its guilt to the most mighty calamity. As sin does truly offend God, all who remain under its power, not only forfeit the Almighty's approbation, but, dying in impenitence, they must abide for ever under the curse of his righteous law. No other alternative comes within the range of possibility, for the justice and holiness, the faithfulness and truth of God, the law and honor of the divine government, are all pledged to verify the scripture, which saith, "Though hand join in hand, the wicked shall not go unpunished." When the mind of the sinner then first becomes awakened to perceive and feel the sentence of condemnation which thus hangs over him, his situation appears to his mind in all its horror; the more he recognizes the law's spiritual extent, his sins assume a blacker and more formidable aspect; the longer he dwells on the heart's deceitfulness, and upon the accumulation of crimes with which conscience accuses him, he advances nearer the verge of despair, refusing, at least for a time, to admit the cheering rays of divine consolation. To a man under such mental awakenings as these, the exhibition of the Almighty's character in the act of freely bestowing pardon upon every one who believes in Christ Jesus, must be calculated to inspire peace, confidence in God's love, and the hope of eternal life.

But perhaps we have not seen, in its most appalling form, the evil which overtakes the self-

condemned sinner, at the moment when light first dawns upon his understanding, and concern for the soul enters into his heart. As long as the full glow of life continues, it tends to alleviate the mind's deepest distress, and seems to ward off the final execution of justice. But think of the awakened soul, when the idea of immediate death rushes upon the mind—when this world, with all its fascinating allurements, recedes from his view—when every subterfuge vanishes, and the false pillars upon which hope rested begin to totter—when the burnished sword of incensed justice flashes conviction doubly vivid into the soul—when the judgment seat stands full into view, with all its appalling grandeur—and when burning hell threatens to devour the offender. Think of the man, in such alarming circumstances, whose conscience thus places in terrible array before him all his faults; and tell me what grace less than divine could sustain his shrinking spirit—what power less than faith in the Almighty Redeemer's atonement, could disperse the impending storm of Jehovah's wrath.

"Then welcome refuge and a peaceful home;
O, for a shelter from the wrath to come!"

The reader, whose sins have never given him any uneasiness, whose offenses against God have at no time disturbed his repose, or roused his fears, may treat all the awakened sinner's alleged experience with derision, and as the effusion of a distempered imagination. Should this address, however, be fortunate enough to meet the eye of any humble sin-

cere Christian, smarting under "a growing dread of vengeance," as the poet expresseth it, he can feelingly affirm that one half of the affecting accompaniments of a soul's transition from darkness to light have not been told; he can forcibly corroborate the statement, that human language can neither describe nor express the heart-rending sorrow occasioned by a sense of sin. But could we not appeal, in evidence upon this point, to the living Christian's expressions of poignant grief; did we witness none of his tears for sin, and hear none of his importunate prayers against the operations of its power and its pollution in the soul; the recorded experience of eminent saints in all ages of the church, would be quite sufficient to settle the question, when their voice comes to our ears in these mournful strains: "I abhor myself, and repent in dust and ashes;" "Wo is me! for I am undone; because I am a man of unclean lips;" "O wretched man that I am! who shall deliver me from the body of this death?"

To all who thus sigh and grieve on account of personal demerit, like as did Job, Isaiah, and Paul, the announcement of God's wrath being turned away from them who are in Christ Jesus, cannot fail to impart comfort, peace, and joy. Impressed with the rich disinterested boon which pardon bestows, and the security which it confers, that no other blessing shall be withheld, they exclaim, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his

anger forever, because he deliveth in mercy." If anticipated deliverance from captivity of old thus produced songs of gratitude, well may our redemption from the tyranny of Satan and the punishment of sin, produce the most ardent thanksgiving to God: if the scheme of forgiveness revealed in the gospel engages the attention of angels, who have never fallen from holiness, much more ought it to employ our minds, who owe to its accomplishment all the joy of pardon, and all the hope of heaven. Hence every sinner, who feels the burden of his guilt, and perceives the wonderful adaptation of Christ's salvation to the fallen condition of man, gives the message of reconciliation a most cordial acceptance,—he listens to its overtures of peace, believes its doctrines, rests implicitly upon its promises, and walks steadily in all its ordinances. The man pinched with poverty does not more gladly hear the sound of his generous benefactor's steps hastening to his relief, than does the repenting sinner cordially welcome the harbinger of peace; the patient recovering from a dangerous malady, does not more fondly anticipate the return of joyous health, than does the burdened pilgrim behold the smiles of Zion's reconciled God; the felon long immured to a dungeon, does not submit more cheerfully to the knocking off of his fetters, in the prospect of entire liberation from his gloomy abode, than does the convicted criminal, at the bar of conscience and of divine revelation, listen to the proclamation of pardoning grace, light,

and liberty. The assurance of forgiveness, or even good hope of divine favor, chases away all his guilty fears, gives unfeigned confidence in God, and perhaps fills the heart with transports of joy.

The views of God's unmerited love then, O penitent reader, which supported the minds of patriarchs and prophets, of apostles and martyrs to the truth, ought certainly to constitute a sufficient basis for your faith and abiding hope. Such is the vastness of heaven's merciful designs, of Christ's interposition in man's behalf, that language, with all its sublimity of expression and variety of imagery, falls infinitely short of the reality. If we speak of divine love reigning to sinners through the righteousness of God's dear Son, what can we say more of it than that it knows no *limits* but what the obstinacy and pride of man erect, in opposing its generous offers; if we attempt to describe its *tenderness*, a higher delineation of it cannot be given than that all the melting fondness of an earthly parent's feeling bears only a faint resemblance to God's yearning compassion for the human race; if we offer any remarks upon its *value*, all that can be affirmed of it, amounts to this, that its riches exceed all calculation, exhaustless even by the utmost desires of man; if required to expatiate upon the *duration* of God's mercy, nothing can be said more emphatic than this, that it is from everlasting to everlasting to them who love him; and if we dwell on the important theme, by speaking of the *channel* through which it flows, here also the subject baffles all power

of description, and swells beyond the grasp of the most gigantic mind; yet the mighty thought lies in these few but mysterious words: "The church which GOD HATH PURCHASED WITH HIS OWN BLOOD." O divine, rich, free, sovereign mercy! what miseries hast thou not prevented from falling upon man to the uttermost—what merited punishment hast thou not averted from his guilty head—what comfort, under distress and hope in death, hast thou not imparted! Surely "the Lord is very pitiful, and of tender mercy." Let the humble, broken-hearted sinner then contemplate the Almighty's character in all its incomprehensible grandeur and glory; but let the splendid displays of his goodness engage at the same time the best affections of the soul,—let the justice which throws a solemn sacredness around Jehovah's throne, keep the mind from all irreverent levity, with respect to holy things; but let the workings of divine compassion uphold and cheer the desponding heart—let the Eternal, in one word, stripped of all vindictive feelings, for they do not belong to him, and clad in all the blandishments of love be devoutly beheld in the person and completed work of his only begotten Son; and comfort, rich and everlasting, cannot fail to be the result.

Perhaps the reader may be a total stranger to the sorrows of a broken heart. Allow me, in this case, to state, that divine mercy stands equally removed from weakness, as it does from vindictive cruelty; and, be assured, that so long as hardness of heart renders thee insensible to the

Christian's sorrows, thy unbelief of heart will keep thee a stranger to the Christian's joys.

"Come then—a still small whisper in your ear—

He has no hope who never had a fear;
And he that never doubted of his state,
He may perhaps—perhaps he may —
TOO LATE."

CUMBERLAND.

R. E.

RECOLLECTIONS OF A MINISTER— DEATH-BED SCENES.

To the Editor of the Orthodox Presbyterian.

Sir,—I beg leave to present your readers with my recollections of some death-bed scenes. The originals made a deep impression upon my own mind, and I trust the description may be made useful to others. I am, &c.

H.

I well remember the aged widow Dinning. It is now upwards of ten years since I first became acquainted with her, and yet the recollection of her is still fresh before me. It was on one of those delightful evenings, when the glow of summer was mellowing down into the rich flush of autumn, and every thing around was rejoicing under the bounty and the blessing of a God of goodness; and nature, from every plant and flower, from every hill and dale, was sending up, as from many altars, the incense and the offering of her silent praise, unto him, who "crowneth the year with his goodness, and whose paths drop fatness"—it was on one of those evenings, as returning from the labors of the day, which had been occupied in the humble and unnoticed, but

important and apostolic duty of visiting from house to house, that I first saw and became acquainted with her. She was sitting at the door of one of the humblest of our cabins, with the Bible on her knees, intently reading ;—so intently that she observed me not until I was standing close beside her. You are blessedly engaged, said I. Looking up with some surprise at the unexpected address, she replied, she was ; that having finished the little business of the day, she had taken the book of God, to hear his comforts, and to learn his will. She then invited me to enter her lowly dwelling. It was small—it was poor—but it was clean—and it had that air of regularity and order which I have ever observed the accompanying mark of a well regulated Christian mind.

She appeared to have fully reached that limit of her years, beyond which the Psalmist says—“are labor and sorrow.” In reply to my inquiries; I learned she lived alone, with the exception of a little grand-child, whose return she was expecting from a neighboring school. “But,” said she, correcting herself, “I am not alone ; I find that God is with me ; I have his precious word to cheer and comfort me ; I have seen his servant enter my humble dwelling ; and though a widow of nearly four-score years, with no other inmate than that little child, yet I am not alone”—and she lifted up her voice in thanks and praises. At the close of a day in which I had much to grieve for, in that want of vital godliness, which I had witnessed in the conversation of many whom

I had visited—a day which impressed deeply on my heart the truth of the prophet’s declaration :

“Many they are and dry,
Spread through the open vale ;
Millions of lifeless souls they lie,
Within the Christian pale :
I pass the churches through,
The scattered bones I see ;
And Christendom appears in view,
A hideous cemetery.”

I found it had pleased God to guide my feet to one in whom the Spirit had wrought a saving work ; to one of God’s hidden ones, whom he would own as his, however overlooked by the world, in that day when he would make up his jewels. The last beams of the setting sun, as he was sinking with calm and peaceful radiance behind the low western hills, were shedding their parting light through the little window of the widow’s cabin. Emblem, said I, of peace and rest, as I looked on the aged Christian, whose lowly dwelling he was thus illuminating with his lingering rays—sweet type of the closing days of the aged believer now before me. Like you, the beams of a brighter sun, even the Sun of Righteousness, have not disdained to enter, to comfort and enlighten the lowly dwelling of her heart ; and like you, when a few days more shall have run their course, she will retire from this world in calmness and peace, only to rise with brighter radiance in another.

“Just such is the Christian ; his course he begins,
Like the sun in a mist, while he mourns for his sins,
And melts into tears ; then he breaks out and shines,
And travels his heavenly way :
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array.”

It reminded me that it was time to depart, as I had a considerable distance to travel to my own home; and I promised to the widow, if it should please God, I would again return to see her. On my way homewards, I felt comforted, my mind refreshed, and my spirits cheered. I had seen and conversed with one who was God's workmanship in Christ Jesus; one who had no other teaching than the teaching of God's Spirit and word, and by these had been made "wise unto salvation;" and having breathed a prayer of thanks to God for having given me such a sight, I determined, if spared, to repeat my visit to the cabin.

It was, however, some considerable time before I was able to accomplish my purpose. When I again saw her, it was a season of trial and sore visitation. The poor were suffering for want of bread. But I found the same unshaken trust, the same cheering confidence marked her conversation. In reply to my inquiries, how she was supported throughout this trying time, her appeal was to the word of God, and to the comforting influences of the promises. She showed that she had drunk deep of that spirit of the Savior, when he said, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." She had cast herself on the Lord, in confidence of hope, and she firmly believed, that the God who fed the fowls of the air, had left his promise and his pledge, that he would bountifully supply the wants of those who trusted in him. She knew that he who was ministering the bread

of heaven for the wants of her soul, would provide the daily bread for the wants of the body: "O fear the Lord," was the language which came from her heart—"O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." A cheerful submission to every dispensation of the providence of God, she declared was our duty; "and aged and frail," said she, "as I am, if the pressure of want will compel me, and no other opening in the providence of God appear for my support, with cheerfulness will I take up my bag and staff, and whilst begging from door to door, will bless his adorable name." It is evident the world, change as it might, could but lightly affect one, who had learned as an apostle had learned long before, "in whatever state" God's providence should place her, "there-with to be content."

This deadness to the world, with its accompanying unconformity to the spirit of the world, was strikingly exemplified on another occasion. It was when a few of her neighbors, who were gathered round her, were discoursing on the subject of our late king's visit to this land: a subject which, at the time, engrossed almost every heart and every tongue; and whilst each was telling of some or other of the rich and the great who had gone to salute their sovereign, and to welcome him to our shore, I saw the tear trickling down her pale and furrowed cheek, as she sat a silent and apparently unconcern-

ed auditor of their conversation. I asked the reason why she wept. And never shall I forget her reply. "I heard," said she, "while they told of the rich and the noble flocking to do honor, and to pay homage to their earthly king, a poor weak mortal like themselves; and I thought when my Savior, heaven's glorious King appeared; when he left the Father's bosom, the glories of heaven, the service of ministering angels, and the praises of adoring spirits—where were the rich, the noble, and the mighty of the world then? The stable of an inn was the humble dwelling—the manger was the lowly bed. I contrasted the splendor and the costly preparations for an earthly monarch's passing stay, with the sad, the cruel neglect of the King of kings, and therefore was it that I wept."

She wept much for the dishonor done to the Savior by sinners. But that which most sadly affected her was the deep, the destroying sin of blasphemy—that daring defiance of God, which the blasphemer manifests, by taking his name in vain. So deeply was her heart penetrated with a sense of reverence and love to Jesus, that I never saw her name that sacred name without visible emotion. But let it not be supposed, that religion was with her a mere sentiment or a feeling; it was a principle deeply implanted in her heart. The result of the "love of God shed abroad" there "by the power of the Holy Ghost." It sustained her in loneliness and want, in age and infirmity, and it upheld her through the trying scenes of the closing hour. During the illness which preceded her dissolution, it pleased God to try the

graces which he had wrought in her. The adversary was permitted to assail her with his temptations, as she entered on her passage through the dark valley of the shadow of death. At that trying hour she felt not merely humbled, under a sense of her unworthiness, she was sorely harassed and distressed. These harassing and distressing thoughts rose like the boisterous waters around the disciple of old, until she almost felt ready to perish. But the distress was only for a brief season; her doubts and fears passed away. The light of faith showed her the Savior near, with outstretched arm ready to sustain his servant: and her latter end was marked with that holy peace, which nothing but an assured trust, and a reposing confidence in a reconciled God in Christ, can impart. "Strong in the faith," she gave glory to God on the bed of death. Like the priests of old bearing the ark of the Lord, she entered the deep and dark, but narrow river. Its waters parted on either side. And the eye of faith as it followed her, could behold the aged believer standing on the happy shore. Nor is this conclusion unwarranted or unfounded. Her heart was filled with love to God her Savior. It was in truth emptied of every thing else. And whence could this love to God come, but from the source of love. Like the river of life, it springs from under the throne of God and the Lamb. "We love him, because he first loved us."

"How bless'd the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves th' expiring breast!
So fades a summer cloud away,
So sinks the gale when storms are o'er;

So gently shuts the eye of day,
So dies a wave along the shore.
Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How bless'd the righteous when he dies."

Yes, "blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

REFORMED PRESBYTERIAN SYNOD
IN SCOTLAND.

This judicatory held its sessions this year in Edinburgh, commencing on Monday evening, the 25th April, at six o'clock. On opening the business an excellent discourse, on the obligations and encouragements to the missionary enterprise, from Luke xxiv. 47, was preached by the Rev. Stewart Bates, the former moderator; the Rev. Thomas Rowatt was elected moderator; several young ministers, lately ordained, were invited to seats in synod; and the Rev. Thomas Houston, Knockbracken, having produced his commission as a delegate from the Reformed Presbyterian Synod of Ireland, was invited to a seat in the court, which he accepted. The meeting was attended by about 23 ministers, and nearly an equal number of ruling elders. On *Tuesday*, the synod was occupied with reports on the synod's fund—the appointment of various committees—and the consideration of the minutes of the last meeting of synod. An affectionate letter from the committee of foreign correspondence of the Reformed Church in America was read, mentioning, among other matters,

that a meeting of the synod there would be held in Philadelphia, on the 3d of August, to receive the delegates from the sister judicatories in Scotland and Ireland, in pursuance of a plan mutually agreed upon, that the synods of the Reformed Church in Britain and America should, in future, correspond by delegation. Professor Symington, who had before been appointed to this service, submitted the case to synod and professed his willingness to go, should the brethren deem it expedient to send him. After some discussion, it was thought that the object of the delegation would be better accomplished by waiting till another season, and it was agreed that he, Mr. S., should attend, not the approaching, but the next regular meeting of the American synod. The Rev. Wm. Symington having reported his visit to the last meeting of the synod of the Reformed Church in Ireland, and arrangements having been made for the publication of a *Book of Discipline*, formerly considered and approved of by the court, the synod was adjourned with prayer by the moderator.

At the request of the court, on resuming business on *Wednesday morning*, the Rev. Thomas Houston, the delegate from Ireland, gave an interesting account of the aspect of affairs in the religious world generally, and their bearings upon the covenanted testimony—stated the present circumstances and prospects of the church which he represented, and proposed several measures for a wider and more effectual extension of the cause of truth. The synod

evinced much interest in the statements made, and the moderator, at their direction and in their name, tendered thanks to Mr. Houston, and readily agreed to the proposal that there should be a junction of the synods in prosecuting the mission to the British colonies of North America. A letter, which breathed a friendly spirit, was read from the *Associate Synod of original Seceders*, a correspondence having been commenced some time ago between the two bodies, and at a subsequent period of the business, a reply, prepared by a member of court, was approved by synod, and ordered to be forwarded.

COMMUNICATION.

If the following communication is deemed worthy, its early insertion in the *Christian Expositor*, will oblige

Yours, &c.

N.

The ordination of qualified individuals to the office of the sacred ministry, has always been regarded as one of the most solemn and impressive rites of Christianity; and when the act of investiture is accompanied by those additional exercises which the order of the Presbyterian churches requires, the fullest effect is given to this institution of the church, which appears to combine in itself an example of the most admirable adaptation of the external form to that of which it is significant, of the spiritual simplicity of the apostolic church,

and yet of that moral grandeur with which all her legitimate ordinances are invested. Circumstances, too, may serve greatly to heighten the effect of scenes of this description, and confer upon them a *relative* importance, greatly augmenting their interest.

These observations were suggested to the mind of the writer by transactions of which he was a witness, in a recent visit to the city of Philadelphia.

On the evening of Thursday, June 16th, Messrs. John H. Symmes and William Wilson, were ordained as evangelists by the Philadelphia Presbytery in connection with the Reformed Presbyterian Church, and are now employed in the cultivation of a very extensive field of missionary labor within their bounds. The exercises of the evening were unusually solemn and impressive. The sermon was preached by Rev. Samuel W. Crawford, from Jeremiah i. 10. "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." From this text the rev. gentleman exhibited, in his usually lucid manner, the fountain of ecclesiastical authority, the qualifications of the ministerial office, and the sphere of ministerial labor, most happily adapting his arguments and illustrations to the circumstances of the case. The ordaining prayer was made, and the charge given, by the Rev. Dr. Wylie, who furnished to a very numerous and deeply impressed audience a model for such an exercise, which was at once apt,

practical, and overwhelmingly affectionate. The entire tendency of the exercises upon all was to excite a spirit of missionary enterprise, and to arouse Reformed Presbyterians to active exertions in the cause; while the character of the individuals ordained furnished to them a guaranty that their part would be faithfully and zealously discharged.

These events, however, though of importance in themselves, are of much greater moment, as they mark (I had almost said) an era in the history of our department of the church of God; as they indicate the existence of a spirit of missionary enterprise, and of an *ability* to contribute something towards this specific object. I now employ the term missionary in its ordinary application, as designating an individual unconnected with any particular pastoral charge, going forth under the original broad commission, and receiving his support from the church of God to which he is responsible. Heretofore the Reformed Presbyterian Church has not had a missionary society under the control of her highest judicatory; not, however, because she did not approve of such institutions when conducted upon proper principles, but because, just struggling into existence, she was unable to make a specific application of her funds to this particular object. Notwithstanding, she is now, and has always been, herself a missionary society. At her original organization in this country, the whole union was subdivided into four or

five sections, and each of these assigned as their sphere of labor to as many individuals; and her settled ministry still exhibits more of the character of missionaries upon their stations, than of laborers exclusively devoted to the cultivation of a particular portion of the garden of God. Previously to their settlement in the charge of congregations, her licentiates usually travel thousands of miles, and direct their attention to the more destitute portions of our country, never confining their labors exclusively to any, but conveying the gospel to all who are willing to hear it. Having now obtained a permanent footing, she evinces a disposition to do more; to engage more *formally* in the missionary cause; and the overture for the establishment of a home mission referred to the next meeting of her synod, together with the spirit that is abroad among her people at large upon the subject, demonstrates that she is willing to apply her means, so soon as she has become possessed of them, to contribute in the accomplishment of the great and holy object which the intelligent and faithful missionary has in view—the evangelizing of the world—being convinced that it is the “Spirit of his mouth,” the word of God, that is to consume the *wicked* one; and being desirous that she may add her proportion of fuel to that fire which is now enkindled throughout Christendom to consume him that is to be destroyed by the brightness of the Redeemer’s coming.

N.

OBITUARY.

We extract this from a London Periodical of extensive circulation.

DIED, at Paisley on the 9th April, 1830, Mr. JAMES SYMINGTON, preacher of the gospel, after being licensed about 12 months, and giving promise of becoming one of the brightest ornaments of the church of Christ. His talents and acquirements were of a high order, his piety ardent, and his devotion to the work of the ministry unreserved and conspicuous. His loss has plunged such as had an opportunity of witnessing his many amiable qualities, and natural and gracious endowments, in the deepest sorrow. They are, however, not called to sorrow as those that have no hope; they have committed their brother to the dust, in the sure and certain hope of a blessed resurrection. Though his sun went down at noon, he shall shine as a star of the firmament forever and ever. In his translation from the church militant to the church triumphant, the prayer of his Redeemer has been answered: "Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which I had with thee before the world was." The father of this young minister, a man of great probity and piety, died a few years ago; his brother, the Rev. Wm. Symington, is minister of the Reformed Presbyterian congregation at Stranraer, well known for his theological writings: and his brother, the Rev. Andrew Symington, a man of rare and splendid gifts, is pastor of the reformed congregation at Paisley, and Professor of The-

ology of the Reformed Synod. Some time ago he published a sermon entitled the "God of Paul's fathers," from the words "After the way which they call heresy, so worship I the God of my fathers." On the Socinian controversy, this is a master piece; we trust this passing notice will cause it to be circulated throughout Europe and America. Should this meet the eye of the conductors of the *Archives du Christianisme*, who are the flower of France in piety, rank, and abilities, we hope they will translate this discourse into the French language. We take this opportunity of saying, that we are sorry that a body of Christians of such earnest views and distinguished piety as the Reformed Synod of Scotland, are so little known in England. This denomination of Christians are the only body that in all respects conform to the original constitution of the church of Scotland; they are the wreck of the Covenanters. There are several congregations of them in Scotland, Ireland, and America, but not one in England, except one in Liverpool recently formed. We pray the Lord of the harvest, who has deprived them, in the death of the Mr. Jas. Symington, of an able minister, may send more laborers into his harvest.

[World.]

The Rev. William Henry, appointed by the Reformed Presbyterian Synod of Ireland, a delegate to correspond with the sister judicatory in America, arrived in New York, 17th June, in the ship Atlantic from Belfast.

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THE NECESSITY OF DIVINE GRACE.

"Let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

HEB. xii. 28.

(Concluded from p. 101.)

All the deeds and exercises of the unregenerate are sinful and liable to punishment.

Terrible indeed is the condition of all graceless men. While they choose to continue in that state, they are under obligations to serve God, and yet the acts of devotion which they perform are sinful, and because they are sinful they merit punishment.

While the soul is unsanctified every exertion is impure. "Can the fig-tree bear olive-berries? either a vine figs? So can no fountain both yield salt water and fresh." Every such act of religious worship involves falsehood: It is a profession of love where there is hatred, an expression of desires which do not exist. They only mock God who ask for the grace which they despise, and pray for the salvation which they reject. It is a constant treading under foot the blood of the everlasting covenant, and despite offered to the Spirit of grace. Such services therefore, instead of being acceptable to God, merit punishment. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him who speaketh from heaven. What is your reply? Do I hear any of you saying I cannot regenerate

myself, and while unregenerate I can do nothing but what is sinful? You say truly. But what then is your resolution? That you will deliberately neglect the service of God, and withhold a profession of Christian obedience? And can you be in earnest in forming this resolution? If you are convinced that you can do nothing but sin, you must be also assured that you are under the wrath of God. And can you sit composedly? can you speak composedly? can you pursue your business? can you taste amusement? can you eat, and drink, and sleep, in quietness? No! you cannot do this and be in earnest. You must be deceiving yourself. Such a state of mind is impossible. The heart must be uncommonly hardened which could be composed in your condition. The heart of a man who professes a respect for religion, and thinks himself unregenerate, if it be calm and cheerful, must be more callous than the heart of an infidel. O ye stout-hearted, ye that are far from righteousness, what message shall I deliver to you from my God? A message of wrath? No! it is a message of mercy. "There is forgiveness with God that he may be feared." Are you penitent and broken hearted? The sacrifices of God are a broken spirit. He healeth the broken in heart. Do you lament your sinfulness? Blessed are they that mourn for they shall be comforted. O come, let us worship and bow down, let us kneel before the

Lord our Maker. For every part of acceptable worship is performed with reverence and godly fear.

Many appear to be convinced of the necessity of divine grace, who nevertheless misunderstand both its nature and effect. In the apostolic age, an offer was made to purchase the gifts of the Holy Ghost with money, and ungodly men turned, "the grace of our God unto lasciviousness," manifesting that they neither felt its power nor understood its nature. In the text therefore, in order to prevent delusion, the apostle describes the character of that devotion which proceeds from grace and is to God acceptable. It is accompanied with reverence and godly fear.

All sanctified worship is performed with reverence.* The word rendered reverence is elsewhere translated shamefacedness.† It signifies that modesty which avoids observation—literally, a not looking upon. We comply literally with this characteristic of true devotion, in our external gesture when with closed eyes, we present our supplications to our heavenly Father. The object of that gesture is not merely preventing the distraction of mind which the sight of surrounding objects might produce, but chiefly expressing our reverence for God. He is more glorious than to be seen by mortal eye; we are too sinful to look upon him familiarly; and in his presence the creatures lose their importance; they are not worthy of a look. The same state of mind is expressed by

other gestures also. While Ezra read the law, "the people bowed their heads and worshiped the Lord with their faces to the ground."* Daniel kneeled upon his knees when he prayed before his God. And Ezra cast himself down with his face to the earth when he prayed and confessed his sins before the Lord.

Reverence is the emotion which we experience, when our esteem for a person is so great as to render us solemn and humble in his presence. Modesty is one of its peculiar qualities. Religious reverence is produced by a spiritual perception of the divine excellency. That excellence, has such elevation over every other object of thought, that we cannot possibly contemplate its infinite superiority, without emotions of respect for God, of contempt for the perishing world, and of self-abasement.

Decency of exterior deportment in divine worship, as it is an auxiliary to our devotion, is an effect of this state of mind. An awful respect for the object of worship, is the best preventative of that levity which disgusts the serious observer, and that inattention which so frequently prevents improvement. It is equally calculated to repress those high pretensions to superior attainments in spirituality, which characterize the frivolous enthusiast, and those boisterous passions and extravagant bodily exercises, which accompany the devotion of those who have little intellect, and little sentiment in their religion. Reverence for the true God is a sen-

* *μετα αιδος.*

† 1 Tim. ii. 9.

* Nch. viii. 6. Dan. vi. 10. Ez. x. 1.

timent which communicates expansion to the mental faculties, which produces a serious deportment, and always commands a strict attention to the ordinances of God. Respectful behavior toward men usually conciliates their friendship. The deference which Jacob paid to his elder brother disarmed the vengeance of Esau ; and the humiliation of the sons of Israel before their brother Joseph secured his friendship. If the heart of man is capable of being thus touched by respectful attention ; how much more shall our Heavenly Father show mercy to those who approach with reverence his gracious throne.* “If ye then, being evil, know how to give good gifts unto your children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him !”

Although this emotion is always modest, yet it sometimes fills the soul with an awful solemnity which approximates the terrible. “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Who is me ! for I am undone because I am a man of unclean lips : for mine eyes have seen the King, the Lord of Hosts.”† And my text connects with reverence, *godly fear*. The word ‡ signifies circumspection, the effect of fear regulated by a sound understanding. It is translated godly fear. This distinguishes it from the painful emotions of the unbelieving sinner when apprehending danger from Divine justice.

The fear of God is an expression often used in scripture. It is often mistaken for the fear of punishment. This is a servile fear, unaccompanied with love, and which love will entirely banish. It is accompanied with an enmity of heart to God. Under its influence, men sometimes wish there were no God, no death, no judgment. It produces despair in some, and violent exercises and exclamations in others. “And Cain said unto the Lord, My punishment is greater than I can bear.”* “Then the king’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another.”† So much is the nature of religion and particularly of regeneration misunderstood, that many suppose this kind of fear essential in the history of their conversion. Indeed the evidence which in many produces the greatest assurance, is no more than a recollection of alternate changes, from fear to joy, from terror to comfort ; while perhaps their fears have been only the terrors of the wicked, and their joy has been founded upon a change in their bodily sensations, upon a dream, or upon a perverted passage of divine truth sacriliciously torn from its connection. Such converts however, when they worship God, do not understand either reverence or Godly fear ; their boldness is without modesty, and their confidence founded more upon esteem of their own feelings than upon the promises of God. They are

* Luke xi. 13.

† Isa. vi. 1. 5.

‡ ευλαβεία.

* Gen. iv. 13.

† Dan. v. 6.

more prone to proclaim something excellent within themselves than with self-abasement to declare the perfections of the God-head. In their acts of worship they have little fear. We are astonished at their composure when we reflect upon the characteristic of religion given in the gospel.

Godly fear, my brethren, is always becoming the Christian. It is not only an ingredient in those emotions which accompany conversion, but an abiding principle during life. It is so important a part of the temper of the saints, that it is frequently put, for the whole of religion. It is cultivated with attention by every judicious Christian; and its exercises are salutary concomitants of all their services. Christians fear God as the sovereign Disposer of all events, who overrules every circumstance which can affect us either with profit or loss, grief or joy. They fear him, as infinitely jealous of his own glory. They fear him, as of purer eyes than to behold iniquity. Yes, brethren, when we approach his sanctuary, let us remember his majesty, and his purity, and let us walk circumspectly, lest we offend in word or in deed. Let us fear God and keep his commandments. "For to them that fear his name, shall the Sun of Righteousness arise with healing in his wings." Arguments of mercy are employed to excite you to the worship of God according to this text, "To worship God acceptably, with reverence and godly fear." "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Argu-

ments of terror are employed also in the same service. "For our God is a consuming fire."

Christians, from the excellency of their religion, are urged to diligence in its practical duties. Sinners, from the excellency of the system of grace, are urged to seek a personal interest in it. This is what we have been endeavoring to explain to our readers. And we are prepared to appeal to themselves for the truth of this great principle. The Christian system is worthy of our faith and of our services. Compare it with every other system, and its superiority is manifest. Human science, the arts, and the occupations of life are indeed useful. There is no necessity of denying this. Religion does not prohibit but recommend attention to them. They minister to the wants of the body, and to the conveniences of life. They decoy an idle hour; they give exercise to the mental faculties; they render those who duly cultivate them more useful and agreeable companions. Business multiplies the means of human subsistence, literature exalts the character, amusement reanimates genius and unbends its strings. But however great the variety of these advantages, all the actual profit they yield consists in their tendency to diminish our misery and increase our happiness. All their value consists in the opposition they make to the power of sin. Alas! how little then their real value! how feeble that opposition! the struggles of expiring nature against an incurable disease! Universal experience proclaims, "Nothing without religion can deliver from

wo or introduce to bliss." The arm of industry fails the ear of pleasure becomes deaf to its music the fire of the philosopher expires and the hero and the statesman, are lodged in the dark and silent cell. The fashion of this world passeth away. The world itself shall end. But religion is immortal. Godliness hath great gain. Godliness is profitable unto all things. It has the promise of the life that now is and of that which is to come. It sanctifies the passions; it purifies the conscience; it bestows upon the saints inward peace. It renders them considerate in prosperity. It cheers them in the hour of adversity; and it gives unto them this song in the house of their pilgrimage, "Goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Amen.

LIFE OF JOHN KNOX,
THE SCOTTISH REFORMER.*

"The righteous shall be in everlasting remembrance."—PSAL. cxiii. 6.

JOHN KNOX was born in 1505, at Gifford, in East Lothian. He entered the University of Glasgow in 1522, and being a person of superior literary attainments,

* We have been induced, by the request of several subscribers, to furnish a brief sketch of the Life of Knox. To abridge, and yet preserve perspicuity, we have found no easy task. We trust, however, we shall be able to present to our readers a faithful, though a condensed record of the Life of this "Scottish Worthy." To those who can have access to the book, we earnestly recommend the Life of Knox, by Dr. M'Crie. There is also a respectable abridgment, by the "Author of the Life of Calvin," published by Oliphant, Edinburgh.

was ordained a priest of the church of Rome, before the canonical age. After his ordination, he continued to pursue his theological studies; and in reading the works of the primitive fathers, especially those of Jerome and Augustine, was surprised to find how widely their doctrines differed from the ordinary teaching of the priests of the church of Rome. Discovering, also, how constantly these fathers appealed to the authority of Scripture, he was led to commence a careful examination of the Bible. About 1535, he commenced the study of the Scriptures, (for previous to the Reformation, the reading of the scriptures was, in Scotland, pronounced *heresy*, and they were almost as much unknown to the priests as to the people,) and for about seven years he continued to pursue his investigations; receiving, from time to time, such accessions of light, as at last, in 1542, enabled him, under the preaching of Thomas Gwilliam, a converted friar, to emerge from all his former darkness and prejudices, and openly and fearlessly to profess himself a protestant.

The sincerity of the profession he now made, was soon put to the test. The Regent, Arran, who, at his accession to office, pretended to favor the protestants, casting off the mask, commenced a bloody persecution. Amongst many of inferior name that now suffered in the cause of Christ, the famous George Wishart was condemned to the flames. This learned, this holy, this most amiable man, was put

to death at St. Andrews, in 1516. —This event was soon followed by the death of Cardinal Beaton, and the seizure of the castle of St. Andrews.

Knox, at this time, resided at Langniddry, as tutor to the families of two protestant gentlemen. Here he was accustomed to catechise and explain the scriptures to his pupils, in the chapel whose remains still bear the name of "John Knox's Kirk." His manner of teaching soon became known to the successor of the cardinal, and such a persecution was soon raised against him, as made him resolve to fly to Germany, where the Reformation was now gaining ground. The parents of his pupils, reluctant to part with him, induced him to alter his purpose, and repair with their sons to the castle of St. Andrews, where he might remain free from the persecution of his enemies. Many persecuted protestants had, in the mean time, taken advantage of the same asylum, and had elected as chaplain, John Rough. The chaplain, as well as the garrison, earnestly desiring Knox to undertake the work of the ministry, he absolutely refused, declaring, "he would not run where God had not sent him." The design, however, of compelling him to undertake the work of the ministry, was not laid aside. After consulting with his congregation, the chaplain preached on the election and duty of ministers; and, at the close of his discourse, addressed Knox in the following words:—"In the name of God, and of his Son Jesus Christ, I charge you

that you refuse not this holy vocation—even as you look to avoid God's heavy displeasure, and desire that he shall multiply his graces upon you." Astonished at this unexpected charge, Knox burst into tears, and fled to his chamber. A public discussion with the dean of St. Andrews, terminated in the reiterated call of the people, that Knox should take the pulpit. Accordingly his first public sermon was delivered, the sabbath after the discussion, from Daniel vii. 24, 25. The sermon tended mightily to confirm the protestants, and to increase the antipathy of the adherents of Rome.*

* Great efforts have been made to show that John Knox undertook the ministry at the call of his hearers without having, at any time, been *ordained* to the sacred office. The high-toned prelates affirmed this, in order to set aside the ministry of the Scottish reformer as invalid; and disorderly lay-preachers claim the fact as their own apology.

It is, however, unimportant in the esteem of the Christian churches whether there be a written detail handed down to our day or not, of the ordination of this distinguished man. His works are before us: they testify to his valuable ministry.

It is not necessary that we should have a detailed account of the induction to the office of ministers—men who lived nearer our own time, in order to profit by their labors. How shall proof be given to the illiterate, of the ordination of Drs. Twisse, Edwards, Livingston, or Rogers?

There is, for those who read, ample proof of the ordination of John Knox, from Beza and Spotteswood, *protestants*, Winget and Burne, *papists*, although he did not exercise his ministry for some years before he accepted the invitation of the protestants, at St. Andrews. He was recognized in his lifetime by the fathers of the church of England, as a public functionary. He was chaplain to Edward VI. He was recognized by the churches of the continent, and the chief men in France, Switzerland, Holland, and Germany; and of the church of Scotland he is one of the fathers—the chief instrument of the reformation. It is not to be concealed that he was a protestant minister, associated with ministers who had also protested against the antichristian superstition and tyranny of the church in which they were born, baptized, and ordained. Many priests, friars, and abbots, yea, bishops and cardinals, became protestants in France and Germany as well as in the British Isles. The first Scottish protestant ecclesiastics were

Knox and Rough were accordingly summoned before a convention of the popish clergy. Of nine charges, the six following are the chief: They were accused of affirming—1. That no mortal man can be head of the church. 2. The Pope is an antichrist. 3. The sacraments ought to be administered as they were instituted by Jesus Christ. 4. The mass is idolatry. 5. There is no purgatory. 6. Prayer for the dead is vain, and to the dead is idolatry.—The trial terminated in the total discomfiture of the Romanists: for Knox and truth were two irresistible opponents. And, in a short space of time, after his acquittal, so mightily did his labors prosper, that the whole city professed the reformed faith, by partaking of the Lord's Supper, after the simple form in which it was instituted by Christ, and upon which it was afterwards modeled at the settlement of the Reformation.

In July, 1547, the castle of St. Andrews was besieged by a French fleet, and surrendered after a vigorous resistance.—Knox, with others, was carried to France; and, contrary to the faith of the treaty of surrender, was confined on board the galleys for nineteen months. While thus confined, every effort was made to induce him and his fellow-prisoners to countenance the

Romish superstitions. An example, in Knox's own words, deserves to be recorded: A painted Lady, says he, (a picture of the Virgin,) was brought in *to be kissed*; and, amongst others, was presented to one of the Scotsmen there *chained*. He gently said, 'Trouble me not; such a jewel is accursed; and therefore I will not touch it.' The officers said, 'Thou shalt handle it;' and they violently thrust it in his face; and put it betwixt his hands. He, seeing the extremity, took the idol, and cast it into the river, saying, 'Let our Lady now save herself; she is light enough—let her learn to swim.'"

In 1549, Knox was liberated, and immediately repaired to England. By the protector Somerset, and archbishop Cranmer, strenuous friends of the Reformation, he was cordially received, and by an order in council was sent to preach at Berwick. For his faithful testimony against the imaginary sacrifice of the mass, he was, in April, 1550, summoned before Tonsal, bishop of Durham; but he defended himself with such strength of argument as all his adversaries were unable to gainsay or resist, and he was permitted to continue his ministry without farther molestation. About the end of the next year, he was appointed one of the chaplains to the pious young king, Edward the VI. with a salary of forty pounds a year. This office of king's chaplain gave him a kind of missionary license through the kingdom; an office which he filled with his accustomed energy and success. And such was the true Christian libe-

clergymen of the establishment who abandoned its impure communion and organized the reformed church in that kingdom. Patrick Hamilton was an abbot: Thos. Forrest a vicar: Beveridge and Kylee were friars: Simpson, Henry Forrest, Gourley, and Russel, were all, as well as John Knox himself, in orders. It is but a foolish figment that Calvin and Knox are monuments of irregularity in practicing the gospel ministry.

ality of those days, that though preaching, under the license of a church governed by prelates, and having a public liturgy, he, a presbyterian, was yet permitted to occupy her pulpits, and employ extemporary prayer.

At this period, the council presented him to the rich living of All-Hallows, in London. From conscientious scruples, he declined the offer. By the king he was afterwards intreated to accept a bishoprick; but, for similar reasons, declined this offer likewise.

In 1553, Mary, of bloody memory, ascended the throne. At this time Knox appears to have left London, and preached the gospel through various parts of the kingdom. He was an indefatigable itinerant; blaming himself when he staid long in one place, of forgetting the perishing souls that, in other places, were hungering for the bread of life. He continued, with great labor and at great risk, to prosecute his labors, till about the end of 1554; when, the persecution growing hotter than ever, he, at the intreaty of his friends, crossed the channel to Dieppe, in France. Thence he passed to Geneva, in Switzerland, and was hospitably received by Calvin. But after resting there a short time, he received a call to become pastor of the English refugee protestants settled at Frankfort. The services of the English congregations, at Frankfort, had been celebrated in the church of the native protestants. The English, according to agreement, as well as to the habits of Knox himself, had adopted the

forms of worship practiced by the protestants of the continent. But a Dr. Cox having arrived from England, he immediately adopted the English liturgy, and proceeded to eject Knox from the possession of the church.

Not succeeding in the design, he proceeded to accuse Knox of high treason against the emperor Charles the V. This alleged treason consisted of words uttered many years ago in condemnation of the proposed marriage of Mary of England, with Philip, the son of Charles. The futility of the charge was apparent at the time. Still it had the effect of inducing the authorities in Frankfort to recommend his removal, lest they should fall under the displeasure of the emperor.

Since the banishment of Knox from Scotland, in 1547, till his departure from Frankfort, in 1555, the reformation has been making slow, yet certain progress in Scotland. It is strange to say, yet it is true, that God advanced the reformation by the instrumentality of its enemies. Mary of Guise, the Queen Dowager of Scotland, courted and protected the protestants, (whom she secretly hated,) in order to obtain their influence in her elevation to the regency, during the minority and absence of Mary Queen of Scots. The persecution, under Mary of England, filled Scotland with the banished protestants: men devoted, zealous, and ardent in the cause of the gospel, for which, like the apostles, "they had suffered the loss of all things." Informed of these favorable circumstances, and receiving them as a call from

God to return to the rescue of his country, Knox arrived in Edinburgh in August, 1555. He found the protestants knowing and loving the truth, yet still, like Nicodemus, coming to Jesus, not by day, but by night; and for fear of giving offense, conforming to the Popish rites of baptism, and attending the imaginary sacrifice of the mass. Knox was not a spirit formed for timid compliances, and flattering conformities to the world. He, therefore, immediately proceeded to demonstrate the necessity of an absolute separation from the church of Rome. Upon this point so overwhelming were his reasonings, that even the ingenious and learned Lethington was compelled to exclaim, "I see very well that all our shifts will serve nothing before God, seeing they stand us in so small stead before men." From Edinburgh he retired to Angus, and continued for some time preaching the reformation daily, to numerous congregations of all ranks. The winter he resided and preached in Edinburgh; and early in 1556, visited Ayrshire, and dispensed the Lord's supper after the manner of the reformed churches.

The Romish clergy were now thoroughly alarmed, and after solemn consultations, summoned Knox to appear before them to take his trial at Edinburgh. Not in the least intimidated, he appeared to the summons; but his enemies, affrighted by his courage, dropped the prosecution. The fame of his proposed trial had attracted vast crowds, and he therefore preached to a larger

audience than any that had ever assembled in the metropolis.

While Knox was thus employed in Scotland, he received a letter from the English refugees at Geneva, entreating him to visit them, and become one of their pastors. After consultation with his friends, he complied with this request. But so soon as the Romish clergy learned his departure, they proceeded to summon him before them; and, on his failing to appear, *sentenced him to death*, and caused him to be burnt in effigy, at the cross of Edinburgh.

In 1557, the protestants, for mutual encouragement, entered into the first national covenant, and wrote to Knox, entreating his return to Scotland. Meantime the alarmed Romanists rekindled the fires of persecution, and committed to the flames Walter Mill. This man was, like Knox, a Romish priest, converted to the protestant faith. When the aged man was brought to trial, his venerable appearance and noble defense so affected the multitude, that no temporal judge could be induced to pronounce the ecclesiastical sentence; nor could the whole city furnish a rope to bind him to the stake. At length a servant of the archbishop had to enact the part of judge, and the ropes of his grace's pavilion had to be employed in binding the martyr. The murder of Walter Mill gave the death-blow to popery in Scotland. The people addressed the popish convocation, demanding reformation of abuses. Their demands were rejected with scorn; and superstition, in all its

forms, enjoined upon all, under pain of excommunication. An appeal to the queen regent was equally unsuccessful. She now threw off the mask, and summoned the protestant ministers to Stirling. Alarmed, but not intimidated, the protestants who, ever since the time of the covenant, were called the CONGREGATION, repaired in great numbers to Perth, intending to accompany their ministers to Stirling. Such a numerous assembly, though unarmed, induced the queen to propose relinquishing the impeachment of the ministers. Upon this the people dispersed; and the perfidious queen proceeded to condemn the ministers as outlaws, for not appearing at the trial. A few days previous to the trial, Knox arrived in Edinburgh. The popish council was then sitting in the gray friar's church. Some one whispered to the assembly, "John Knox is come," and the terror of his name dissolved the council. After two days' rest he proceeded to Perth. On receiving the news of the perfidy of the queen, he immediately mounted the pulpit, and preached with great boldness against the mass and the worship of images. When he closed his discourse, a Romish priest began to decorate the altar for the purpose of celebrating mass. A little boy who was standing near, expressed some disapprobation of the mass. The priest took offense and struck the boy. The boy, in return, flung a stone at the priest—missed his object—but shivered an image on the altar. The crowd, taking part with the boy, overturned the al-

tar, broke the images, defaced the pictures of the saints, and trampled the fragments in the dust. Deeply offended at these proceedings, the queen collected her troops, and marched towards Perth. She was met by the protestants, under the earl of Glencairn, and, awed by their numbers, entered into articles of accommodation. Having learned from experience to distrust the queen, the protestants renewed their covenant of mutual defense. Nor were their precautions unnecessary; for no sooner had the queen obtained possession of Perth, than she violated every condition of the treaty, and raised afresh the storms of persecution. Upon this the lords of the congregation retired to St. Andrews, and invited Knox to accompany them. With this request he complied; but when he proposed to preach at St. Andrews, was threatened, by the archbishop, with a "military reception." The timid lords entreated him not to preach. But the unshaken reformer reminding his friends, that "his life was in the hands of God," proceeded to preach; and with such success, that, after his third appearance, the magistrates and inhabitants agreed to embrace the reformed religion, and to remove from the churches every vestige of the former superstition.

Another attempt being made by the queen to surprise, by a sudden march, the few protestants that were assembled in St. Andrews, the lords unintimidated advanced to meet her, though their army amounted to barely a hundred horse. But such was

the zeal and courage of the protestants, that before they came to Cupar Moor, their numbers had so increased as to overmatch her forces. Again, therefore, was a treaty formed, which the queen again violated. On this the protestant lords immediately assembled their troops, forced Perth, surprised Stirling, and, continuing their march, seized upon the capital. Wherever the protestant army came, every relic of the Romish superstition was destroyed; yet, in the midst of this frenzy against superstition, into which the people had been goaded by repeated acts of treachery, it is satisfactory to every orthodox presbyterian, to reflect, that "few of the Roman catholics were exposed even to any personal insult; and *not a single individual suffered death.*" Were pride permitted, we should reflect upon the record with pride; but pride was not made for man. But we are lawfully permitted to reflect upon it with gratitude to the over-ruling providence and restraining grace of God. From the days of the youthful and pious Hamilton, to those of the ardent and devoted Renwick, the martyrs of Scotland form a long, a melancholy, yet a glorious catalogue. The blood of her sons has flowed freely on the solitary moor, and the crowded scaffold. Yet, in the day of her power, and her victory, she hath inflicted no vengeful retaliation; though zealous for the truth, she hath never persecuted her enemies; but still lifts to heaven a hand unstained with blood shed for conscience' sake.

The lords of the congregation now determined to fix their residence in Edinburgh; and, at a meeting of the inhabitants, Knox was chosen their minister, and immediately entered upon the duties of his office. But a variety of circumstances having weakened the protestant army, the queen, by a sudden march, advancing to Edinburgh, compelled the lords to submission. Knox was anxious to abide with his flock, but the lords, apprehensive of danger, would not permit him to remain within the power of the regent. Having, therefore, accompanied the retiring lords, he traveled over the greater part of the kingdom, preaching the gospel of salvation with such zeal and success, that multitudes were led to reject the Romish superstitions, and embrace the pure and simple doctrines of the reformation. Enraged at his success, the queen offered a reward to any that should apprehend him or put him to death. Relying also upon the troops she had received, or expected from France, she proceeded to fortify Leith, eject many of the inhabitants, and finally to seize upon the church of St. Giles, and again set up the Romish worship. The lords expostulated in vain. Finding her obstinate, they proceeded to deprive her of the regency. But, in their attempts to recover Leith, were defeated by the French troops; and, after various disasters and disappointments, were forced to abandon Edinburgh and march for Stirling. The energy and eloquence of Knox, under the blessing of God,

alone sustained their drooping spirits. His wisdom also directed them to seek aid from Elizabeth of England. Aware of their expectations from that quarter, the queen determined to anticipate its reception by striking a decisive blow. She accordingly ordered her army to march to Stirling. During the march they obtained some advantages over the protestants, upon which the impious woman exclaimed, "Where is now John Knox's God?" But "the triumphing of the wicked is short." An English fleet sailed into the Forth, and laid siege to Leith, both by sea and land. During the siege, the queen died at Edinburgh, and the French soon after capitulated. The congregation assembled in St. Giles, on the 19th July, 1560, to return thanks to God. Knox was again reinstated in his office in Edinburgh, and the itinerating ministers located in particular stations. A parliament was assembled in the August following, and by the suffrages of the nobility and representatives of the burghs, popery was abolished throughout the kingdom. The ministers were also appointed to draw up a *Confession of Faith*. In forming this confession, Knox had the principal share. It was ratified by parliament, with only three dissentient voices, the earl of Athol, and lords Somerville and Borthwick, who assigned, as their reason of dissent, "that they would believe as their fathers had believed."

After the dissolution of the parliament, the reformed ministers proceeded to consult upon the

constitution of the church. A commission was soon after issued by the council of state, authorizing Knox, and other four ministers, to draw up a plan of ecclesiastical government. Knox and his associates immediately commenced their works, and after much labor and earnest prayer, produced the "First Book of Discipline," which, having been submitted to the general assembly, was adopted, and continues till this day to constitute the ground work of presbyterian church government.*

THE LATE DR. THOMSON.

(By Dr. M'Cree.)

During the excitement, caused by the sudden death of a public man, cut down in the prime of life, and in the middle of a career of extensive usefulness, it is easy to pronounce a panegyric; but difficult to delineate a character, which shall be free from the exaggeration of existing feeling, and recommend itself to the unbiassed judgment of cool reflection. Rarely has such a deep sensation been produced as by the recent removal of Doctor Thomson; but in few instances, we are persuaded, has there been less reason, on the ground of temporary excitation, for making abatements from the regret and lamentation so loudly and unequivocally expressed. He was

* The reception of the *First Book of Discipline* by the general assembly was conditional. It never became *law*. It is indeed the groundwork of the second book, and of the succeeding ecclesiastical enactments, and continues a respectable authority until this day in all presbyterian churches.

so well known, his character and talents were so strongly marked, and so much of that description which all classes of men can appreciate, that the circumstances of his death did not create the interest, but only gave expression to that which already existed in the public mind.

Those who saw Dr. Thomson at once knew him; intimacy, while it gave them a deeper insight into his character, furnished no grounds for altering the opinion which they had at first been led to form. Simplicity, which is an essential element in all minds of superior mould, marked his appearance, his reasoning, his eloquence, and his whole conduct. All that he said or did was direct, straight forward, and unaffected; there was no laboring for effect, no paltering in a double sense. His talents were such as would have raised him to eminence in any profession or public walk of life he might have chosen—a vigorous understanding, an active and ardent mind, with powers of close and persevering application. He made himself master in a short time of any subject to which he found it necessary to direct his attention, had all his knowledge at the most perfect command, expressed himself with the utmost perspicuity, ease, and energy, and when roused by the greatness of his subject, or by the nature of the opposition which he encountered, his bold and masterly eloquence produced an effect, especially in a popular assembly, far beyond that which depends on the sallies of imagination, or the dazzling brilliancy of fancy work. Nor

was he less distinguished for his moral qualities, among which shone conspicuously an honest, firm, unflinching, fearless independence of mind, which prompted him uniformly to adopt and pursue that course which his conscience told him was right, indifferent to personal consequences, and regardless of the frowns and threats of the powerful.

Besides the instructions of his worthy father, it was Dr. Thomson's felicity to enjoy the intimate friendship of the venerable Sir Henry Moncrieff, who early discovered his rising talents, and freely imparted to him the stores of his own vigorous and matured mind, and of an experience which he had acquired during the long period in which he was at the head of one of the parties in the national church. Though Dr. Thomson was known as a popular and able preacher, from the time he first entered on the ministry, the powers of his mind were not fully called forth and developed until his appointment to St. George's. He entered to that charge with a deep sense of the importance of the station, as one of the largest and genteelst parishes of the metropolis, and not without the knowledge that there was in the minds of a part of those among whom he was called to labor, a prepossession against the peculiar doctrines which had always held a prominent place in his public ministration. But he had not long occupied that pulpit, when, in spite of the delicate situation in which he was placed by more than one public event, which forced him to give a practical testimony in

favor of the purity of the presbyterian worship, and the independence of the Church of Scotland, displeasing to many in high places, he disappointed those who had foreboded his ill success, and verified the expectations of such friends as had the greatest confidence in his talents. By the ability and eloquence of his discourses, by the assiduity and prudence of his more private ministrations, and by the affectionate solicitude which he evinced for the spiritual interests of those committed to his care, he not only dissipated every unfavorable impression, but seated himself so firmly in the hearts of his people, that long before his lamented death, no clergyman in this city, establishing or dissenting, was more cordially revered and beloved by his congregation. Nothing endeared him to them so much and so deservedly as the attention he paid to the young and the sick; and of the happy art which he possessed of communicating instruction to the former, and administering advice and consolation to the latter, there are many pleasing, and it is to be hoped, lasting memorials.

Dr. Thomson was decidedly evangelical in his doctrinal sentiments, which he did not disguise or hold back in his public discourses; but he was a practical preacher, and instead of indulging in abstruse speculations or philosophical disquisition, made it his grand aim to impress the truths of the gospel on the hearts of his hearers. Attached to the Church of Scotland from principle, not from convenience or accident, he made no pretensions to that indis-

criminating and spurious liberality which puts all forms of ecclesiastical polity and communion on a level; but in his sentiments and feelings he was liberal in the truest sense of that word; could distinguish between a spirit of sectarianism and conscientious secession; never assumed the airs of a churchman in his intercourse with dissenters, co-operated with them in every good work, and cherished a respect for all faithful ministers, which was founded not only on the principles of toleration and good will, but on the conviction that their labors were useful in supplying the lack of service on the part of his own church, and in counteracting those abuses in her administration, which he never scrupled on any proper occasion to confess and deplore.

It is well known that Dr. Thomson belonged to that party in the Church of Scotland, which has defended the rights of the people in opposition to the rigorous enforcement of the law of patronage; and in advocating this cause in the Church Courts he has, for many years, displayed his unrivaled talents as a public speaker, sustained by an intrepidity which was unawed by power, and a fortitude which was proof against overwhelming majorities. Of late years he has devoted a great portion of his labors to the defense of the pure circulation of the scripture, and to the emancipation of the degraded negroes in the West Indies; and, in both causes, he has displayed his characteristic ability, zeal for truth, and uncompromising and indignant reprobation of every

species of dishonesty, injustice, and oppression. His exertions in behalf of the doctrines and standards of the Church, against some recent heresies and delusions, afford an additional proof, not only of his unwearied zeal in behalf of that sacred cause to which he devoted all his energies, but of his readiness, at all times, to "contend earnestly for the faith which was once delivered to the saints."

Great as Dr. Thomson's popularity was, (and few men in his sphere of life ever rose so high in popular favor,) he did not incur the wo denounced against those, "of whom all men speak well." He had his detractors and enemies, who waited for his halting, and were prepared to magnify and blazon his faults. Of him it may be said, as of another Christian patriot, no man ever loved or hated him moderately. This was the inevitable consequence of his great talents, and the rough contest in which he was involved. His generous spirit raised him above envy and every jealous feeling, but it made him less tolerant of those who displayed these mean vices. When convinced of the justice of a cause, and satisfied of its magnitude, he threw his whole soul into it, summoned all his powers to its defense, and assailed its adversaries, not only with strong arguments, but with sharp, pointed, and sometimes poignant sarcasm; but unless he perceived insincerity or perverseness, his own feelings were too acute and just to permit him gratuitously to wound those of others. That his zeal was always reined by

prudence; that his ardor of mind never hurried him to a precipitate conclusion, or led him to magnify the subject in debate; that his mind was never warped by party feeling; and that he never indulged the love of victory, or sought to humble a teasing or pragmatic adversary, are positions which his true friends will not maintain. But his ablest opponents will admit, that in all the questions in which he distinguished himself, he acted conscientiously; that he was an open, manly, and honorable adversary; and that, though he was sometimes unseasonably vehement, he was never disingenuous. Dr. Thomson was constitutionally a reformer; he felt a strong sympathy with those great men, who, in a former age, won renown by assailing the hydra of error, and of civil and religious tyranny, and his character partook of theirs. In particular, he bore no inconsiderable resemblance to Luther, both in excellencies and defects; his leonine nobleness and potency, his masculine eloquence, his facetiousness and pleasantry, the fondness which he showed for the fascinating charms of music, and the irritability and vehemence which he occasionally displayed, to which some will add, the necessity which this imposed on him to make retractions, which, while they threw a partial shade over his fame, taught his admirers the needful lesson, that he was a man subject to like passions and infirmities with others. But the fact is, though hitherto known to few, and the time is now come for revealing it, that some of these effusions, which

were most objectionable, and exposed him to the greatest obloquy, were neither composed by Dr. Thomson, nor seen by him, until they were published to the world; and that in one instance, which has been the cause of the most unsparing abuse, he paid the expenses of a prosecution, and submitted himself to make a public apology, for an offense of which he was innocent as the child unborn, rather than give up the name of the friend who was morally responsible for the deed—an example of generous self-devotion which has few parallels.

To his other talents Dr. Thomson added a singular capacity for business, which not only qualified him for taking an active part in Church Courts, but rendered him highly useful to those public charities, of which the clergy of Edinburgh are officially managers, and to the different voluntary societies with which he was connected. This caused unceasing demands on his time and exertions, which, joined to his other labors, were sufficient to wear out the most robust constitution, and he at last sunk under their weight.

In private life Dr. Thomson was every thing that is amiable and engaging. He was mild, and gentle, and cheerful—deeply tender and acutely sensitive in his strongest affections—most faithful and true in his attachments of friendship—kind-hearted and indulgent to all with whom he had intercourse. His firmness to principle, when he thought principle involved, whatsoever of the appearance of severity it may have presented to

those who saw him only as a public character, had no taint or harshness in his private life; and unbending, as he certainly was, in principle, he never failed to receive with kindness what was addressed to his reason in the spirit of friendship. It may indeed be said with truth, that great as were his public merits, and deplorable the public loss in his death, to those who had the happiness to live with him in habits of intimacy, the deepest and the bitterest feeling still is, the separation from a man who possessed so many of the finest and most amiable sensibilities of the human heart. In him the lion and the lamb may be said to have met together. But it was around his own family hearth, and in the circle of his intimate acquaintances, that Dr. Thomson was delightful. It was equally natural in him to play with a child, and to enter the lists with a practiced polemic. He could be gay without levity, and grave without moroseness. His frank and bland manners, the equable flow of his cheerfulness and good humor, and the information which he possessed on almost every subject, made his company to be courted by persons of all classes. He could mix with men of the world without compromising his principles, or lowering his character as a minister of the gospel; and his presence was enough to repress any thing which had the semblance of irreligion.

The loss of such a man, and at such a time, is incalculable. His example and spirit had a wholesome and refreshing, an

exhilarating and elevating influence on the society in which he moved; and even the agitation which he produced, when he was in his stormy moods, was salutary, like the hurricane, (his own favorite image, and the last which he employed in public,) purifying the moral atmosphere, and freeing it from the selfishness, and duplicity, and time-serving, with which it was overcharged.

Dr. Thomson was born in June, 1778, and was ordained in the year 1802. He has left a widow and seven children, five of whom are daughters.

ST. GEORGE'S CHURCH.—On Sunday forenoon the Rev. Dr. Chalmers preached a funeral sermon in this church on the death of Dr. Andrew Thomson. In order to avoid all inconvenient pressure, and to accommodate the members of the congregation, the kirk-session issued tickets of admission to the seat-holders. Dr. Chalmers took for his text the fourth verse of the eleventh chapter of Hebrews, and in eloquent terms gave a sketch of the character of Dr. Thomson, as a clergyman and as a man.

THE PRACTICE IN THE SEVERAL JUDICATORIES OF THE CHURCH OF SCOTLAND, 1830.

Undue importance may be attached to forms, and nothing is more pitiable than a mind which is wholly engrossed with their minute observances. But forms are treated unjustly when con-

tempt is poured on them, and when they are held to be of no importance. They are necessary for the orderly conducting of business, and inseparable from it. Let the attempt be made to dispense with them, and either it will be found impossible to proceed, or, unconsciously on the part of those who have made the attempt, recourse will be had to forms of some kind or other. They are necessary even for attaining the ends of justice, or promoting the general good. When there is no fixed mode of procedure, and questions are taken up at will, parties labor under great disadvantages in bringing forward their cases; they have nothing to secure them against the caprice or arbitrary pleasure of their judges; and there is much danger of decisions being given inconsiderately, and under the influence of the feelings of the moment. The fickleness and impatience of our nature require to be continually checked, and induce us, if unrestrained, to adopt partial views, and to come to sudden and ill-formed conclusions respecting both individual interests, and matters of public and general concern. Were it not for the delays occasioned by the forms of our courts, and the cool and dispassionate analysis to which every new proposal is subjected in its passage through the inferior judicatories of the church, how easy would it be to take advantage of the excited feelings of a popular assembly, and to introduce measures subversive of our ecclesiastical constitution? Capable of much improvement as

the form of process is admitted to be, it is nevertheless the palladium of ministerial character, securing it against idle and groundless attacks, and placing it out of reach of being causelessly injured; and irksome as the observance of our ordinary forms may be, it is very much owing to a strict attention to these that any thing like consistency appears in the decisions of our ecclesiastical courts, and that they have maintained their respectability for upwards of 200 years.

It is not creditable to the office-bearers, and particularly to the ministers of the church, to be ignorant of its forms of proceeding. They have pledged themselves to uphold its present government and discipline. They are called to preside in its courts. They have frequently to deliberate and vote for its interests; and whether they take an active part in the business of the higher courts or not, they have duties to perform in their kirk-sessions which make some acquaintance with the constitution and the forms of our church altogether indispensable.

A regular attendance on the church courts is, without doubt, the most effectual means of attaining to an acquaintance with their forms. But that regular attendance it is not possible always, or in all situations, to give. Other means must therefore be applied to. Compilations of the acts of assembly, arranged under different heads, which have been published from time to time, are extremely useful. There is a compend of the laws of the

church at present in the course of publication, which contains not only the acts of assembly, but also a reprint of various books or treatises connected with our church, which are now scarcely to be had. Among others there is Pardovan, so long the text book, as it were, of ministers in all matters of government and of discipline. But even Pardovan, useful as it was, required to be remodeled. There is much in it that is superfluous, and a good deal in which, in modern times, it is deficient. The present little work is offered as a manual instead of Pardovan.

SECTION I.

The Kirk-Session.

Meeting.—A kirk-session is composed of the minister of the parish, and of lay-elders. It is "legally convened, when summoned by the minister from the pulpit, or by personal citation to the members."* There are no fixed times for its meetings. In many parishes they are held at regular and not very distant intervals. This gives greater respectability to the court than when it is ready to be summoned on every occasion that an individual applies to have his case considered. The business before a kirk-session may be so easily and speedily settled, that, for the convenience of having the members assembled, its meetings are not unusually held immediately after divine service is finished on the Lord's day. But, in general, it is more for edification that the day of sacred

* Hill's View of the Constitution of the Church of Scotland, pp. 80, 81.

rest should be entirely devoted by the office-bearers of the church, as well as by others, to its own peculiar purpose, and that the ordinary business of a kirk-session, as is the case in many parts of Scotland, should be transacted on a week-day. This is also conformable to ancient practice.*

Constituted.—The meeting is constituted, and is also concluded by prayer; and both these acts must be entered in the minutes, otherwise *ex facie* the meeting has not been regularly held.

Who presides.—The minister of the parish is officially moderator of the kirk-session. Where there is a collegiate charge either minister presides, as that matter may be settled between them. The other is a constituent member of the session. In the absence of the moderator, any other minister may preside in his name, and with his permission. In the event of a vacancy in the parish, whether by the death of the minister or otherwise, his place is supplied by the members of the presbytery in succession, who have power, by appointment of the presbytery, to perform in that parish, each of them when he is sent to officiate there, all the parts of ministerial duty, which the incumbent himself has to discharge. This practice received the express sanction of the general assembly in 1820, when a reference was made to it by the presbytery of Fordoun, on occasion of a protracted vacancy in the parish of Arbuthnot.† But the church

is jealous of intrusting such a power, for a length of time, to any one but the incumbent himself. And it was upon this principle that the presbytery of Edinburgh, in a recent instance, notwithstanding the mass of business that would accumulate in such a parish as North Leith, refused to appoint one of its own members to call meetings of the kirk-session whenever they might be necessary, and to preside in them during the continuance of the vacancy.

Ordained assistant and successor.—An ordained assistant and successor to a minister is not a constituent member of the kirk-session, with which that minister is connected. This was decided by the general assembly, in the Cambuslang case.‡ An interim act upon the subject was passed, and was transmitted to presbyteries as an overture in 1784, and the three following years; the purport of which was, that ordained assistants and successors should be made constituent members of session, and either the minister or his ordained assistant should sit and vote in the presbytery and synod, and be eligible as a member of assembly.§ But the sense of the church was never obtained upon these points; and no farther notice was taken of the matter after 1787, till 1806, when another overture was transmitted, in which it was proposed, that ordained assistants and successors should not be constituent members of session, and that all ministerial authority and privileges

* Book of Common Order, ch v.
† Act 8, Assembly 1820.

‡ Assembly 1806, sess. 4.
§ Act 7, Assembly 1784.

should continue to reside in the minister of the parish, except by the special permission of the church.* This overture was not retransmitted; and it does not appear that any returns were made to it. But the decision of 1806 establishes the point, that a minister and his ordained assistant do not both sit as members of session; and it is the understanding throughout the church, that so long as a minister is not incapacitated for acting, he alone has the power to call meetings of the session, and to preside in them; and the ordained assistant can only preside in his room. In like manner, it is only in the absence of the minister that his ordained assistant is acknowledged as a member of presbytery or synod, and is eligible as member of the general assembly.

Casting vote.—In the kirk-session, as in all other judicatories of the church, the moderator has only a casting vote.

Number of elders.—The number of elders belonging to a kirk-session is regulated by the exigencies of the parish.† In every kirk-session there must be at least two elders, as it requires a minister and two elders to form a quorum of the session. The attention of the general assembly, 1825, having been called to the fact, that in many parishes meetings of the kirk-session were not held, from the want of a sufficient number of elders, an injunction was issued by that assembly, and by the three following assemblies, to all the presbyteries of the church, “to use their best

and most prudent endeavors to have all the parishes within their bounds suitably supplied with elders.”‡ From the concluding notice respecting this matter by the assembly 1828, it appears that the injunction has not been so far observed as to attain the object of having an efficient kirk-session in every parish.§ It is plainly a departure from the constitution of our church to allow such a defect to exist; and it lies with the presbyteries, within whose bounds any parish remains without its proper ecclesiastical court, to continue those endeavors which they are enjoined to use till the object in view has been fully accomplished.

Election.—The number of elders in a kirk-session is usually kept up by the election of new ones as vacancies occur. At first there was a change in the eldership every year; the duties of the office being considered too burdensome, and also of too serious and important a nature, to admit of its being held for a longer period at once.|| But “eldaris once lawfully called to the office, and having gifts of God meet to exercise the same, may not leave it again.”¶ The election belongs to the session, who look out for such as they deem fittest to hold the office, and deal with them in private to ascertain their willingness to accept of it.

Qualifications.—“The elders must be men of good life and godly conversation, without blame

† Assembly, 1825. Sess. ult.

§ Assembly, 1828. Sess. ult.

|| First Book of Discipline, ch. x. 3.—Election of Eldaris and Deaconis in the church of Edinburgh, approved by Assembly, 1582. Sess. 12.

¶ Second Book of Discipline, ch. vi. 2.

* Act 5, Assembly 1806.

† Second Book of Discipline, ch. vi. sect. ii.

and all suspicion, careful for the flock, wise, and above all things fearing God.”* “Men of best knowledge in God’s word and cleanest life, men faithful and of most honest conversation that can be found in the kirk, must be nominate to be in election.”† In conformity with these declarations of the founders of our church, “the general assembly appoints the judicatories of this church to take good heed that none be admitted to or continued in the office of an elder, but such as are tender and circumspect in their walk, and punctual in their attending upon ordinances, and strict in their observation of the Lord’s day, and in regularly keeping up the worship of God in their families.”‡ This act of assembly has been repeatedly renewed and pressed upon presbyteries. Other qualifications of an elder are, that he must have attained the age of twenty-one; that he must be a communicant, and an inhabitant of the parish, residing therein at least six weeks annually, or a heritor in the parish, liable to pay stipend and other parochial burdens, or the apparent heir of a heritor of that description in the parish. Respecting any person proposed to a kirk-session to be ordained an elder, who resides only occasionally in the parish, a certificate must be produced under the hands of the minister and kirk-session of the parish where he generally resides, that he is of unblemished character, and regu-

lar in giving attendance on the public ordinances of religion.§

Edict.—Before the ordination of elders, and at the distance of not less than ten days from it, their edict must be served, that is, their names must be “publicly proclaimed in the audience of the whole church upon a Sunday before noon, after sermon, with admonition to the church, that if any man know any notorious crime or cause that might enable any of those persons to enter in such a vocation, they should notify the same to the session.” “If any of those nominate be noted with public infamy, he ought to be repelled.”||

Ordination.—“If no member of the congregation offer any objection upon the day fixed for the ordination, or if the session find the objections that are offered frivolous, or unsupported by evidence, the minister proceeds, in face of the congregation, to ordain the new elders; that is, to set them apart to that office by prayer, accompanied with an exhortation to them, and an address to the people.”¶ The ordination takes place after sermon, and after the minister has obtained satisfactory answers to the following questions, which he proposes publicly to the persons whose edict was served: “Do you believe the scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners? Do you sincerely own and believe

§ Act 10. Assembly, 1816.

|| First Book of Discipline, x. 1.—Election of Elders and Deacons.

¶ Hill’s View of the Constitution of the Church of Scotland, pp. 80, 81.

* Book of Common Order, ch. ii.

† First Book of Discipline, ch. x. 1.

‡ Assembly, 1722. Act 9.

the whole doctrine of the confession of faith, approved by the general assembly of this national church, and ratified by law in the year 1699, to be the truths of God; and do you own the whole doctrine therein contained as the confession of your faith? Do you sincerely own the purity of worship authorized and practiced in this church, and are you persuaded that the presbyterian government and discipline, now so happily established therein, are founded upon the word of God, and agreeable thereto? Do you promise that, in your practice, you will conform yourselves to the said worship; that you will submit yourselves to the said discipline and government; that you will never endeavor, directly or indirectly, the prejudice or subversion of the same; and that you will follow no divisive courses from the present establishment in the church? Do you accept of the office of an elder of this parish, and promise, through grace, faithfully, diligently, and cheerfully to discharge the duties thereof?"*

The ordination being finished, the minister directs the new made elders to meet with the session at the conclusion of divine service, that they may receive the right hand of fellowship. There also their names are entered upon the roll of the session. By the answer which they are expected to return to the second question, they express their approbation of the confession of faith; and either at their ordination, or whenever they are judicially

called upon to do so, they must subscribe the formula agreed to by our church. This formula is the substance of the questions proposed. The great reason for requiring subscription to it is, to obtain from those who sign it an explicit declaration of their assent to all that is contained in the confession of faith. From the year 1698 downwards, this has been considered as a *sine qua non* in the qualification of an elder. And when a minister, in the close of the last century, presumed, in ordaining elders, to depart from the established practice, and not only not to insist upon subscription to the formula of 1694, but to propose questions different from those which are implied in that formula, and by no means adequate to its spirit, a very solemn and circumstantial deliverance was given by the general assembly upon the subject, and he himself, being called to the bar of the assembly in the following year, was admonished of his duty, and enjoined to be more careful for the future.†

A parish without elders.—When a parish is entirely without elders, the minister applies to the presbytery of the bounds to appoint a kirk-session for him, or the presbytery, being ascertained of the fact, proceeds of itself to do so. A meeting is held with the heads of families; fit individuals are selected; their edict is appointed to be served; the presbytery meets again for their ordination; and the forms as above described are observed. A case came before the general

* Act 11, Assembly, 1700. Act 10, Assembly, 1711.

† Assembly, 1799, Session 8. Assembly, 1800, Session 7.

assembly, 1827, in which elders had been ordained, when there was no kirk-session, without any application to the presbytery of the bounds ; and their ordination, not being according to the rules and laws of the church, was declared to be null and void.*

Elder from another parish.—

An elder, removing from one parish to another, is often admitted *ad eundem* in the kirk-session of the parish where he takes up his residence. In this case it is only necessary to serve his edict, or give notice to the congregation that the person in question, having been already ordained an elder, will be received as a member of the kirk-session, unless valid objections be shown.

Non-residing elder.—It is competent for a kirk-session to find that an elder who does not reside within the parish, and who does not return to it within twelve months to discharge the duties of an elder, can no longer continue to be one of their number. This finding they intimate to him by letter.†

Business of kirk-session.—It belongs to the kirk-session to superintend and promote the religious concerns of the parish in regard to both discipline and worship ; to appoint special days for the worship of God, when it considers such days to be for the spiritual advantage of the parish ; to settle the time for dispensing the ordinances of religion ; to judge of the qualifications of those who desire to partake of them ; to grant certificates of character when persons are

about to remove from the parish ; to take cognizance of such as are guilty of scandalous offenses ; and to cause them to undergo the discipline of the church.

Mode of proceeding.—The management of a parish is not usually left, in a great measure, to the minister. His various duties bring him much into contact with his people, and enable him to form a very intimate acquaintance with their circumstances and their character. He is also not only the organ of the kirk-session, but in almost every instance its counsellor and the object of its confidence ; while at the same time he has too much respect for its members, and too much value for their gratuitous services, to take any measures of which he is not satisfied that they will approve. It is important, however, for him to remember, that it is not in his individual capacity, but as moderator of the kirk-session, that he has power either to admit to privileges or to refuse them, and that, consequently, in any case of difficulty, he should direct the person applying to make his request to the session. The request is then minuted and discussed, and if the party think himself aggrieved by the decision, he has it in his power to seek for redress by appealing to the superior court. It is comparatively a rare thing that a man pushes himself forward in opposition to the wish of his minister and of the other members of session. They have much private influence in their different parishes ; and so discreetly, upon the whole, is that influence exerted, that the busi-

* Assembly, 1827, Session 6, Kilbrandon.

† Assembly, 1806, Session 7.

ness of kirk-sessions is in consequence greatly diminished, or at least greatly facilitated. It is thus that, without any formal procedure, privileges are often withheld for a time from those who have given offense by the levity of their conduct or their disregard of the ordinances of religion, or who have been found upon examination to be ignorant of the truths of religion. This exercise of authority, accompanied, as it should always be, with earnest and affectionate private admonition, is agreeable to the form of process, and will generally produce the best results.*

Granting of privileges.—Privileges cannot be refused to any person merely upon suspicion of his having been guilty of improper conduct, however strong the suspicion may be. The facts must be admitted by him, or, in consequence of information being given to the session, or of a *fama* against him, must be in the course of probation to warrant such procedure. A kirk-session exposes itself to censure, if the person insist upon its privileges, and no grounds can be shown for withholding them.

The general assembly ordered privileges to be granted in a particular case, notwithstanding continued absence from the parish church, because the appellant had concerns in another parish, which frequently obliged him to be in that parish in the end of the week, and because he attended divine worship regularly there.†

Ignorance of the particular views of Christian doctrine entertained by a minister or his session, is not a sufficient ground for refusing privileges. It is the being grossly ignorant which is particularly mentioned as unfitting a parent to stand as sponsor in transacting a solemn covenant with God.‡ Members of the visible church, who profess their faith in Christ and obedience to him, and whose conduct does not subject them to the censures of the church, are entitled to privileges. In every parish there will be some unhappy individuals, who, notwithstanding the most pains-taking efforts to instruct them, will still be deficient in their information upon the important truths of religion. What course should be followed in regard to them it is difficult to say. They are objects of compassion, for whom prayers should be unceasingly offered, in addition to any means that are used for enlightening their minds. But deplorable ignorance is confined to comparatively few. When privileges are withheld from great numbers on the score of ignorance, there is room to apprehend that the fault is less with the people than with their rulers, who, instead of "holding fast the form of sound words," are bent upon propagating their peculiar sentiments, and dissatisfied with all who do not embrace them. The Church does not suffer any thing like a general stoppage of privileges.§

Communicants.—In former times it was the common practice, pre-

* Form of Process, ch. 2 and 3. Act 11, Assembly, 1707.

† Assembly, 1809, Sess. ult. White, Avondale.

‡ Act 4, Assembly, 1712.

§ Assembly, 1824, 1826, 1827. Bracadale.

vious to the dispensation of the Lord's supper, for kirk-sessions to purge the roll of communicants; that is, to consider who were entitled to be admitted to that ordinance, and who were unworthy, in consequence of any circumstances in their conduct since the last celebration of it. The persons upon whom animadversions were made were either called before the session, or were waited on in private by some of its members, and they were received or not as communicants, according to the appearance and professions of repentance which they made. Something of the same kind continues to be done, although probably no where in the same formal manner as before.

Discipline.—"In that temperate exercise of discipline which the general practice of the church of Scotland recognizes as congenial to her constitution, care is taken to avoid every appearance of intermeddling officiously with those matters that fall under the cognizance of the civil magistrate; no solicitude is ever discovered to engage in the investigation of secret wickedness; counsel, private admonition, and reproof, are employed in their proper season, and the public censures of the church are reserved for those scandalous sins which bring reproach upon religion, which give offense to the Christian society, and which cannot be overlooked without the danger of hardening the sinner, of emboldening others to follow his example, and of disturbing and grieving the minds of many worthy Christians.* Nothing is admit-

ted as the ground of a process for censure but what has been declared censurable by the word of God, or some act or universal custom of this national church, agreeable thereto. And a scandal that has not been noticed in order to censure for the space of five years, cannot be again revived so as to enter a process thereanent.* Neither can a case of scandal, the decision of which had become final, be revived.†

Before moving in any case of scandal, the session has to consider whether it would be most for edification to make it a ground of process, or a subject of private admonition; and whether the matter is rightly brought before the judicatory, and proper for it to enter upon. In a case of uncleanness, kirk-sessions are required to be very cautious how to admit the public entering a process without good warrant, where there is not a child in the case, unless the scandal be very flagrant.‡

Scandals where noticed.—Scandals are noticed in order to censure in the parish where they are committed, or where the parties ordinarily reside; or, in the case of uncleanness, and when the persons guilty of it belong to different parishes, in the parish where the woman lives, or where the scandal is most notour.§

Execution of summons.—The first step in any case is to ascertain that the persons or parties concerned have been duly sisted before the session; and, for this

* Form of Process, c. i. 4.

† Assembly 1811, Session 4, Lyon, Synod of Angus and Mearns.

‡ Form of Process, ch. ii. 1, 2. iii. 1.

§ Ibid. ch. iv. 15, 16. Separate Act, Assembly, 1771.

* "Hill's View of the Constitution," &c. p. 131.

purpose, the execution of summons, bearing its cause, and made before two or three witnesses insert, is to be returned by the beadle or officer in waiting, and the parties cited are to be called at the door.*

Citation.—Citations to appear before a kirk-session can be issued only by the session of the parish in which the person to be summoned resides; and one kirk-session, on being applied to by another, is bound to cause summon the person charged with scandal to appear before that session where the scandal is to be tried.†

A citation must be in writing, bearing its cause, either at the instance of a party complaining, or at least by order of the judicatory. If the parties reside within the parish, it may be upon forty-eight hours' advertisement. It is either given to them personally, or left at their dwelling-house. If the party summoned fail to appear, a second citation follows, and also a third; but the third is peremptory, and infers contumacy, if not obeyed. It is usually given with certification, either that the person will now be held contumacious, or that the case will be proceeded with in his absence. Citations *apud acta* are also peremptory.‡

Contumacy.—Contumacy is one of the greater offenses for which a kirk-session is not allowed to inflict censure by itself. Reference is to be made to the presbytery of the bounds, and the contumacious person cited to appear before that judicatory.§ But

it is competent for a kirk-session, in a case of contumacy, before reporting it to the presbytery, to take cognition, either by examining witnesses, or by other documents, of the verity of the scandals delated against the contumacious person.*

Witnesses.—Citations to witnesses in a cause are made in the same way as to parties. A list of the witnesses to be made use in the process is given to the defender some time before, or at least at his compareance; and he is allowed to object to any of them; and if he satisfy the session of the relevancy of his objections, the witnesses objected to are cast.† Additional witnesses, by the examination of whom the time of concluding the proof would be prorogued, cannot afterwards be produced.‡

Singulares testes, or witnesses who have no concurring testimony, do not amount to a legal proof. Disapprobation was expressed by the general assembly when they were taken into one vote, with the *plene probatâ*, as the ground of a sentence.§

The evidence of witnesses not of entire fame, or nearly connected with parties, is taken *cum notâ*.

A person may be a witness although he has given the information upon which the session proceeds, unless he has complained for his own interest, or unless the presumptions of his malice against the accused person be strong.||

* Ibid. ch. ii. 6.

† Ibid. ch. ii. 9, 10. Assembly 1815, sess. 9, Lockerby.

‡ Assembly 1785, sess. 6, M'Laggan.

§ Assembly 1700, sess. ult. Revising Synod book of Dumfries.

|| Form of Process, ch. ii. 10.

* Ibid. ch. i. 3. † Ibid. ch. i. 6, iv. 17.

‡ Form of Process, ch. ii. 3, 4, 5.

§ Ibid. ch. vi.

Every witness is solemnly purged of malice, good deed done or to be done, and partial counsel; is sworn and examined in presence of the accused party, if compearing, and signs his deposition. When witnesses cannot write, the clerk marks that they declare so. Every deposition of a witness is signed by the moderator.*

Party accused.—After a witness has finished his deposition, the party accused may propose, through the moderator, such questions or cross-questions as may tend to his exculpation, subject always to the session, which may refuse to have them put, if they do not appear to be pertinent. The party accused may also, before going to proof, offer grounds of exculpation to be proven by witnesses. In that case the session first considers the relevancy of the offered exculpation. If satisfied of that, the session, if required to do so, causes the witnesses to be summoned at the party's charges. And if the exculpation be fully proved as to the substance of the scandal, all farther proof of the accusation is sisted, and the defender is assolied.†

Uncleanness.—In many of the cases which come before a kirk-session, and particularly in those of uncleanness, absolute proofs of guilt are scarcely to be had. The following are considered as pregnant presumptions of a man's guilt with a woman, and as sufficient to subject him to discipline, if he cannot disprove them, viz. suspicious frequenting of her

company, being *solus cum sola in loco suspecto*, or in suspect postures, and the like.* It is often a severe trial upon the patience of a kirk-session to listen to the mutual recriminations of the parties before them, which, with the class of people that they have frequently to deal with, it is almost impossible to stop; or, with a conviction of guilt upon their minds, to hear the evasions of the party accused, and his repeated asseverations of his innocence. From the intimate knowledge which the members of session have of the people under their care, scarcely any case comes before them, with the particulars of which some or all of them are not previously acquainted. But, sitting as judges, the proof that is adduced may not be sufficient to bear them out in finding the defender guilty. In that case, the form of process warrants them to sist procedure till God in his providence give further light.† This is an unsatisfactory result of the process. But the very unsatisfactoriness of it, together with the exclusion from privileges which accompanies their continuance under scandal, often has a good effect upon the parties, in quickening their diligence in finding proofs, or bringing them to an acknowledgment of their sins.

Oath of purgation.—At all events, it is considered to be preferable to pressing the oath of purgation upon a man, the taking of which is the only way of removing the scandal in the circumstances mentioned above. This

* Ibid. ch. ii. 11, 12, 14.

† Ibid. ch. ii. 12, 13.

* Form of Process, ch. iv. 7. † Ibid.

oath, in the administering of which the utmost tenderness and caution are to be used, is never to be taken without the advice of the presbytery of the bounds.*

When an unmarried woman is known to be with child, there is ground for a process against her. She is cited before the session, and on her appearance is required to declare who is the father of her child. If she discover not the father, she is dealt with as contumacious. The father, being named, and not appearing voluntarily to confess his guilt, is summoned before the session, and informed of the charge against him. If he deny, he is confronted with the woman, and the matter, if necessary, goes to proof. If the man clears himself of the charge, the woman is dealt with to give the true father; and if she gives no other than she formerly named, she is censured according to the quality of the offense confessed by her, and remains under scandal till farther discovery.†

There is also ground for a process when a married woman, whose husband has been notoriously absent for a considerable time beyond the ordinary period that women use to go with child, is found with child. But the form of process requires such a case to be handled with great prudence; and, being a case of adultery, it must be referred to the presbytery of the bounds, before it is proceeded with by the kirk-session.‡

It may happen that a woman declares she does not know the

father of her child. Here, also, the prudence of the session is required to be exercised; the advice of the presbytery is asked; the woman, if of good character before, is called on to declare the truth, as if she were upon oath; but no formal oath is allowed to be administered; and if she confess that she was not forced, but does not know the father, she is, whether married or unmarried, dealt with as an adultress.*

When a person confesses uncleanness, and there is no *corpus delicti*, particular care is taken to ascertain the motives which have led to such a confession, lest it should arise from a wish to injure the person with whom the act of uncleanness is said to have been committed.†

Processes referred to presbyteries.—The processes which a kirk-session does not determine, but refers to the presbytery for advice as to its procedure thereanent, are scandals of incest, adultery, trilapse in fornication, murder, atheism, idolatry, witchcraft, charming, and heresy and error, vented and made public by any in the congregation, schism, and separation from public ordinances, processes in order to the highest censures of the church, and continued contumacy. In regard to these, the session first endeavors to obtain a confession of them, and then refers the case to the presbytery, sending an extract of its procedure, a part of which is to summon the parties to compare before the presbytery. Or if there be no confession,

* Form of Process, iv. 7, 8, 9.

† Ibid. 5, 7, 10. ‡ Ibid. iv. 4.

* Form of Process, ch. iv. 11.

† Ibid. iv. 12, 13.

it makes the reference to the presbytery before proceeding to lead probation; and if probation is allowed to be led, the same, when finished, is brought to the presbytery for direction as to the censure to be inflicted. It is usual for presbyteries to remit those who compare before them to their own kirk-sessions to receive orders respecting the discipline which they are to undergo.*

Administration of discipline.—

In general, therefore, it devolves upon kirk-sessions to prescribe the manner of making professions of repentance. The practice here is not uniform. Some kirk-sessions still require public appearances to be made before the congregation, although not with all the circumstances of severity with which our code was wont to be administered. Others, again, adopt a much more lenient mode of proceeding, merely appointing the parties to receive a rebuke in presence of the session. Every where there is an accommodation, more or less, to the change of times, and the change of feelings in the Christian community. The great objects for which discipline is prescribed, are to secure good order in the church, and to promote edification. It is to be presumed that whatever be the course which is followed in administering discipline, the members of sessions keep these objects in view. It cannot be supposed that, in their responsible situation, objects of such importance will be overlooked by

them; and it would be rash to pronounce that even where public appearances are dispensed with, and the greatest leniency is shown, there is a want of attention either to good order or to edification. The attainment of absolution from scandal being left to the discretion of the session, it may be invested with difficulties as to the time when absolution will be granted, and the outward good conduct which must be previously observed, and the private examinations which must be previously submitted to. And these difficulties, to the subjects of discipline, may be fully as formidable, and fully as profitable, as ever was a public rebuke. A session which desires the good of those committed to its care, and remembers that its power has been given “for edification, and not for destruction,” will not only seek for signs of repentance, but use every means to produce them; and will doubtless employ that private dealing with the unhappy individuals before them, which the standards of our church in all cases recommend, and which may be expected to be peculiarly successful, when humbling confessions or disclosures have been made.*

Excommunication.—All persons under scandal are excluded from privileges. The lesser excommunication, or suspension from the privileges of the church, is the highest censure which kirk-sessions usually inflict. “When the offender, instead of being re-

* Form of Process, ch. vi.

* Form of Process, ch. iii. 1. First Book of Discipline, ch. ix. Assembly, 1596, Sess. 7. Hill's View of the Constitution, p. 133.

formed by the sentence of the lesser excommunication, presumptuously persists in his former sins, the session proceeds, under the direction of the presbytery, and with the utmost solemnity, to the greater excommunication. Yet even this sentence is not understood to have any effect in dissolving the relations of civil life. It leaves access to various means of reformation; and it is removed by the sentence of absolution, which the church is always ready to pronounce upon satisfying evidence of repentance.*

A person under the sentence of excommunication is not relieved from it upon giving satisfaction to the minister or kirk-session of his parish. The presbytery of the bounds must first be satisfied as to his repentance.†

When the censure of the lesser excommunication has been inflicted on a person who lives under a different session from that by which he has been convicted of scandal, intimation to that effect is given to the session of the congregation to which he belongs‡.

Fugitives from discipline.—Those who abscond during the dependence of a process for scandal against them, are summoned from the pulpit of their own parish church, and failing to appear, are reported to the presbytery; ordered by it to be cited to appear before it, from the pulpits of all

the churches within the bounds; and not compearing, are declared by the presbytery to be fugitives from church discipline, the same being directed to be intimated in all the kirks within the bounds.*

Reference.—Cases of difficulty, and scandals of the grosser kind, it is requisite that a kirk-session should refer to the presbytery of the bounds. From the delicacy which members of session feel in regard to their acquaintances or neighbors, or the doubts which they entertain of the validity of the evidence submitted to them, or their wish to throw the odium of the sentence off themselves, or the weight which they expect it to receive from being suggested or pronounced by the presbytery, even ordinary cases of discipline are often made matters of reference. These last references, however, are extremely ill received; and from the deliverance invariably given on them, “remit to the kirk-session to proceed according to the rules of the church,” the members of kirk-sessions may learn that they have nothing to gain by following such a course, and that, generally speaking, it is more to their own credit, and more conducive to the public good, to fulfill their duty in every case by exercising their own judgment.† When there is a reference to the presbytery, an extract of the whole of the proceedings of the session upon the case, is made from the minutes, subjoined to which is the resolution to refer. The reference may be either *simpliciter*, that is, in regard to the whole case, with-

* Hill's View of the Constitution, pp. 132, 133. The Ordour of Excommunication and of Public Repentance, Assembly, 1569. Form of Process, ch. iii. 4, 6. ch. viii. ix.

† Assembly 1714, Sess. 7. Revival of Synod Book of Orkney.

‡ Form of Process, ch. iv. 18

* Form of Process, ch. ii. 16.

† Hill's View of the Constitution, p. 92

out any opinion of the session being expressed ; or upon some particular point, which, in the course of proceeding, has appeared to the session to be a matter of difficulty.*

Dissent and complaint.—Any member of a session, or the minority of a session, may dissent from its proceedings, and cause that dissent be recorded, and may also complain of these proceedings to the next superior court, and so bring them all under review.†

Appeal.—A party, also, who thinks himself aggrieved by the judgment of a kirk-session, may bring his case before the presbytery of the bounds by appeal. The appeal must be made immediately, when the judgment is pronounced. It is not competent to make it at a subsequent meeting of the court ; nor is the party entitled to have the minutes read over to him at that subsequent meeting, so as to give him an opportunity of entering an appeal. Extracts of the session's procedure in his case it is necessary for him to produce to the presbytery, and these also he must crave at the time of making his appeal. And, finally, his reasons of appeal must either be stated at the time that the sentence appealed from is given, or be lodged, in writing, and subscribed by himself, with the moderator or clerk, within the space of ten days. If the reasons of appeal are not lodged in due time, the appeal is held to be null and fallen from.‡

* See section 2.

† See section 2.

‡ Act 8, Assembly 1694.—Form of Process, ch. v. i.—Assembly 1784. Sess. 9, Henderson,

Law Agents not admitted.—Law agents are not allowed to parties before a kirk-session.* The nature of the court renders it unfit that they should be allowed. The object of a kirk-session is to promote the spiritual welfare of those who are under their superintendence, to reach their consciences, to lead those who have erred to repentance, and, by a calm investigation of facts and circumstances, to judge whether the accusations that are made are well or ill founded. It is consequently of the utmost importance that parties themselves should appear before the session, and be dealt with by it ; that they should state their own case ; and show the grounds upon which they either make their accusation, or rest their defense. It will rarely happen that, with the previous knowledge which the members of session have of the parties before them, opportunities will not thus be afforded of arriving, even amidst all the contrariety of statement that is made, at something pretty near to the truth ; and that, either by the firmness with which the members display in abiding by the opinion which they have formed, or by the affectionate earnestness with which they press upon the parties the unhappy situation in which they are placed, they will not succeed in terminating satisfactorily the process in which they are engaged. The history of kirk-sessions, the comparative

Presbytery of Lochmaben.—Assembly 1807. Sess. 6. Wylie, Synod of Angus and Mearns. See section 2.

* Assembly 1827. Sess. 9. Anderson, Presbytery of Paisley. Stewart's speech, Christian Instructor, 1827.

fewness of the cases in which any dissatisfaction is expressed with their proceedings, and the confidence with which the people in general rely upon their decisions, are the best proofs of the wisdom of that constitution, which makes them mainly courts of conscience. Were law agents, on the other hand, to undertake the cause of parties before a kirk-session, it would be hopeless to expect that any moral or spiritual benefit would result from its proceedings. The agents would necessarily consider only by what means their clients, whether guilty or not, might be rendered successful; and the clients, removed from the operation of that influence which their minister and elders may be supposed to have over them, would be only anticipating a triumph from the talents displayed in their behalf. It is not to be doubted, also, that if law agents were permitted to act in kirk-sessions, it would scarcely be possible, at least in country parishes, to have any kirk-session. The elders are, in general, respectable and well informed men. They have a zeal against sin, but they have also much tenderness for the people. They are not ignorant of their duty. They are at pains to understand it, and they are most praiseworthy in performing it. But if their labors of love were to be rendered intricate and harassing by the subtleties of the law; if, instead of being instruments of good, they should find themselves puzzled, and perplexed, and overborne by men, who have no other object but to extricate a particular individual from the awkward

situation into which he has been brought, who would desire the office of an elder? or who would accept it?

Treatment of parties.—From parties being thus without any one in particular to manage their cause, it is the more incumbent on the members of session to explain to them fully and distinctly how they should conduct it in the session, or how, if dissatisfied with the issue of it there, they should carry it by appeal to the presbytery. Perhaps there never was an instance in which this was overlooked, or in which the utmost consideration was not shown to parties; every possible aid was not given to them, whatever they might be; and the utmost pains were not taken to impress upon their minds, that if they wished their cause to be further considered, the rules of the church must be strictly complied with.

Minutes.—The minutes of kirk-sessions are regularly kept, the members in attendance, and the business transacted at every meeting being faithfully recorded. It is not necessary, at least in the first instance, to enter in the record all the evidence which is taken before a session. Many cases of scandal, notwithstanding the vehement opposition that is made to closing with the charge, terminate in an acknowledgment of the offense; and it is this result only, which, in such cases, is essential to notice. On this account also, kirk-sessions are slow in putting witnesses upon oath, trying, in general, the effect of a precognition in throwing light upon a case. Whatever

goes by a reference or appeal to a superior court, is necessarily a part of the record. The session-record needs to be regularly kept, as the presbytery may issue a peremptory order, to have it produced.* By the assembly, 1639, it was required that the session-books of every parish be presented once a year to the presbyteries to be tried by them. This standing order is perhaps more observed than it was, it being by no means an uncommon practice to submit the parochial registers to the committees of presbyteries, by which the schools are annually examined, and to have them attested by these committees.

It is believed not to be usual for the moderators of kirk-sessions, as the moderators of the other church-judicatories do, to sign the minutes of session. A case occurred some years since in the civil court, in which a minute of a kirk-session was produced in evidence. It was objected to as informal, because it had not the signature of the moderator attached to it. But the Lord Ordinary, before deciding the question of informality, directed inquiry to be made as to whether it was the practice of that kirk-session to have its minutes signed by the moderator or not.

Not only must the minutes be correctly written, but care must be taken to have no blottings or

interlinings. When any thing is deleted, it must be marked on the margin how many pages or lines are so blotted out, and that it was done by authority of a competent court; and this marginal annotation must be signed by the moderator and clerk. If any thing has been omitted, the omission is, in like manner, supplied on the margin, and subscribed by the clerk.* It is incompetent for a kirk-session, or any inferior court, to erase the minute, or minutes, or any part of the minutes of its own proceedings at a former meeting. That can be done only by authority from its immediately superior court.†

Ruling Elders.—Every kirk-session is represented both in the presbytery of the bounds, and in the provincial synod by one of its elders. The representative is elected every half year, within two months after the sitting of the synod; and in case of death or demission, a new election is made within one month after these events. The elder carries with him an extract of his election, under the hand of the session clerk; and unless he produces this extract, first to the presbytery, and afterwards to the synod, his name is not admitted on the roll of these judicatories.‡

The session nominates its own clerk, and its own officer.

* Act 9.—Assembly 1706.

† Assembly 1817, Session 7. Campbell, Synod of Merse and Teviotdale.

‡ Act 12.—Assembly 1776. Stewart of Pardovan's Collections, *passim* in book i. title vii. 11, and book iv.

* Hill's view of the Constitution, p. 97.

MISCELLANY.

ADDRESS OF GOV. VROOM,

BEFORE THE AMERICAN BIBLE SOCIETY.

On motion of his excellency Peter D. Vroom, esq. of New Jersey, and seconded by Rev. Dr. Carnahan, president of Princeton College, New Jersey,

Resolved, That the rapid growth of our population, both from natural increase and foreign emigration, demands of auxiliary societies, and all benevolent citizens, their UNREMITTED exertions in circulating the Sacred Scriptures.

Governor V. remarked :—I rejoice, Mr. President, at the privilege of meeting with you this day, on the occasion that brings us together. I feel, sir, that it is good and honorable to be here. It is refreshing at all times to meet with fellow-Christians, laborers in different sections of the vineyard of our Master, and interchange sentiments, and feelings, and views, and hold sweet counsel together, for the advancement of his kingdom. But at this season, when God is signally manifesting his power and mercy in the midst of us, and all around us ; when the throne of the prince of the power of darkness begins to totter to its fall ; when thousands of humble penitents are bowing down before the Cross, and clinging, as for their lives, to Him who is the hope of Israel—it is peculiarly interesting. At such a season the Christian's heart is warm : he feels something of the worth of souls ; something of the value of that blessed volume which contains the record of his highest hopes, and unfolds to him the wonderful mysteries of salvation through the cross of Christ.

And, sir, we may be permitted to congratulate each other that the operations of the past year

have been in so great a degree successful. If all has not been accomplished that was so fondly desired ; if our prayers have not yet been answered in the manner, or to the extent that was anticipated, we have still great reason to take courage and rejoice. The result proves that the God of the Bible is surely co-operating with us ; and that he who, in days long past, guided his faithful followers through the desert and the flood, and crowned with success their efforts on the battle-field, is still willing to stand by his people and enlarge his own kingdom. From what has been done, there is reason to believe, that in one year more, every family in this vast republic will have been supplied with the word of the living God. How delightful is the contemplation ! How refreshing to the eye of Christian charity and faith ! What a prospect for the exercise of Christian benevolence and hope ! One can almost imagine, that in the sighing of the western breeze, he hears from the rude cabin, just erected beyond the confines of civilization, the voice of praise, and the tender anthem of redeeming love. And instantly the thought arises, that soon our whole land shall unite in the holy strain, and the only subject of emulation or strife between the different sections of our country shall be, which shall sound the deepest note of gratitude to God.

But, sir, we must not indulge in this exhilarating contemplation ; nor imagine that when the

Bible shall have been placed once in the hands of every family, our work will be accomplished. We wage war with ignorance, superstition, and sin. They are formidable adversaries. Their hearts are full of malignity, and their arrows bring death in their train. With such enemies in the field, we must not flatter ourselves that our warfare is so soon to be ended. Our weapons are spiritual, and not carnal; and experience teaches us the necessity not only of keeping them burnished for the conflict, but of using them with untiring exertion.

It is now about *fifteen* years since this parent institution commenced the circulation of the Scriptures. After laboring faithfully to place a copy in every house that would receive it, the society resolved, in 1829, that, with the blessing of God, they would accomplish the desired object in two years from that time. When this resolution was adopted, many destitute sections of our country had already been explored and supplied; some of them three, four, and five years previous. These sections were considered as wanting no further immediate aid, and have been left, in some measure, to themselves, while the efforts of Christians have been directed to the pressing wants of those who were literally "without God and without hope in the world." Take now one of those districts that was supplied, say five or six years ago; explore it carefully, and there will be found in it, at this day, a very considerable proportion of families destitute of the Bible. The truth is, sir, that the increase

of our population has been vastly greater, in many places, than the multiplication of the scriptures! New domestic associations are constantly forming; new families daily springing into existence: and unless care is taken to supply their wants, we shall soon find, not only that our work is to be done over again, but, that we have actually lost ground.

One or two facts will place this subject in its proper light.

In one of the upper counties of this state (N. Y.) every destitute family was supplied with a copy of the scriptures in the year 1826. The number thus supplied was 716 families. Since that period there have been distributed within its bounds, 1300 bibles, and 7000 testaments; and yet, by an examination recently made, it appears that, in that very county, there are 990 families without a bible, and upwards of 500 without either bible or testament! This is an alarming fact; and the more so, that it is not an isolated case. Similar occurrences have taken place in Indiana, Illinois, and others of our sister states. It is true that the increase of population in those regions has been very great. But, making every proper allowance for this excess, it is abundantly manifest, that if this society and its auxiliaries relax in their efforts, and sink into a state of apathy, under the impression that their work is accomplished, our labor will prove abortive at last; and but a few years will elapse before some of the fairest portions of our country will be found a moral desert.

There is necessity, then, for vigorous, and unremitting, and

prayerful exertions on the part of the friends of this institution, and especially on *auxiliaries*, to keep pace with the growing wants of the community.

Our country is a moral wonder. It is rapidly advancing in population, enterprise, improvement, and intellectual culture. New states, which in extent of territory may vie with some of the kingdoms of the old world, rise up before us as if by enchantment. Honest labor meets its recompense. The early and the latter rains shower down their blessings upon the evil and the good, and the prolific earth teems with the richest productions of nature. The spirit of liberty, that indomitable principle in the American people, is cultivated with jealous care, and the temporal prosperity of the country advances with a giant's step. The ocean, like a friendly barrier, separates us from the wars, the desolations, and the blood-drenched fields of Europe. Under these favorable circumstances, the increase of our population, from natural causes, must necessarily be great; and if our people were to remain stationary in their location, it would require strict attention on the part of our auxiliaries to supply the increasing demand.

But, sir, we are not a stationary people. We have the restless spirit of freemen, and are fond of change. The advancement of worldly interests, and all the various incentives of unsanctified ambition, induce our citizens to leave the altars and the graves of their fathers, and make to themselves a home in the wilderness. Now, if we would do our work

effectually, we must follow them there with the bible. They can't go without carrying sin with them; it is a constant inmate, and takes up no room; but the bible may be left behind, and its use and value forgotten together. Or if a single copy be taken along, how soon is it lost in the rapid changes that follow!

The tide of emigration is setting onward with unabated power. While I speak, the spirit of enterprise is pushing its way to the far west: now striking into the dark bosom of the forest, and now pursuing its course along the margin of some stream, which, for ages, has rolled along toward the ocean in unbroken solitude; in either case, far removed from the influence of religion and the bible. Soon the forest falls before its industry; the limpid stream reflects upon its peaceful bosom the cottages that rise upon its borders; the subduing power of civilization causes the earth to yield her increase, "and nature, from her ample store-house, scatters rich blessings around." Would that there were no reverse to the picture. But, sir, the Christian traveler, as he goes upon his errand of mercy, looks in vain for the path that shall conduct him to the house of God! He listens for the sabbath bell, so tenderly associated with feelings of reverence and devotion; but the sound is not heard. He enters the habitation of comfort, and lo! there is no family altar; no sacrifice sends up its incense to the God of Heaven! And why? the bible is not there! The mild and sanctifying influence of that gospel, whose every page breathes love to man,

is unfelt. Souls are multiplying like the drops of the morning dew, but they have no light to conduct them in their pathway to eternity. The enemy comes in like a flood; and there is no standard raised against him. All is spiritual darkness, and desolation, and death. Oh, sir, this must not be. Can we, who know the value of gospel truth, who have partaken of its blessings, and are constantly refreshed by the rich streams that flow forever from this spiritual fountain, can we be insensible to their wants? They are our brethren. Can we be satisfied with any thing short of one unceasing and untiring effort to redeem them from the frost of the second death? I repeat it, sir, it must not be.

Again: the necessity of unremitting exertion is manifest, not only from the circumstances already adverted to, but from one other, which is embraced in the resolution, and must not be omitted.

We all know that our favored country is a retreat for the oppressed of every land. No matter what may be their character or condition, she welcomes them to her shores, and invests them with the privileges of freemen. Thousands and ten thousands are annually escaping from civil misrule or religious intolerance, and scattering themselves on the face of our land. They form an important part of our population, and must necessarily exert an influence on the destinies of our country. Among these there are many, very many, who, like multitudes of our own brethren, are groping in darkness, and pe-

rishing for lack of vision. These it is our duty to search out and to aid; and this should be done year after year. We would approach them, not as sectarians in religion, any more than sectarians in politics; but in the higher and nobler feelings, we would proffer to them, in one hand, the charter of our earthly rights—and in the other, the dearer charter of our heavenly inheritance. In thus approaching them, our adopted brethren may rest satisfied that our motives are pure—we meet them on the broad and catholic basis of *the Bible without note or comment*. We believe it to be the best hope of that country in which we have now a common interest;—and what is of infinitely more importance, we believe it to be “the power of God and the wisdom of God” unto the salvation of their souls.

Without looking, then, to other quarters of the world, it is evident that the field before us is broad and ample; but let us not be discouraged. The contest is to be often and often renewed;—but let us not faint. It is the glory of the Christian, that he lives not for himself. Our love to others should bear some resemblance to the love Christ bears to his people. It should be like the stream that gushed from Horeb’s Rock—pure, overflowing, perennial. Let, then, our efforts be renewed and redoubled; and let them be accompanied with a united prayer, that God would continue to smile on our labors—and that the gospel of his Son may visit every family and illumine every soul in this mighty confederacy. And, sir, have we not encour-

agement to go on? What means the deep solemnity that marks the exercises of this day? What mean the anxieties, and wrestlings, and agonizings of Christians all around us? What the ingathering of souls in every part of the church, reminding us of the myriads of the day of pentecost? Surely the Angel of the Covenant is walking abroad in the midst of his people; and the Spirit of the Most High is rising on our land, bringing peace and salvation. And what mean the throes and convulsions of the kingdoms of the old world? The turnings and overturnings of empires and thrones? Is the Beast about to be slain? Is the false Prophet about to be cast down? Are they the harbingers of the latter-day glory? So let us hope—so let us pray! Courage, then, Christian. The season of conflict will soon be past, and the time of our mourning be ended. A glorious day is opening upon our sinful world. It shall be ruled by a Sun, the brightness of whose rising already cheers our hearts, and whose full orb'd meridian splendor shall scatter darkness from the earth and illuminate the world. Then shall

“One song employ all nations; and all cry
 “Worthy the Lamb, for he was slain for us.”
 “The dwellers in the vales and on the rocks
 “Shout to each other—and the mountain tops,
 “From distant mountains, catch the flying joy;
 “Till nation after nation, taught the strain,
 “Earth roll the rapturous hosannah round.”

SKETCH OF THE RIGHT HON.
 EARL GREY.

A slight sketch of this distinguished person may not be unac-

ceptable to our readers at this moment, when all the early anticipations of his future greatness are on the eve of being realized.

He was born in the county of Northumberland, in the year 1764. His family is of great antiquity; but the elevation of that branch of it to which he belongs, is of recent date—his father, a celebrated soldier, being created earl, so lately as 1801. Earl Grey received his education in Scotland; and gave early proofs of those talents which have so eminently qualified him for the first office in the English state, but from which he had been, unfortunately for his country, too long excluded. When only nineteen, he was returned to represent Northumberland, in the House of Commons, but did not distinguish himself for several years, in his senatorial capacity. In 1790, we first find him a debater; and as he opposed the Pitt administration, his manly eloquence soon acquired him particular notice and reputation. A speech of his in 1792, respecting the misunderstanding with Russia, excited considerable interest, in consequence of the boldness of the tone with which he commented on the conduct of ministers, who, he stated, ought to be impeached.

Being now foremost in the ranks of opposition, he entered warmly into the various questions which were agitated in parliament at the time of the French revolution, and was considered of so much value to his party that, on the change of administration in 1806, he was promoted to

the situation of lord of the admiralty, and on the death of Fox, to that of secretary of state for foreign affairs. On the dissolution of the whig administration, he went out of office, and, in 1807, took his seat in the upper house, in consequence of the death of his father. In 1812, there was a chance of his coming once more into power, in conjunction with Lord Grenville; but the circumstance which Mr. Moore, in his "Life of Sheridan," has detailed, frustrated the design. In 1827, he proudly stood aloof, and, I may say, alone, from Canning's half-measures cabinet, and defeated the stratagems by which it was endeavored to link him to that party. Thus it was, by his unbending integrity, he forced the sovereign into his measures, and is obtaining for the people all those privileges which their ancestors have ever enjoyed.

Earl Grey has an appearance peculiarly youthful; and is an elegant man in his person: his usual dress is tight and trim, bordering upon priggism. When he sits, there is a querulous and hectic air about him, which would induce one to believe that he feels sore both in body and mind; and when he first rises to speak, you would feel a kind of mixed sensation that never comes across one upon first observing such a public man as Mr. O'Connell.—During the first sentence or two, it seemed as if the subject had been too great for his bodily strength, and too little for his mental feelings,—as though he had risen to perform an act of duty to which his strength was unequal, and to do a

deed of condescension by which his notion of himself was to be humbled. This impression, however, by degrees wore off; and he had not proceeded far, when his strength appeared more than commensurate to the task. His voice, which had at first seemed the voice of a man ready to gasp or faint through feebleness, caught a peculiar manliness of emphasis, which is in no way diminished by its slightly guttural tone: his language, though simple, and never strained after gaudy ornaments, seems, nevertheless, to be a perfect model of elegance; while in his air and his gestures, there is so much of genteel dignity and polished loftiness, that you could soon see a reason for his being looked up to as now decidedly the first orator in the upper house. R.

New York, June 16, 1831.

From the N. Y. Observer.

THE SABBATH.

Among other evidences of an increasing attention among our fellow-citizens to the value and the duties of the Christian sabbath, we notice with peculiar pleasure the many valuable publications on the subject, which are coming from the press. The following, for instance, are now before us:

"Essays upon the perpetuity, change, and sanctification of the Sabbath." By Heman Humphrey, D. D., President of Amherst College. 12mo. pp. 106.

"An Essay on the subject of the Transportation of the Mail

on the Sabbath." By the Hon. Thomas H. Baird, of Pennsylvania. 12mo. pp. 16.

"Evils which threaten our Country." A Fast Sermon, by the Rev. Royal Washburn, of Amherst, Mass. 8vo. pp. 22.

"The Sabbath. A Discourse on the duty of Civil Government in relation to the sanctification of the Lord's Day." By James R. Wilson, D. D. 8vo. pp. 48.

The essays of Dr. Humphrey are a very able and complete discussion of the whole subject, and ought to be read in every family.

Judge Baird's essay was first published in a newspaper, and does honor to its author as a Christian magistrate.

The subject of Mr. Washburn's sermon is more general. The evils which threaten our country and the means of avoiding them are pointed out and illustrated by facts. It would be well if clergymen were more often to "meddle with politics" by preaching such sermons.

Dr. Wilson, after discussing the duty of civil government to keep the sabbath holy, applies his argument to the transportation of the mail, &c. on Sunday, and exposes the fallacy of Mr. Johnson's report.

TO THE HUMANE.

In the late destructive fire in this city, "a Mrs. Murray, with her daughter, Mrs. Barclay, and her grandson, William Barclay, perished in the flames. Mrs. Murray was aged about 70

years; and after she had escaped on the first alarm, she rushed back to see that her four grand children were awake—she met them running out; and in despite of the entreaties of her friends, she again entered the burning house with a view of rescuing some part of the property;—she had no sooner done so, than her daughter, Mrs. Barclay, followed in to bring her out in safety; and as the danger became more apparent every instant, the grandson, a fine young lad, who attained his 15th year on the preceding day, rushed in to the rescue of both. At the same moment the side and roof of the adjoining and flame-enwrapped building fell, and buried beneath it in the fire the three unfortunate victims."

Mrs. Barclay has left four children between the ages of *three and ten*, who are thrown upon the charity of the world for support and protection, and we indulge a hope that an appeal to the sympathies of our fellow-citizens will not be in vain. What renders this appeal more necessary, is the fact that their having a father (a sailor now away from the city, and at no time very considerate of their welfare) prevents their being received into the Orphan's Asylum.

Donations forwarded to the following named gentlemen will be properly attended to, viz.: Robert Buloid, 199 Broadway; Nathaniel Paulding, 168 Front st.; Bogert & Penfold, 216 do.; John Duncan, 407 Broadway; John Brown, 205 Walker st., or Joseph McKee, corner of Broome and Eldridge streets.

AMERICAN CHRISTIAN EXPOSITOR.

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NO. 5.

CHRIST A SURETY FOR SINNERS.

Heb. vii. 22. By so much was Jesus made a surety of a better testament.

Man is naturally under a law, for obligation to obedience necessarily arises from his relation to God. A moral agent must be held accountable for his manner of life. Sin is a transgression of the divine law, and it has to the justice of the legislator the relation of a crime; but God did, by positive institution, appoint an additional relation between himself and man. The law of nature was reduced to a covenant form, and a positive precept was annexed; to this man voluntarily assented, and the treaty was sanctioned, with threatening to the party liable to failure from the party incapable of change. Of this covenant, commonly called the covenant of works, sin is a breach; and it has, of course, to justice the relation of a debt. It is a debt of a public nature, the unconditional remission of which would be an implication of the honor of the character to whom it is due. We are all sinners, and punished we must be, unless our criminal debt be paid.

For a discharge from this sentence, the covenant of works made no provision; but there is a better covenant, established upon better promises; and what the law could not do, in that it was weak through the flesh, God himself hath effected by the mission of his Son, whom he hath

given for a covenant to the people.

It is the grand object of the Epistle to the Hebrews, to illustrate the mediatory character of Christ; and of this character an important part is held up to our view in the text. A surety is *one who engages to perform to another, instead of a third person, all the conditions specified in the bond to which he subscribes*. Such a surety was Jesus. The certainty of it is expressed in the words, "by so much," referring to the 20th verse: "And inasmuch as not without an oath he was made priest," by so much he became a surety. The former he had demonstrated, and the latter is a necessary inference. The bond to which he subscribed is also specified in the text; it was the better covenant or testament, Διαθήκη. The Sinai dispensation exhibited the two covenants: the covenant of grace was exhibited by types in the gospel given to the Israelites; and of the law of works given to Adam, the knowledge of which had become very limited, a new and a full edition was now published, with accompanying terrific emblems of the divine majesty, from the mount. The covenant of works is from* this fact designated the Sinai covenant.—Gal. iv. 24. The New Testament dispensation of grace excels the Old; and much more is the new covenant itself, when compared with the old, the better testament.

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"For this cause, Jesus is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." This covenant, which glorifies God *most*, and secures the happiness of man *best*, is the bond which Christ subscribed as surety.

It is designed in this discourse to illustrate the nature of Christ's suretyship, to obviate objections to this doctrine, and to conclude with some practical inferences from the argumentative part of the discourse.

I. Illustrate the nature of Christ's suretyship. It will be necessary, in this illustration, to ascertain to whom and for whom Christ became surety; and secondly, the amount of the debt which he undertook to pay.

1st. Query: For *whom* did Christ engage as surety?

First. Christ did not become surety for God to sinners. To them the Almighty owes no debt; as a witness, Christ attests the promises, and the lodging of all their fullness in his hand encourages our faith in them; but the character of the promiser excludes the possibility of a greater guaranty for their performance. His veracity is essential to him: "God is truth;" he cannot be deceived in the selection of his means for the fulfillment of his promises:—"He knoweth all things." His power to accomplish his resolutions cannot be reasonably questioned: "Faithful is he that promised, and is able also to perform." Jesus is

the evidence and the gift, but *not* the surety, of the Father's love: "God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Sinners are, however, slow of heart to believe. Such pity as a father hath for his dear children, shows the Lord to his worshipers. He has confirmed his promises by visible *seals*;—Rom. iv. 11;—by solemn oath;—by the earnest, yea, the pledge of his Spirit. But the surety mentioned in the text belongs to the priestly office of Messiah, in which he peculiarly transacted with God in our behalf; he is, therefore,

Second. A surety for sinners to God. God condescended to enter into a covenant with man in the person of the first Adam; the condition of this agreement was violated by man; its promises are forfeited, and its penalty is incurred. To enter into another covenant, a mediator was necessary; and without a *surety* for sinners to God, such an arrangement could be of no avail. It is in the covenant of grace Christ is surety. He is the one mediator between God and men; and since he cannot be security for God unto us, we must recognize him as the surety for sinners to God. If it shall appear from the scriptures that Jesus represented sinners in his covenant with God; that he was really charged with the sins of others; that thus charged, he suffered; and that his obedience and sufferings have for sinners the place of a ransom for wretched prisoners: it cannot be denied that he

acted as surety to God in behalf of sinful men. Christ was a public representative and spiritual head, as Adam was a public representative and natural head.—“There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul, and the last Adam a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” The sins of men were imputed to him:—“He was made sin for us who knew no sin.” He was consequently esteemed guilty. “He was made a curse for us.” Justice requires his punishment: “Ought not Christ to have suffered?” He did suffer with our sins really charged to his account: “Christ also suffered for us—who his own self bare our sins in his own body on the tree.” These sufferings had to our sins the relation of a ransom to a debt.—“Forasmuch as ye know ye were not redeemed with corruptible things, as silver and gold, but by the precious blood of Christ.” Sinners thus purchased are considered as his property who paid the ransom.—“Ye are no more your own: ye are bought with a price.” The ransomed of the Lord cheerfully acknowledge this in their songs of praise and shouts of triumphant joy.—“And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood.”

From this induction of particulars, the truth of the illustration is confirmed. Jesus, the surety of the better testament, was the public representative of sinners. He was as really charged with their sins, as the indorser of the bond is with its contents. Thus charged, he was esteemed guilty: he was thought worthy of death, and executed. His services and sufferings are the price paid for the ransom of sinners. The elect are, consequently, his peculiar purchased property; and to this truth the ransomed joyfully assent. His suretyship, therefore, must have been for sinners to God.

But, thirdly, Jesus did not undertake to become surety for all sinners. There is a certain definite number specified in the bond to which he entered in their behalf.

If the covenant engagement into which Christ entered with God, in the stead of sinners, included a specific number, and that each of these, and none else, shall certainly inherit the purchased possessions, the doctrine of particular redemption cannot reasonably be denied; and this is the scriptural account of the subject.

Christ Jesus is surety in the covenant of grace; this is the better testament; it is the only bond into which he entered with God in our behalf. The debts of those included in it he has discharged; he has paid nothing for any other. These were designed to be the only partakers of that liberty which he hath purchased in order to make his people free. This covenant has not long since

been the subject of more particular discussions. The characters included in it were designated from eternity:—"He hath chosen us in him before the foundation of the world." They were *given* over to Christ, that he might redeem them; otherwise he could not even have had the right of redemption:—"The men which thou gavest me out of the world: thine they were, and thou gavest them me." They are the seed of Christ, to whom salvation is promised, in consequence of the atonement. It cannot be extended to any other. "When thou shalt make his soul an offering for sin, he shall see his seed." There shall all, without exception, be eternally glorified. "Whom he did predestinate, them he also called: whom he called, them he also justified: whom he justified, them he also glorified." These alone can sing the song of the ransomed, a song which could not be true in the mouths of the damned.—"Thou wast slain, and hast redeemed us to God by thy blood." Christ, therefore, in the covenant of grace became surety to God for elect sinners. The first interrogation being thus answered, we shall proceed to consider the

2d. For *what* did Jesus become surety in the elect's stead?

Divine things cannot be perfectly illustrated by comparison with human transactions. It is particularly dangerous to suppose that we can have a full view of Christ's relation to elect sinners, by the illustration of any connection in which one man can stand to another. The inspired writers found it necessary to se-

lect many of these, in order to throw light on this interesting, this mysterious subject; and yet we see but in part: as through a glass darkly. Sinners are, in one place, represented as at enmity with God; in another, they are described as guilty of crime; and in a third, as deeply involved in debt. Answerable to these descriptions, Jesus is represented as a mediator to produce reconciliation between God and man; as a substitute to make atonement for the guilty; and a surety to pay the debt charged to our account.

It is necessary to keep this in remembrance, while we endeavor to answer the question, For what did Jesus become surety in the room of sinners?

Immanuel engaged to pay the elect's debt; whatever was found against them in the book of God, he undertook to pay. What this was, is to be determined by the original contract which they had violated; and the whole matter of which, as it respected the elect, was introduced into that new bond to which Jesus is surety. By the covenant of works, men are charged with a commission to be performed, and with a heavy penalty for disobedience. All men are, from the moment of their existence, under the whole precept and penalty of that covenant. At the fall, it is true, the representation ceased, so that no future act of the representative Adam could be charged to his posterity. From that moment, he became a private character: but what he had done while in a public capacity, was not thereby annulled; much less was tho

contract dissolved. He and his posterity were still held bound to give obedience to its precepts, and to suffer under its penalty. Jesus is the second Adam. He voluntarily undertook to become a federal head. The amount of the debt he perfectly knew; nor was he ignorant that he who became surety for a stranger should smart. He foresaw the necessity of paying the damages arising from the defaulture, as well as of discharging the original amount, before he could expect the promises of conferring on men an eternal inheritance, could be fulfilled. He, as the surety, became a substitute to suffer merited punishment in the law room of elect sinners, as a debt due to the moral Governor of the universe, for the dishonor offered to his authority by human disobedience. This was a tribute of primary importance. Without presupposing its payment, no act of obedience to the original conditions of the contract could be acceptable. The sufferings of Messiah in the flesh commenced from his birth. They, interwoven with his obedience during his life, and consummated in his death, are a complete fulfillment of all the divine demands against the party for whom he was surety; and a full price for all the blessings of eternal happiness, together with every thing necessary to prepare the ransomed ones for the glory that should be revealed, and for their introduction into those mansions which the exalted Mediator is now preparing for all the heirs of the everlasting inheritance.

There was a complete transfer of all the sins of all the indivi-

duals specified in the covenant of grace, to Jesus Christ. "He was made sin for us." Being thus charged with guilt, he must suffer. "Ought not Christ to have suffered?" These sufferings procured for them a perfect acquittal from their sins and the consequences of sin: "By his stripes we are healed."

The perfect holiness of nature and of life which the covenant of works demanded, Christ presented in the room of his people. "He was made under the law to redeem those who were under the law." Nor does this covenant apply to any who is vitally united to Christ. We are no more under the law, but under grace.

Christ, in his suretyship, engaged to answer all demands himself. He did not become surety to God for any thing to be done by the elect themselves. In the conditional part of the covenant, they were to have remained absolutely passive.

Neither faith, repentance, nor any part of their evangelic obedience, belongs to the conditions of the covenant. There is, indeed, a certain connection, by virtue of the divine institution, established between graces and duties for all those who are within the covenant. They *shall* believe, and repent; they shall be justified and sanctified. But Christ never became surety for their obedience in a single act. This belongs to the promissory part of the covenant. The Father engaged to the Son, upon condition he should make his soul an offering for sin, that the elect should believe, should repent, and obey. "They shall

look on him whom they have pierced, and mourn. God shall cause the seed of Jacob to take root. Israel shall blossom and bud, and fill the face of the world with fruit." The promises are absolute. So are all promises ultimately; they have a connection with certain duties; but what appears in one place the condition of a promise, is itself the matter of an absolute promise elsewhere. The blessings promised are all purchased by Christ. Phil. i. 29: "To you it is given in the behalf of Christ not only to believe in him, but also to suffer in his name." Faith, and suffering in the behalf of truth, the most difficult part of evangelical obedience, are here represented not as ingredients in the payment of the bond, but as parts of the benefits purchased. The ultimate condition of all the promises of God is the righteousness of our Lord Jesus Christ.

From this illustration, it appears that Jesus, as the surety of the better testament, became bound to the Father, in the stead of a certain number of mankind sinners, for the payment of their criminal debt, and the purchase of holiness and happiness for them, by his services and sufferings.

(To be continued.)

THE PROVIDENCE OF THE MEDIATOR.

(Continued from p. 163.)

"Heaven open'd wide
Her ever-during gates, harmonious sound!
On golden hinges moving, to let forth
The King of glory, in his powerful word
And spirit, coming to create new worlds."
MILTON.

The conclusion to which the conflict between Carthage and

Rome was brought, was evidently the most advantageous to the interests of the Church of God. At the commencement of the second Punic war, however, the probabilities of success were nearly all in favor of Carthage. As far as the foresight of man could penetrate, the ultimate safety of Rome did not amount to one probability in a thousand. Yet, by the overruling hand of Providence, events took place, which, in the course of time, altogether changed the aspect of affairs.

In such a case, where the prospective interests of the church were so intimately connected with the events produced, it would be highly culpable to overlook the agency of the Redeemer; and to attempt to account for them on the principles of human wisdom and valor, or what are called the chances of war, would be the very spirit of infidelity. In referring the issue of the struggle between these belligerent powers to the providence of the Mediator, that thus he might promote the good of his church, we have been instructed by the scripture doctrine, that "all power in heaven, and in earth" is given unto him.

The sacred volume also furnishes us with practical instruction on this subject; illustrations of the practical application of the Mediatorial power, in behalf of the church, in similar instances, are recorded. Of these, the case of Cyrus is remarkably striking. This ambitious prince had no knowledge of the true God, and of course could have no design to serve him by promoting the

good of his church in the world. He had his own aggrandizement only in view in all his military exploits ; little wist he, while pursuing this darling object, that he was doing that which was materially to affect and influence the interests of the church of God ! Yet he was raised up for this very end. He was clothed with power and girt with strength, that he might be the pioneer of the Redeemer in his providence among the nations. "Thus saith the Lord, to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him ; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut : I will go before thee, and make the crooked places straight ; I will break in pieces the gates of brass, and cut in sunder the bars of iron. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee though thou hast not known me." Isaiah xlv. 1, 2, 4. What is thus said of Cyrus, may, with great propriety, be applied to the Roman republic. This power, like Cyrus, was raised up for the purpose of carrying on the designs of the Redeemer among the nations. And like him also, though called and anointed to the work, it knew it not.

The facts have been stated upon which this conclusion rests ; and the following analysis will elucidate the correctness of the conclusion :

1. It was the design of the Mediator that the gospel should be made known to the European nations, and be almost exclusive-

ly confined to them for ages ! This statement is founded on actual experience. It is not mere opinion ; it is an historical truth, exhibited by the concurrent testimony of both ecclesiastical and national history. Early in the history of Christianity, it was preached unto vast numbers in both Asia and Africa : and in these regions, it was actually received by many of the inhabitants. In Asia Minor, many large and prosperous congregations were planted, and for a time seemed to do well. On the coast of Africa also, the gospel found a footing. But alas ! the genius of Christianity has long since fled from these regions, so that now the name is scarcely to be found ! On them the light of divine truth shed its cheering rays for a while ; but soon was the light obscured ; and for many centuries past, gross darkness has covered the people. The judicial blindness threatened by the Head of the church has been awfully verified : "Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." Rev. ii. 5.

At an early period, the gospel was carried into Europe. Italy, Greece, and Spain, were visited by the apostles ; and soon became the scenes of successful labor in the gospel : numerous and flourishing churches were formed. The Redeemer of men was seen on the white horse of the everlasting gospel, going forth conquering and to conquer. It is true, the European churches soon

felt the powerful working of corruption, and seemed to be hastening in the retrogressive march with the Asiatic and African churches. They endured a terrible eclipse, a long night of moral and religious darkness. But the reformation from Popery, and the thralldom of the "man of sin," and the glorious triumphs of the cross, which have succeeded it in the European world, unfold to us what was the design of the Mediator, in relation to this part of his empire. That it was a theatre on which should be displayed the mighty power of God in the salvation of sinners and exhibition of truth. While in other parts of the earth mankind were held in the most deplorable ignorance, here did the Redeemer preserve a seed who should do him service: here, was the banner of truth unfurled, and by it, a people made willing in the day of power. During even the darkest night of Popery, pure Christianity was still to be found in this part of the world. In Piedmont,* and in other places of Europe, the gospel was preserved in its native simplicity. And after the reformation, the gospel was extensively embraced in Europe, while the other parts of the world were sunk in fearful darkness. Historical facts thus explain and illustrate the purposes of the Mediator; that he designed to preserve the truth, hidden as it were among the nations of Europe, when it should be

lost and forgotten in all other countries.

2. The way for this was prepared by the prevailing influence of the Roman government.

Previously to the establishment of the Roman power, Europe was divided into a great many petty states, or principalities: each claiming and exercising the rights of sovereignty and independence. On account of the barbarous state in which society then was, this afforded strong temptations to violence and misrule. And for the same reason, success then gave celebrity to the most unhallowed deeds of the statesman and military chief; and society was kept continually embroiled in the barbarous trade of war.

The formation, out of a number of independent states, of a great power, united together under one common head, sheathed the sword; and allowed opportunity to cultivate the arts of peace. And awed by the august authority of the Roman senate or emperor, petty states, that had lived in perpetual strife, were hushed into peace; and the din of arms was followed by friendly intercourse.

This condition of things was highly favorable to the spreading of the gospel. A great and extensive empire, embracing in it a vast variety of people of different languages, manners, habits, and interests, now united under one government, presented to the first missionaries of the cross a field of labor, hitherto unexamplified, in point of extent and capability of cultivation, in the whole history of mankind. A large

* "When the Papists ask us where our religion was before Luther, we generally answer, In the Bible, and we answer well. But we may add this answer, and in the valleys of Piedmont." Note of the translator on the 2d volume of Mosheim.

portion of the civilized world, and the whole of Europe, was laid open to the missionary labors of the apostles and disciples of Jesus Christ. Under the protection of the Roman arm, they penetrated the deep recesses of the forests of Germany; they navigated the Mediterranean sea; and they scaled the summits of the hoary Alps; and, as they went, they sowed the good seed of the word.

And although it must not be overlooked that the ministers and disciples of Jesus Christ were frequently persecuted by the Roman government, on account of their religion, yet it is certain that this was not so hurtful to the progress of Christianity as if they had been exposed to the persecution of a number of small states, acting separately and independently.

When the territory of a persecuting government is small, the objects of vengeance occupy a prominent place, and cannot easily escape the inquisitorial eye of persecution. But when the government is on a large scale, the suffering is commonly confined to some particular place; it is never general. Thus it was under what are called the ten persecutions; they, although very severe, were only local; so that Christians, when persecuted in the city or country, could flee into another, and not only live in safety, but also further the good work of the Lord.

Notwithstanding some disadvantages, it appears that the enlarged dominion of Rome was made subservient to the extensive propagation of the gospel;

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the former became the medium by which the latter was diffused. "The earth helped the woman."

3. The superiority of Rome was secured immediately by the extraordinary issue of the second Punic war.

The manœuvre made by Scipio, to try the fortune of war in the enemy's country, and which proved so successful on the plains of Zama, was, according to human probability, the last effort of perseverance and patriotism that Rome could have made in behalf of her liberties. She was now nearly exhausted of the means of prosecuting the war with vigor; and had she failed in this desperate attempt, her broken and dispersed troops could not easily again have been brought into the field. In this case, Rome must have sunk into insignificance: but the event has proved otherwise; Rome has been triumphant, and Carthage is forgotten, or only to be remembered in the page of history.

The struggle for empire between these rival Commonwealths, was well fitted for calling into action such national feelings and qualities as laid a deep foundation for a great and extensive power. The prudence, fortitude, and warlike dispositions, which were formed by a protracted struggle for national existence, successfully terminated, raised Rome to an astonishing height, and placed in her hands the balance of power. Without an equal capable of contesting with her the empire of the world, she spread her dominion far and wide. The eagles of Rome stretched out their wings over

the gorgeous palaces of the East, as well as the castellated turrets of the barbarous north.

4. The issue of the second Punic war was evidently effected by the controlling government of the Mediator.

The correctness of this proposition is ascertained, when it is proved that the Mediator dispenses the government of the universe. The events which take place must necessarily be subservient to his designs, and form a part of his providence. Apart from this mode of reasoning, the correctness of the proposition appears in the strong presumptive evidence which the part itself contains. It is one of the most extraordinary events recorded in the history of nations. Superior discipline, generalship, and abundance of the sinews of war, were all on the side of Carthage. Her soldiers were the best disciplined; her generals were the most skillful; and her wealth the greatest of any nation of that time. And what excites our astonishment, and fixes on the event the character of an interposition of Providence, is the fact that the Carthaginians were long victorious, without meeting with a single defeat. Such a series of disastrous battles, in the ordinary course of things, might have been expected, to decide the fate of Rome. Empires, far superior to Rome in that period, have been overturned by a single battle, and that too less sanguinary than any of these. At a subsequent period, when the Roman power was incomparably greater, even at its very height, the contest for the mastery of Rome between

Cæsar and Pompey was decided on the plains of Pharsalia in a few hours, by an engagement scarcely so mortal as that of Thrasymane, the smallest of Hannibal's victories.

And the government of Napoleon Bonaparte, though one of the greatest generals that the world has ever seen; and having at his command the energies of a nation, almost equal to Rome in the height of her power, was annihilated by one battle, in which his loss was but little more than one half of that of the Romans, in the battle of Cannæ.

At one period of the war, we see Hannibal, the most accomplished soldier of whom antiquity transmits any account, having under his command a veteran army, accustomed to victory, within a few miles of the city of Rome, at a time when she was without an army to defend her walls. What could have tempted this great man to turn from the gates of the metropolis, and quarter his troops in Capua, when the possession of that city would have finished the war; and placed within his reach that which was the great object of his ambition—the subjugation of Rome?

It is easy for the historian, or military tactician, to collect together a great many facts and circumstances, which may make a show of answering this question, on the principle of secondary causation. But this does little to the development of the difficulty. That the Romans gained time to recruit new armies, and adopt proper measures for their defense; and also, that the Carthaginians were enervated

by excessive indulgence and sloth in their luxurious quarters, were evidently the natural consequences of retiring into Capua, and neglecting to attack the metropolis. But the philosophic Christian, who wishes to penetrate beyond the surface of things, will not be satisfied with this explanation. He, as well as the historian or tactician, sees the consequences of that movement; how it was calculated to weaken the power of Carthage, and strengthen that of Rome.

If the movement had been consistent with the well-known sagacity and military acquirements of Hannibal, then this mode of explaining the subject would be satisfactory. But this cannot be admitted without the supposition of a total hallucination of all that was intellectually great in that consummate commander. Such blunders in the art of war might be committed by ordinary men, without attracting any other notice than the scorn which is justly merited by ignorance and imbecility. In the case of the Carthaginian general, we dare not venture our censure: his character for skill and penetration admitted of no superior, and scarcely of an equal. It is necessary to account for his conduct on a principle that is consistent with his universally acknowledged character. It is necessary to refer to the especial direction of Providence for an explanation of that which cannot be accounted for on common grounds. In acting as he did, the mind of Hannibal must have been controlled by that power in whose hands are the hearts of all men,

to do that which, although injurious to himself and his country, was for the good of the world, and particularly of the church of God.

We do not pretend to explain how divine power may be exerted over intelligent beings, without doing violence to their freedom of choice and acting; but we believe the fact. Men acting freely and voluntary, fulfill the purposes of the Most High, without having the most distant regard to it in their view.

The Mediator laid a restraint on Hannibal, as he did upon the lions when Daniel was in their den, that he might not completely destroy the Roman power: He meant to employ it afterwards in accomplishing his providences regarding the church; therefore he preserved it till these were finished.

On the principles which commonly regulate the conduct of ambitious governments, it is impossible to account for the procedure of the senate of Carthage as well as that of their general. Although he had lost the golden opportunity of concluding the war for their advantage, yet, by his skill and vast resources in military tact, he might have recovered the advantage which he had lost, had he not been shamelessly deserted by his own government. Had the most ordinary attention been paid to Hannibal's army, by supplying him with the necessities and recruits which he so frequently solicited from Carthage, he might still have succeeded. To speak after the manner of men, we are led to expect that this army, which,

with all the neglect which it suffered, was able to maintain itself in the heart of Italy for sixteen years, would have humbled at its feet the Roman republic.

The doings of the senate of Carthage, in thus neglecting their general and army while prosecuting an expedition, in the success of which the honor and interests of Carthage were so deeply involved, exhibits not only an instance of folly and ingratitude on their part, but also an unequivocal proof of the inscrutable workings of Providence in bringing events to pass.

"God works in a mysterious way his wonders to perform,
He plants his footsteps on the sea, and rides upon the storm."

In thus attempting to trace the providence of the Mediator, in the events which transpired in the struggle between Rome and Carthage, we learn that by an invisible operation, he confounded the wisdom and prowess of the warrior, and distracted the counsels of the senator. He set bounds to the wrath of man.

(To be continued.)

THE PRACTICE IN THE SEVERAL JUDICATORIES OF THE CHURCH OF SCOTLAND, 1830.

(Continued from page 153.)

SECTION II.

Of petitions, references, dissents, complaints, appeals, and extracts.

The practice in regard to the various particulars mentioned in the title of this section, is the same in all the different ecclesiastical courts, and may be briefly explained at once.

Petitions.—It is by petition that parties bring their cases before the church-courts, or get

their references, complaints, or appeals, introduced.

Petitions must be drawn up in proper and respectful language, otherwise they are rejected. They must also be competent in regard to what they desire.*

A petition, containing in the body of it that which should come before the court, not as a petition, but in a different form, cannot be received. A petition was rejected, which was *in reality a complaint* against an inferior court; because the court complained of was not thereby sisted as a party, and the matter of complaint should have been brought from it by appeal.†

Reference.—A reference is made either *simpliciter*, that is, of the whole case, without any remark being made upon it, or upon some branch or circumstance of a case, where difficulty is felt. The subject of reference, and the resolution to refer, are transmitted to the superior court, along with the whole particulars of the case, or as much of these particulars as will make the reference be thoroughly understood.

A reference cannot be made to the supreme court, if any court superior to that from which the reference proceeds meets before it. The church does not allow the regular gradation of its courts to be departed from.‡ Members of the judicatory, by which the reference is transmitted, are not deprived of their status as judges in the superior court, when the

* Assembly 1765, Session 5.—Synod of Galloway.

† Assembly 1756, Session 6.—Campbeltown, Synod of Argyle.

‡ Act, August 30, Assembly 1639.—August 3, Assembly 1643.—Assembly 1821, Session 6, Presbytery of Dunfermline.

reference is considered. They have, equally with other members of that court, a right to deliberate and determine upon the matter referred.*

When a reference is taken up, the first thing that is done is to consider if it comes properly before the court, or if there was ground for making it. If it be informal, or if it appears to be unnecessary, it is dismissed. If not, it is sustained; parties connected with it are heard in the first instance, and a deliverance upon it is given.

Dissent.—Any member of court may dissent from proceedings which he conceives to be contrary to the word of God, the acts of assembly, or the received order of this kirk, and may cause his dissent to be marked in the record. By so doing he saves himself from any censure or danger that may arise from these proceedings.† The dissent must be given in immediately when the judgment dissented from is pronounced. It cannot be received at a subsequent meeting of the court; although, in the case of the general assembly, other members besides the dissentient are allowed, at the subsequent meeting, to express their adherence to his dissent, immediately after the minutes are read.‡

When received.—In the assembly, 1828, a question arose as to dissents being received on the day subsequent to that on which the judgment dissented from was pronounced; and it appeared

that repeated instances had occurred of dissents having been so received. But the assembly appointed a committee to search for precedents with regard to the time and manner of giving in dissents from judgments of that house, and received from its committee a report to this effect: That it was long the invariable practice that dissents were entered on the day upon which the sentences dissented from were pronounced, leave in this case being given to members to adhere to the dissent on a subsequent day; but that, in some recent instances, dissents had been entered on a subsequent day. The assembly, on the suggestion of the committee, enjoined that the ancient practice should in future be enforced, and uniformly observed.*

A dissent, whether accompanied by a complaint or not, can be given only by those who were present when the judgment dissented from was pronounced. Others, having taken no part in the discussion, are not entitled to object to the deliverance.†

A dissentient cannot, merely on the strength of his dissent, appear in the superior court against the judgment from which he dissents; nor can he be heard in the superior court in support of his dissent.‡ But in giving in his dissent he may also intimate that he will lodge the reasons of his dissenting; and in drawing up these reasons he has it in his power to state fully, in a tempe-

* Hill's View of the Constitution, p. 98.

† Act, June 4, Assembly 1644.

‡ Assembly 1819, Session 5, Small, Synod of Perth and Stirling.

* Assembly 1828, Session 5 and 9.

† Assembly 1827, Session 5.—Campbell, Presbytery of Kintyre.

‡ Assembly 1757, Session 5.—Carlyle, Synod of Lothian and Tweeddale.

rate and respectful manner, the grounds upon which he cannot acquiesce in the judgment of the court.

Reasons of dissent.—Reasons of dissent are read in open court, but not entered in the record. They lie *in retentis*.* Instances, however, have occurred, in which reasons of dissent have been rejected, in consequence of their being so expressed as to be disrespectful to the court, or injurious to individuals.†

Dissent and complaint.—It is the privilege of a member of court not only to dissent from a judgment with which he is dissatisfied, but also to be able to carry it by complaint to a superior court, where it may be reviewed in all its circumstances. For this purpose he dissents and protests for leave to complain. If, instead of this, he were to protest and appeal as a party, the proceeding would be *inept*, and his object, to have the judgment with which he is dissatisfied reviewed, would be defeated, because his appeal would be held to be incompetent.‡

The dissent and complaint are given in at the time the judgment complained of is pronounced, and cannot be received at a subsequent meeting.§ The complaint is made to the next superior court, unless the general assembly meets before it; in which case the complaint may be carried directly there. Reasons of dissent

and complaint must be lodged in due time, that is, within ten days; and these, with all the papers belonging to the case out of which the complaint has arisen, are transmitted to the superior court.

Effect of a complaint.—Not only are the proceedings thus brought under review, but, by the complaint, the members who concurred in the judgment, the complainer or complainers, and all parties, are sisted at the bar of the superior court. "It was in my remembrance," says a highly respected authority, "a matter of doubt, whether, if there was no appeal by a party, a complaint from the minority of a court could have the effect of reversing the judgment of the majority. But the doubt has been completely removed by a number of decisions, in different years, conformable, in my opinion, to the nature and reason of the case; and it is now understood to be part of the law of the church, that, upon a complaint from the minority of an inferior court, the court of review may dispose of the sentence complained of, in the same manner as if it had been brought before them by the appeal of a party."** The cases marked below are only a few of those in which complaints alone have been the ground of a reversal of the sentences complained of.†

* Hill's View of the Constitution, pp. 101, 102.

† Assembly 1784, Session 9—Rose, Synod of Ross. Assembly 1785, Session 8.—Synod of Glasgow and Ayr. Assembly 1789, Session 9, and ult.—Taylor, Synod of Glasgow and Ayr. Assembly 1793, Session 4.—Keith, Synod of Aberdeen. Assembly 1794, Session 6.—Chapman and Inglis, Presbytery of Perth. Assembly 1798, Session 8.—Legertwood. Assembly 1815, Session 5.—Frazer, Presbytery of Abertarph. Assembly 1817, Session 7.—Shiells, &c. Synod of Merse and Teviotdale.

* Act 7, Assembly 1730—Assembly 1813, Session ult.—Ogilvy, Synod of Aberdeen.

† Assembly 1803, Session 9 and ult.—Dickson and Hagart.

‡ Assembly 1827, Session 6.—M'Gillivray, Synod of Argyle.

§ Assembly 1819, Session 5.—Small, Synod of Perth and Stirling.

One solitary instance is on record, in which a dissent and complaint were not held as sisting procedure, and no notice was taken of them in the deliverance of the general assembly.* This omission was the cause of a dissent being entered from that deliverance.

In judging of a complaint, the first thing to be done is to consider whether it has been rightly made, and whether there appears to have been ground for it. It is sustained or dismissed accordingly.

Protest.—A protest may be taken against the judgment of an inferior court; and it always precedes a complaint or an appeal. But a protest is not allowed to be taken against the sentence of the supreme ecclesiastical court. In some instances, particularly in the noted assembly 1789, members not only dissented, but also protested against the decisions of the general assembly. But in a remarkable case which occurred in the assembly 1770, the practice was declared irregular and unconstitutional. The following is the statement in the abridgment of the acts of the assembly of that year: “Sess. 8. The assembly testify their great dissatisfaction with Mr. Thomas Stewart, for his immoral conduct, and declare him to stand suspended *sine die* from the office of the ministry; and strictly prohibit him from exercising the said office, or any part thereof; and approve of the deed now granted by Mr. Stewart, assigning to the Presbytery of Auchterarder the

stipend, manse, and glebe, of the parish of Crieff, and oblige him not to reside within the bounds of that presbytery. A protest taken by some of the brethren against this sentence, and dissents entered thereafter by other members. The procurator for the church reserved leave to himself to be heard to-morrow upon the protest. Sess. 9. The procurator for the church heard upon the subject of the protest taken at last diet, and the entering of such a protestation by parties against the judgment of the supreme court declared irregular and unconstitutional.”

Appeal.—An appeal is made to the next superior court by a party who thinks himself aggrieved by the judgment passed in his case by an inferior court. It is made immediately on the judgment being intimated to him; extracts of the proceedings are craved by him to be forwarded to the superior court: and reasons of appeal are stated by him at the time, and entered on the record, or must be lodged by him in write, with the moderator or clerk of the court appealed from, within the space of ten days after the time of appealing.* It is usual for the court, from which an appeal is taken, to appoint some of its members to answer the reasons of an appeal; and these answers are transmitted to the superior court along with the other papers.

All the members who do not dissent from the judgment of the

* Assembly 1828, Sess. 6, Downie and Munro.—Synod of Ross.

* Act 8, Assembly 1694.—Form of Process, ch. v. 1.—Assembly 1784, Sess. 7.—M'Intosh, Presbytery of Inverness, Sess. 9.—Henderson, Presbytery of Lochmaben.—Assembly 1807, Sess. 6.—Wylie, Synod of Angus and Mearns.

inferior court, or complain of it, are sisted by the appeal at the bar of the superior court, and may appear in support of the judgment appealed from. But the superior court may limit the number of those who speak from the bar either for or against it.*

"The appeal, if conducted in the regular manner which the laws of the church prescribe, stops the final execution of the judgment, brings the whole proceedings of the court which had pronounced the judgment under review, and sists the members at the bar of the superior court; that is, they are not entitled to deliberate and vote in the review of their own judgment; but they are called to state, in such manner as they think proper, the reasons upon which their judgment proceeded; so that the sentence appealed from is commonly defended before the superior court, both by the party who considered it as favorable to his interest, and also by the members who concurred in pronouncing it."† The appellant speaks first, and has the right to reply.

Effect of an Appeal.—A proper appeal sists procedure, or at least prevents the final execution of a sentence, till the appeal be discussed. Frivolous appeals may be disregarded.‡

In regard to the settlement of a parish, that it may not be unnecessarily delayed, it is especially provided, that, notwithstanding an appeal, a presbytery may proceed to all the previous steps, to take

the presentee upon trials, and to serve the edict, leaving only the ordination or admission till the appeal be discussed.*

If *male appellatum* is found, in regard to an appeal, there is no cause before the superior court. If an appeal is found to be frivolous or vexatious, it is dismissed, and the judgment of the inferior court is usually affirmed at the same time. But this does not necessarily take place. The superior court, being a court of review, may consider the case that has been brought before them, and remit it to its inferior, with such instructions as seem to be necessary. If an appeal is sustained, a reversal of the sentence appealed from, or a reversal of such parts of the sentence as appear to be exceptionable, is pronounced.

In the conduct of complaints and appeals, law agents, or counsel, are allowed to act, not only in the general assembly, but also in presbyteries and synods. But it is specially provided, that lawyers, who are constituent members of court, are not to act as counsel or procurators in any causes that come before the assembly or the commissions thereof.† And a similar rule will hold in the inferior courts.

Extracts.—Extracts are allowed to parties, on their applying for them immediately on the proceedings in which they are concerned being closed. They are not granted at a subsequent time to parties.‡

* Assembly 1824, Sess. 5.—M'Farlane, Synod of Glasgow and Ayr.

† Hill's View of the Constitution, pp. 99, 100.

‡ Assembly, 1798, Session 9.—Orwell, Presbytery of Dunfermline.

* Act 5, Assembly, 1732.—Form of Process, chap. v. 10.

† Act 4, Assembly, 1751.—Act 8, Assembly, 1783.

‡ Assembly, 1808, Session 6.—Powis, Presbytery of Aberdeen.

Whence to be given.—Extracts are given from the minutes, when completed, and approved by the court, and either entered in the record, or ready to be so. Extracts have been applied for from the jottings, from which the minutes are made up. In one case, extracts from the jottings were allowed to enable parties to substantiate their complaints.* In another case, extracts from the jottings were refused to a party, who thought that it concerned his cause to have them produced.† The only difference in the circumstances of the two cases was, that the parties, in the first instance, were members of court. If an opinion upon the point may be hazarded, the second decision mentioned above, refusing extracts from the jottings, is, in all cases, the proper one. The register, when filled up, and signed by the moderator and clerk, as the minutes of all the superior judicatories are required to be, is the only record of the court. It is the province of the moderator to take care that it gives an accurate and faithful report of the mind and the proceedings of the court. For this purpose, he causes the minute of every separate transaction to be read repeatedly in the hearing of the members, till he ascertains that it expresses their meaning; and it is not till the whole of the minutes, written out *in mundo*, have again been deliberately read, that his signature is attached to them. If the members neglect both their duty and their interest in

attending to the minutes, they have only themselves to blame for the consequences of that neglect. They have ample opportunities, both of rendering the register correct, and of satisfying themselves that it is so; and there does not appear to be any occasion for referring to jottings, which are not a record of the court, and which are, in fact, superseded as soon as the record is filled up.*

(To be continued.)

CRITICISM.

Matth. xvii. 24—27. And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your Master pay tribute?

He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Every portion of the inspired volume is profitable for instruction; and few, indeed, are the pages of that sacred book which have not been subjected to some form of abuse. The passage quoted above has not escaped the attempt to make it serve a purpose with which it has no alliance. The times *have been* when it was fashionable, as it was safe and profitable, to vindicate the claims of the lords and lordlings of this lower creation as legiti-

* Assembly, 1812, Session 9.—Bryce and Douglass, Synod of Aberdeen.

† Assembly, 1823, Session 4.—Marshall, Presbytery of Paisley.

mate, regardless of the character of the title by which they reigned, and without allowing much inquiry into the mysteries of the principles upon which they ruled. Are they in possession of power, and, expressly or *tacitly*, do the prostrated nations yield to the pressure of that power? were the questions, by an answer to which this part of morality was to be settled. Taking an answer to these queries in the affirmative, all inquiry must then be put at rest; and this portion of the history of our Redeemer's instructions and actings was adduced to establish the right of the actual occupant of the throne, to sway the sceptre of his power over the subjects of his empire. In all this it was taken for granted that the Roman Cæsar, to whose imperial standard the land of Israel was in subjection, obtained and held his title by right of conquest; that the payment of tribute homologated his title; that the tribute paid at Capernaum was civil tribute, exacted by the Roman government, and that the payment of it by Jesus Christ sustained the claim of Cæsar as legitimate.

To discuss Tiberius' right to rule in the promised land, or to settle the question, how far the payment of a tax recognizes the right of a conqueror to demand it, is not the business of this paper. The time is well nigh past for the principle of such questions to create any doubt. More than half a century has gone by, since thirteen confederate empires, in North America, spoke distinctly upon the subject; and in a similar tone, we hear the voice of eleven more distinct so-

vereignties now added to the confederacy. In unison with these, we hear Mexico and the empires of the south, together with arisen and arising Europe, arresting the illegitimacy of every power, not sustained by the fair expression of the public will. But from this we turn to our proper subject.

I. It is proposed to show, that the tribute of this text was neither exacted by nor paid to Cæsar, and, consequently, to free Jesus of Nazareth from the imputation of having given his sanction to the domination of Tiberius; if, indeed, it should be supposed that the simple payment of tribute necessarily implies the confession of the legitimacy of the power exacting it. In this gospel we have twice a reference to the payment of tribute: the first is in the passage before us; the second is found in chapter xxii. 17. This latter refers to civil tribute, as demanded by and paid to the Roman Cæsar. To the passage in which we have this reference, we may attend at another day. Of the tribute spoken of in our text, we decidedly say, it was paid as an ecclesiastical due, to the support of the temple worship. The evidence of this assertion will be found in the following remarks:

1. In Exod. xxx. 12—16, we find the enactment of the ransom-money, for the service of the sanctuary. Every one, from the age of twenty years and upward, was required to pay into the treasury of the sanctuary a half shekel. In the time of Nehemiah it was reduced, probably on account of the depressed circumstances of the people, to one third of a shekel. Neh. x. 32.

But as their condition improved, they recurred to the original requisition, and the half shekel continued to be paid to the temple, until after the fall of Jerusalem, when the emperor decreed that the ransom-money, which had been given to the sanctuary, should be paid to the capitol. "He," Cæsar, "laid a tribute upon the Jews wheresoever they were, and enjoined every one of them to bring two drachmæ every year into the capitol, as they used to pay the same to the temple at Jerusalem."*

2. The value of the half shekel is now to be ascertained. The Jewish historian, a good authority in this case, informs us that the "shekel is a Hebrew coin, and is equal to four Athenian drachmæ."† The Attic drachm was but half the value of the Alexandrian coin of that name, and is generally estimated at something less than fourteen cents of U. States currency. The shekel being in value equal to four of these drachms, may be estimated at about 56 cents, and the half shekel at about 28 cents.

3. What was the value of the sum demanded, and of the money actually paid on this occasion? The question proposed to Peter was, "Doth not your Master pay—not tribute—but *τα διδραχμα*, the double drachms? Does he pay the double drachms, the didrachmon required of him from year to year? Those who proposed the question to Peter were the persons that received—not the tribute-money—but *τα διδραχμα*, the double drachms. The proper

terms for tribute, used by our Lord himself, ver. 25, are *τελος* and *κηνδος*; the latter term is that employed in Mat. xxii. 17, when speaking of Cæsar's tribute; and by Paul, Rom. xiii. 7, in reference to civil tribute, due to the minister of God, who beareth not the sword in vain. The *διδραχμον*, or double drachm of Attica, it seems, then, was equal to the half shekel, the ransom-money demanded for the temple service. What was the money actually paid at the order of our Lord? Hear the record: Go to the sea, cast the hook, take the fish that first cometh up, open his mouth; "thou shalt find a piece of money,—*στατηρα*, a stater;—that take, and give unto them for me and thee;" ver. 27. The *στατηρ* was a Grecian silver coin, precisely of the same value as the shekel, four Athenian drachms. Both the terms, in their original import, signify *weight*. The verb *βρω*, to weigh, gives origin to the noun *shekel*, and from *εστημι*, to weigh, is derived the *στατηρ*, *weight*. Both terms were, at first, employed to designate certain weights, which, at Jerusalem and Athens, were the respective standards. The name, as society advanced, was transferred to coins. The shekel and the stater, we see, originated in a similar manner; the terms are of the same import, and the coins of the same value. The half of the stater was equal to the *διδραχμον*, the double drachm, demanded upon this occasion. The stater paid for our Lord and Peter. There is no reason to believe that this was the amount of the capitation tax, imposed by

* Joseph. Wars. B. vii. ch. 6.

† Joseph. Art. 13. iii. ch. 8.

Cæsar. We have seen, from Josephus, that this very tax was transferred, by the decree of Vespasian, to the Roman treasury; but not till after the demolition of the temple, and the fall of the Jewish state, by the Roman arms, about forty years after this event.

4. Our Lord's reasoning upon the subject with Peter, sets the matter at rest: "Of whom do the kings of the earth take custom or tribute? of their own children, or of *others*, ἀλλοτρῶν?" Peter replied, *Of others. Jesus saith unto him, Then are the children free. Nevertheless, lest we should offend them, go thou to the sea, &c.* In the whole of this reasoning, it is obvious, that our Lord argued for his right of exemption from this tax. The principle upon which he proceeds is analogy, taken from the practice of the kings of the earth. They tax not their sons or their daughters, but *others*. Jesus of Nazareth is then free. How? Is he the son of Cæsar? Such must be the fact, if he plead, on this ground, for exemption from the obligation to pay tribute to Cæsar. But this idea is absurd. Jesus of Nazareth is free, because he is the Son of God, whose is the temple, its service, and the tribute paid for its support. Thus it appears, that the tax demanded and paid at Capernaum, was for the support of the temple at Jerusalem, and not for the maintenance of Cæsar at Rome.

The sum of the argument is this: a tax of half a shekel had been imposed, by divine authority, upon every Israelite from twenty years old and upward, for

the service of religion; those who received the tax at Capernaum demanded a sum of money, the double drachm, exactly corresponding in value with the half shekel; by a miracle our Lord furnished a piece of coin, in value equal to the shekel, which answered for both himself and Peter, thus furnishing the two half shekels. There is no example of that precise amount of tax having been imposed by the Roman power, till nearly forty years after this period, and that by turning this very tribute to the capitol; and, lastly, from our Lord's reasoning for exemption, he being the Son of God, and which, from the analogy of the kings of the earth, had great point, if the tribute demanded was for the service of the temple, the house of his Father; but which is inconclusive and unmeaning, if exacted for Cæsar. We proceed to notice,

II. Some points of practical instruction, suggested by this interesting portion of the sacred narrative of the doctrines and doings of the Savior of man, while he sojourned upon earth. And

1st. By the example of Jesus of Nazareth, we are admonished not to lay stumbling blocks needlessly before men. He might, as the Son of God, have refused to pay the ransom exacted from others; but the refusal might have been misunderstood; upon his example, others might have stumbled, fallen, injured themselves, and dishonored their God. From it, too, occasion might have been taken to draw conclusions against his religion, his people,

and his claims. He guards his own reputation, is tender of the cause with which he is identified, and no less so of the moral interests and spiritual welfare of men. He that knows not, practically, the doctrine of self-denial, for social and individual interests, is a stranger to the spirit of the Redeemer's example. He who will push, upon all occasions, his rights to their utmost verge, may be a righteous man; but a good man he is not. Offend not, scandalize not, O Christian, those men of the world with whom you are called to transact the business of life, by a narrow, selfish, course of conduct, because it may be, toward yourself, in accordance with strict justice. Your Creator has placed some things at your own disposal; fear not to yield a portion of them to generous purposes.

2d. In our Redeemer's intercourse with society, we find him uniformly, in all that was innocent, acting in correspondence with its common order. In his deportment we find no affectation of singularity, neither for the purpose of seeking distinction, nor for that of a momentary effect. He frowned upon prudery, and he damned hypocrisy in all its forms. He comes eating and drinking, mingling in the associations of life, bearing its burdens, and participating in its enjoyments.

3d. The Son of God, in our nature, exemplified a dutiful attendance upon, and a ready support of, the ordinances of religious worship. He abandons neither the house nor the institutions of his Father, because bad

men attended upon them. He refused not the requisite contributions, because imperfect, nay bad men applied, and sometimes misapplied them. He pointed out the way of truth, and re-proved every departure from the paths of rectitude; but acted toward and with men as he found them, that he might make them better and leave them happier. And when destitute of funds to meet the demand made upon him for the support of the ordinances of public worship, he puts the sea, and the fish of the sea, in requisition, and makes them his tributaries. In many a form has the Son of man taught us the worthlessness of physical, except as it subserves the interests of moral nature.

4th. This passage of the sacred record calls upon us to adore Immanuel, as God over all, and to confide in him for all that pertains to life and godliness. If his subjection, as Mediator, be indicated by the demand of tribute made upon him, his DEITY is manifested in the meeting of that demand. His omniscient eye sees the stater at the bottom of the sea, or, perhaps, his omnipotence at once extracts the silver from the distant ore, gives it form, and stamps upon it the figures of the current coin. His wisdom and his power unite in guiding, by an invisible agency, the unconscious fish to the hidden treasure, and, at the proper moment, directs it to Peter's hook. The whole transaction was before his eye; in the perfection of dignified simplicity, he gives the order to his disciple, and the result corresponded with his di-

rection. The sea and its finny tribes, the mines of the dry land and their rich ores, as well as the holy and exalted inhabitants of heaven, are the subjects of his will. Shall man, man redeemed by his blood, alone dispute his claim, and refuse to bow to his empire? *The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.* Shall the playful, thoughtless occupant of the deep rebuke immortal man, refusing to confess Messiah Lord of all? Be it our care to do him homage, knowing that his throne is established in the heavens, and his kingdom ruleth over all. And whilst bowing before his throne, in the devotions of homage, let our hearts be assured that he will give us all things pertaining to life and godliness. He will give grace and he will give glory, and will withhold no good from them that walk uprightly. Such is the tenor of his promise. His boundless resources of goodness, the immutability of his truth, and the omnipotence of his arm, unite in assuring us that his promise shall not fail. May our faith be strong, as his word of grace is sure.

part of the nineteenth century. The tendency of these evils in the church of God is nevertheless divinely overruled for the good of Zion, and the intention is specified in the text placed at the head of this article. Those who cause divisions do not always, indeed, either avow or intend heresy; and yet it is the fact, that the one generally leads to the other. Σχίσματα and αἵρεσις are intimately connected in the history of the visible church. They are both the productions of error. "Let us, therefore, cast off the works of darkness, and let us put on the armor of light."

In furnishing aid to an inquiring people for securing to themselves this *armor*, we would recommend the patient and prayerful study of the holy scriptures, and the careful revision of the ecclesiastical symbols of the churches of the reformation. There is much need of attention to those standards which declare our sentiments, and direct our forms and our practice. These may have been read and forgotten; and many of the old and of the young members may derive improvement from a reperusal of them.

There is, of course, no impropriety in bringing before the readers of the Expositor that form of church government which in accordance with the word of God has been provided for us by the wisdom of our fathers; and constitute a part of the covenanted reformation which we affectionately maintain. A judicious writer in that excellent periodical called the PRESBYTERIAN makes the following remark, August 31st, 1831:

I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. 1 Cor. xi. 18, 19.

Divisions and heresies are nearly allied in every age and among all people. They were so connected in the apostolic age; and they both abound in Christendom during at least the current

"The violation of one article of our form of government, or rejection of one article of our Confession of Faith, must, from the very structure of human nature, have much the same effect on the church, that the commission of the first flagrant offense has upon the youthful sinner. The barrier once broken down, who shall predict the issue? The mountain torrent once let loose, who shall calculate the desolation? The history of many a ruined youth, and the history of the church, conspire to lift their warning voice, especially at this time."

It is one of the pleasant signs of the times, that notwithstanding the prevalence of a disposition for innovation, many are found among the churches who lift up their voices in favor of the good old way, and seek to walk therein. We quote from a work respectable in itself, and supported by those who are peculiarly remarkable as tenacious of past attainments while recommending scriptural unanimity in the visible church: **THE RELIGIOUS MONITOR**, "devoted to the principles of the reformation as set forth in the formularies of the Westminster divines, and of the churches in Holland," vol. vii. p. 410.

"It was thus, by testing every sentiment and doctrine, by the rule of God's word, that the churches of the reformation, the reformed churches of Holland, the church of Scotland, and the Westminster assembly of England, came to such a remarkable degree of unanimity. By this rule, the church in all countries, and all ages, would come to speak the same things, and mind the same things. For agreeing to the same rule, they must necessarily agree with one another. In Great Britain, a remarkable unanimity was attained by that branch of the church, from which most of the Presbyterian denominations in this country have descended. The evidence of which unanimity has been handed down to us, in their confessions of faith, directions for worship, books of discipline, &c. Of which the most remarkable, and the last that was judicially approved by the

church, is that exhibited by the Westminster assembly. To this as a statement of principles and bond of union, the great body of Protestants in England, Scotland, and Ireland once agreed."

Presbyterian Church Government, as practiced by the old Covenanters.

THE FORM

OF

PRESBYTERIAL CHURCH GOVERNMENT,

AGREED UPON BY THE

ASSEMBLY OF DIVINES AT WESTMINSTER;

WITH THE ASSISTANCE OF

COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

As part of the covenanted uniformity in religion betwixt the churches of CHRIST in the kingdoms of Scotland, England, and Ireland:

WITH

An act of the general assembly, Anno 1645, approving the same.

EXEK. xliiii. 11. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof,—and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

ASSEMBLY AT EDINBURGH, FEB. 10,
1645. SESS. 16.

Act of the General Assembly of the Kirk of Scotland, approving the Propositions concerning Kirk-government, and Ordination of Ministers.

The General Assembly being most desirous and solicitous, not only of the establishment and

preservation of the Form of Kirk-government in this kingdom, according to the word of God, books of Discipline, acts of General Assemblies, and National Covenant, but also of an uniformity in Kirk-government betwixt these kingdoms, now more straitly and strongly united by the late Solemn League and Covenant; and considering, that as in former times there did, so hereafter there may arise, through the nearness of contagion, manifold mischiefs to this kirk from a corrupt form of government in the kirk of England; like as the precious opportunity of bringing the kirks of Christ in all the three kingdoms to an uniformity in Kirk-government being the happiness of the present times above the former; which may also, by the blessing of God, prove an effectual mean, and a good foundation to prepare for a safe and well-grounded pacification, by removing the cause from which the present pressures and bloody wars did originally proceed; and now the Assembly having thrice read, and diligently examined, the propositions (hereunto annexed) concerning the officers, assemblies, and government of the kirk, and concerning the ordination of ministers, brought unto us, as the results of the long and learned debates of the Assembly of Divines sitting at Westminster and of the treaty of uniformity, with the Commissioners of this kirk there residing; after mature deliberation, and after timeous calling upon, and warning of all, who have any exceptions against the same, to make them known, that they might receive satisfac-

tion; doth agree to and approve the propositions afore-mentioned, touching Kirk-government and Ordination; and doth hereby authorize the Commissioners of this Assembly, who are to meet at Edinburgh, to agree to and conclude in the name of this Assembly, an uniformity betwixt the kirks in both kingdoms, in the afore-mentioned particulars, so soon as the same shall be ratified, without any substantial alteration, by an ordinance of the honorable Houses of the Parliament of England; which ratification shall be timely intimate and made known by the Commissioners of this kirk residing at London. Provided always, That this act be no ways prejudicial to the further discussion and examination of that article which holds forth, That the doctor or teacher hath power of the administration of the sacraments, as well as the pastor; as also of the distinct rights and interests of presbyteries and people in the calling of ministers; but that it shall be free to debate and discuss these points, as God shall be pleased to give further light.

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THE FORM OF PRESBYTERIAL CHURCH-GOVERNMENT.

THE PREFACE

JESUS CHRIST, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;* of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth, even forever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all: he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave officers necessary for the edification of his church, and perfecting of his saints.†

Of the Church—THERE is one general church visible, held forth in the New Testament.

The ministry, oracles, and ordinances of the New Testament,

are given by Jesus Christ to the general church visible, for the gathering and perfecting of it in this life, until his second coming.

Particular visible churches, members of the general church, are also held forth in the New Testament. Particular churches in the primitive times were made up of visible saints, viz. of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by Christ and his apostles; and of their children.

Of the Officers of the Church.

—The officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons.

Pastors.—The pastor is an ordinary and perpetual officer in the church, prophesying of the time of the gospel.

First, it belongs to his office,

To pray for and with his flock, as the mouth of the people unto God, Acts vi. 2, 3, 4. and xx. 36. where preaching and prayer are joined as several parts of the same office. The office of the elder (that is, the pastor) is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the publick execution of his office, as a part thereof.

To read the scriptures publickly; for the proof of which,

1. That the priests and Levites in the Jewish church were trusted

* Isa. ix. 6, 7.

† Matth. xxviii. 18, 19, 20. Eph. i. 20, 21, 22, 23. Compared with Eph. iv. 8, 11. and Paul. lxxviii. 18.

with the publick reading of the word, is proved.

2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites had under the law, proved, Isa. lxvi. 21. Matth. xxiii. 34. where our Saviour entitleth the officers of the New Testament, whom he will send forth, by the same names of the teachers of the Old.

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the scriptures belongeth to the pastor's office.

To feed the flock by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort.

To chatechise, which is a plain laying down the first principles of the oracles of God, or of the doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries.

To administer the sacraments.

To bless the people from God, Numb. vi. 23, 24, 25, 26. *Compared with* Rev. xiv. 5. (where the same blessings, and persons from whom they come, are expressly mentioned, Isa. lxvi. 21. where, under the names of Priests and Levites to be continued under the gospel, are meant evangelical pastors, who therefore are by office to bless the people.

To take care of the poor.

And he hath also a ruling power over the flock as a pastor.

Teacher or Doctor—The scripture doth hold out the name and title of teacher, as well as of the pastor.

Who is also a minister of the word, as well as the pastor, and hath power of administration of the sacraments.

The Lord having given different gifts, and divers exercises according to these gifts, in the ministry of the word; though these different gifts may meet in, and accordingly be exercised by, one and the same minister; yet, where be several ministers in the same congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel. And he that doth more excel in exposition of scripture, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a teacher, or doctor, (the places alleged by the notation of the word do prove the proposition.) Nevertheless, where is but one minister in a particular congregation, he is to perform, so far as he is able, the whole work of the ministry.

A teacher, or doctor, is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

Other Church-Governors.—As there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church; so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with

the minister in the government of the church. Which officers reformed churches commonly call Elders.

Deacons.—The scripture doth hold out deacons as distinct officers in the church, whose office is perpetual, to whose office it belongs not to preach the word, or administer the sacraments, but to take special care in distributing to the necessities of the poor.

Of particular Congregations.—It is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for publick worship. When believers multiply to such a number that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties.

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral tye is perpetual; for Christ came not to destroy the law, but to fulfil it.

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons.

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.—For officers in a single congregation, there ought to be one at the least, both to labour in the word and doctrine, and to rule.

It is also requisite that there should be others to joyn in government.

And likewise it is requisite that there be others to take special care for the relief of the poor.

The number of each of which is to be proportioned according to the condition of the congregation.

These officers are to meet together at convenient and set times, for the well ordering of the affairs of that congregation, each according to his office.

It is most expedient that, in these meetings, one whose office is to labour in the word and doctrine, do moderate in their proceedings.

Of the Ordinances in a particular Congregation.—The ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms, the word read, (although there follow no immediate explication of what is read,) the word expounded and applied, catechising, the sacraments administered, collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.—Christ hath instituted a

government, and governors ecclesiastical in the church: to that purpose, the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions.

And Christ hath since continually furnished some in his church with gifts of government, and with commission to execute the same, when called thereunto.

It is lawful, and agreeable to the word of God, that the church be governed by several sorts of assemblies, which are congregational, classical, and synodical.

Of the Power in common of all these Assemblies.—It is lawful, and agreeable to the word of God, that the several assemblies before mentioned have power to convent, and call before them, any person within their several bounds, whom the ecclesiastical business which is before them doth concern.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful, and agreeable to the word of God, that all the said assemblies have some power to dispense church-censures.

(To be continued.)

EXTRACTS

FROM THE

HISTORICAL PART

OF THE

REFORMATION PRINCIPLES

EXHIBITED BY THE

REFORMED PRESBYTERIAN CHURCH

IN THE UNITED STATES.

New York: Hopkins & Seymour. 1807.

PREFACE, PAGE 7.

The historical part is a *help* to

understand the principles of the testimony. It is partly founded upon *human* records, and therefore not an *article of faith*; but it should be carefully perused as an illustration of divine truth, and instructive to the Church. It is a "*helper of the faith.*" **HISTORY.**

"After mature deliberation, the presbytery resolved to exhibit their sentiments to the world in the most simple form. They were unanimous in opinion, that the church should be one in every nation under heaven, and that the subordinate ecclesiastical standards should also be one. They were certain this could not be the case if any thing local or peculiar to any one part of the world were admitted into these standards. Such an admission would necessarily prevent the unity of the church. Truth is not local. Abstract principle is universally the same in every part of the world. The particular application of this one system, however, should be left to each part of the church, and should be regulated by local circumstances. This application should be plain, pointed, and argumentative, adapted to convince, to persuade, and to confirm. The presbytery expected that a period would come in which the Reformed Presbyterian Church would be found in the different nations of Europe, Asia, Africa, and America. It was their intention, in exhibiting a testimony for truth, and against error, to render it such as might be acceptable to Reformed Presbyterians in Italy, and in Egypt, in India, and in Tartary, as well as in Great Britain, or in the United States of America. They ordered a mem-

ber of presbytery to prepare a draught of such a system. They appointed a committee to examine it. By order of committee, copies of it were transmitted to the two sister presbyteries in the British empire, and to each minister and church session belonging to the church in America. Those who received copies were, at the same time, requested to return them to the presbytery, accompanied with such additions, alterations, and amendments, as they might deem it expedient to propose.

"The presbytery, while they were endeavoring to provide for such a testimony as would be universally applicable, were equally anxious to provide for a particular application of their principles. The members had several parts of this extensive work assigned them. They were severally appointed to examine the systems of other churches, and the constituted civil authorities and laws, and to prepare particular testimonies applying the general principles of the ecclesiastical standards, against the evils and errors of these systems, in a full and explicit manner. The presbytery wished to go thoroughly into this business. They felt that it was a work of time, of labor, and of importance. They chose rather to disappoint the earnest and honest expectations and wishes of their people, than injure the declaration and testimony which they were about to make, in exhibition of their principles as a church, by intermingling with it a review of other churches, which must necessarily have been so short as to be feeble and unsatisfactory.

The Reformed Presbytery met in the city of New York, agreeably to appointment, upon the first Tuesday of May, in the year of our Lord 1806; but in consequence of the absence of several members, they adjourned until Wednesday evening without proceeding to business. They continued in session for ten days. During this period, they considered the *Draught of Testimony*, which had been previously prepared. The Reformed Presbytery of Scotland had kindly favored them with their remarks upon that draught, and a variety of animadversion from the different parts of the church in America, were also submitted to their consideration. Such additions and alterations were made as appeared proper to the presbytery; and with these, the draught was unanimously adopted as the *Testimony* of the Reformed Presbyterian Church in the United States of America, and committed to a committee for publication with all convenient speed.

In the course of this session two acts were passed by the presbytery, which are important, as containing practical directions for the conduct of individual members of the Church---an act respecting giving oath, when summoned before the constituted authorities of the nation---and an act respecting serving as jurors in courts of justice.*

* Both these statutes are not only intimately connected; but the same in principle. The *first* refers to the oath of a witness. The *second* to that of an arbitrator or judge of the controversy. The principle is the same in both cases, and really belongs to the common Christianity: and is not, at all, a *peculiarity* of the covenanted reformation. The principle is to *have no communion with immorality*. If such a condition were found to exist in relation to courts and judiciary, that the Christian is *not* at liberty to make the law of God the su-

The Reformed Presbyterian Church approve of some of the leading features of the constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and their property. A *definite constitution upon the representative system*, reduced to writing, and rendered the bond of union among all the members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral, before it can be recognized by the conscientious Christian as an ordinance of God. Were every article which it contains, and every principle which it involves, perfectly just, except in a single instance, in which it was found to violate the law of God, Christians cannot consistently adopt it. When immorality and impiety are rendered essential to any system, the whole system must be rejected.

Presbyterian covenanters perceiving immorality interwoven with the general and the states' constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they were more anxious

for the prosperity of Zion. Their opposition, however, has been the opposition of reason and of piety. The weapons of their warfare are arguments and prayers.

They considered themselves as under obligations to live peaceably with men, advancing the good of society, conforming to its order in every thing consistent with righteousness, and submitting to every burden which God in his providence calls upon them to bear; thankful to his goodness for every favor, spiritual or temporal, which they enjoy.

Esteeming it their duty to assist in the execution of justice, and yet to discountenance an immoral magistracy, many of them hesitated about the propriety of giving testimony upon oath before the courts of law. Desirous, also, to maintain among themselves the unity of the spirit in the bonds of peace, by a uniform practice in such cases, they looked up to the superior judicatory of the church for direction. The presbytery considered the subject, and passed an act respecting it. Anxious not to impede the execution of justice, and yet to maintain a consistent testimony, they declare in that act, that an oath may be made before the constituted authorities, if these authorities are given to understand that it is not made as a recognition of their official right of administration.

An oath being an appeal to the omniscient God, for the truth of what we assert, or for the integrity of our hearts, in making a promise, does not necessarily imply any official administrator, either civil or ecclesiastical. It

prime guide of his own conscience in every case, difficulties must end. Certainly causes of controversy, on an important and difficult point of casuistry, would be diminished; and it is conceived no injury could follow to the justice of any civilized land. All laws not inconsistent with the *moral law* would remain in all their force; but they who are saved by the Christ desire to confess him as Lord.—*EDIT.*

is, nevertheless, proper, and it is customary, to commit the administration of oaths to official characters; and it is, of course, necessary to prevent a misunderstanding, that a presbyterian covenanter should explain the principle upon which he appears to observe this religious ordinance.

Let it be perfectly understood, that the oath is an act of homage, performed voluntarily to the Supreme Being, and by no means a recognition of the magistrate's authority, or an act of communion with him in his official capacity. If these terms are understood and admitted by the *men in power*, no charge of inconsistency can be justly preferred against the members of the church, nor can the conscience of a brother be offended. But *if these terms are not admitted* by those who call for the oath to be made, COVENANTERS CANNOT COMPLY. In such case, they must prefer suffering to sin.

The act of presbytery respecting serving on juries, is absolutely prohibitory.

There are moral evils essential to the constitution of the United States, which render it necessary to refuse allegiance to the whole system. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honors and emoluments Jews, Mahometans, deists, and atheists. It establishes that system of robbery, by which men are held in

slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant who holds hundreds of his fellow-creatures in bondage, an influence of making laws for freemen proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, oppressive, and impious.

Since the adoption of the constitution in the year 1789, the members of the Reformed Presbyterian Church have maintained a constant testimony against these evils. They have refused to serve in any office which implies an *ap probation of the constitution, or which is placed under the direction of an immoral law*. They have abstained from giving their votes at elections for legislators or officers who must be qualified to act by an *oath of allegiance* to this immoral system. They could not themselves consistently swear allegiance to that government, in the constitution of which there is contained so much immorality. In all these instances their practice has been uniform.

Some persons, however, who in other things profess an attachment to reformation principles, have considered serving on juries as consistent with their testimony. In order to expose the inconsistency of this practice, the presbytery have determined at a convenient time to publish a warning against it;* and in the mean time they deemed it expedient to pass a prohibitory act.

Jurors are executive officers

* See Acts of Synod subjoined.

created by the constitution, and deriving from it all their power. They sit upon the bench of justice, as the ultimate tribunal, from whose verdict there is, in many instances, no appeal. They mingle together—the virtuous and the vicious, Christians and infidels, the pious and the profane, in one sworn association. They incorporate with the national society, and in finding a verdict, represent the nation. They serve under the direction of constituted courts, and are the constitutional judges of what is laid before them. The constitution itself is, in criminal cases, the supreme law, which they are bound upon oath to apply; and in civil cases the *bench* determines the law by which the *jury* is to be directed. The juror voluntarily places himself upon oath, under the direction of a law which is immoral.* The Reformed Presbytery declare this practice inconsistent with their testimony, and warn church members against serving on juries under the direction of the constituted courts of law.

Presbyterian covenanters, in consequence of these two acts, have no remaining difficulty about the proper application of the principles of their testimony.

Slavery, the principal practical evil in America, has long since been removed from the church.

In the year 1800, Mr. McLeod had received a call to the congregation of Wallkill, and among the subscribers there were holders of slaves. He urged this fact as a motive for rejecting the call. The presbytery, now having the

* Nothing less than permission to the Jury to make the revealed will of God the rule can obviate this difficulty.—EDIT.

subject regularly before them, resolved to purge the church of this dreadful evil. They enacted that no slave-holder should be retained in their communion. This measure was greatly facilitated by the spirited and faithful exertions of the Rev. Messrs. James M-Kinny and Samuel B. Wylie, who had been appointed a committee to visit the southern states, and regulate the concerns of the church in that part of America. These gentlemen set out upon their mission in the month of November, 1800. They traveled through Pennsylvania, and from Pittsburgh sailed down the Ohio to Kentucky. They rode from thence to South Carolina, and having settled the affairs of the church, and abolished the practice of holding slaves among church-members, in the south, they returned in the spring to the state of New York. The presbytery approved of the services of their committee, and required of their connections a general emancipation. No slave-holder is since admitted to their communion.

Thus have the presbytery endeavored to settle the doctrine and practice of the church.

They have given a summary view of the TRUTHS which the martyrs have been sealing with their blood, from the beginning of the Christian dispensation until the present day. It has been their endeavor to reject nothing for which their predecessors have faithfully contended, and to embrace nothing but what is agreeable to the supreme standard of judgment—the holy scriptures.

They sincerely lament that the

principles of their Testimony should prove so opposite to the practice of many churches, containing many of the saints of God; but they had no alternative; they must act thus or renounce their faithfulness. They cheerfully appreciate the talents and piety of their acquaintances, and, as opportunity may offer, commune with them as friends and as Christians; but they cannot extend to any one the right hand of fellowship in the visible church, upon any other principles than those contained in their declaration and testimony, nor can they consistently join, either statedly or occasionally, in the communion of any other church, by waiting upon its ministry, either in word or sacraments, while they continue opposed to these declared sentiments.

EXTRACT

From the Minutes of Synod, Sess. X.—Pittsburgh, 1823, p. 139.

“On the subject of *juries* the committee recommend, that the inferior judicatories of this church be directed to determine on a due consideration of the practice of the several courts of jurisprudence, whether the juror comes under the operation of an immoral law, in the several courts in their own bounds, and give instruction to their people according to the special state of the case. This report was adopted by synod.”

Minutes of Synod, Sess. XI. New York: 1825, p. 150.

Some misunderstanding having occurred relative to the meaning of the act passed at our last session respecting serving on juries,

the synod passed the following resolution:

Resolved, That this synod never understood any act of theirs, relative to their members sitting on juries, as contravening the old common law of our church on that subject.

Resolved, That the clerk of this synod be ordered to transmit to the Southern Presbytery, a copy of this resolution, as an answer to their request in their report respecting the meaning of the act passed at last session, in relation to serving on juries.

CIRCULAR TO CONNECTIONS OF THE
GENERAL ASSEMBLY.

Dearly beloved Brethren,

You must already have been in some measure apprised of the hazard to which the vital interests of our beloved church were exposed, at the last meeting of the general assembly. For a time it seemed as if nothing less alarming was likely to ensue, than the mutilation, if not the subversion, of the whole Presbyterian system. In these circumstances, a number of the brethren held meetings for prayer, and for conference on the measures which they might adopt, with the best prospect, under the divine blessing, of averting, the evils apprehended: and the Great Head of the church did, as they believed, remarkably interpose to suspend for a time the impending calamity. The general assembly was dissolved without carrying into effect the most injurious of those measures which had been projected, and one of which—the

entire change of the missionary board—had been proposed and urged. Thus another year is afforded us to live under the unmutated standards and institutions of the church in which we were born and nurtured. But this is the last year, it is our solemn conviction, in which our church will remain without essential changes, unless her children shall be roused to a sense of their danger, and call into vigorous action their united energies in her defense. It was under this impression, that the brethren who were instrumental in preventing the threatening evils to which we have alluded, did, after much prayerful deliberation, appoint the undersigned as a central committee, to correspond with other committees in the several synods of our connection; and it was their judgment that the synodical committees would do well to appoint and correspond with committees in such of their presbyteries as they might believe to be friendly to their views, and disposed to co-operate in giving efficiency to their plans.

You cannot be ignorant, dear brethren, that during the lapse of several years, circumstances have not unfrequently occurred, which seemed to prognosticate evil to our church; and which awakened in the minds of some, the apprehension that an important crisis was approaching. But with many of our ministerial and lay brethren throughout the country, we cherished the hope that the danger had been magnified by fear, and that no serious interruption to the safety and peace of the church would ensue. This illusion of hope was dissipated by

the last assembly. We cannot pretend to give a detail of the proceedings of that assembly; but having been near and attentive observers of them, we are prepared to say, that the spirit and purpose unequivocally manifested by a majority of the members, did impress on our minds the conviction—that our Theological Seminaries are in danger of being revolutionized, and perverted from the intention of their orthodox founders; that the property and endowments of our church are in danger of passing, for application and disposal, into the hands of those who have contributed little, if any thing, to their amount; that our doctrinal standards are in danger, either of total disregard, or of a revision and alteration that will essentially change their character; that our supreme ecclesiastical judicatory is in danger of being controlled by delegates unconstitutionally appointed and commissioned, and destitute of every legal claim to membership; and finally, that our boards of education and of missions, are in danger of being wrested from the hands of those who wish to make them the sources of supply to the wants of our church in an uncorrupted state, and of being rendered subsidiary to the plans and purposes of voluntary associations, subject to no ecclesiastical responsibility, and adopting no formula of faith by which their religious tenets may be ascertained.

But although we believe, dear brethren, that our beloved Zion is in danger, and that the danger, is exceedingly imminent, yet we are far from thinking her situation hopeless. Our peril, we verily

believe, arises chiefly from the want, in the sound part of our church, of a due sense of the danger which exists; and a consequent security and inactivity—*apathy* may we not call it—while those who are seeking to innovate, are all life and energy, prompt and united in their measures and movements, and combined in their operations. We have not a doubt that if the orthodox part of our church had been as fully represented in the last assembly as its opposers were, the majority would have been with us and not with them, and when we consider the interposition of God's good providence—for to this it must be ascribed—to save us from fatal innovations for another year, we cannot but consider the language of the dispensation to be—"You shall have another year to make it manifest, whether you have a sufficient love to the pure and holy truths of your confession of faith and catechisms, and to the sacred institutions of your fathers, to awake to their defense and preservation; or whether, with listless indifference, you will suffer them to be invaded and destroyed, and you and your children deprived forever of a birthright, which you ought to value more than life itself."

Are we asked then, what ought to be done? We answer briefly—

First of all, look to God for his guidance and blessing. Let there be much prayer, that He who has the hearts of all men in his hands, may incline his people of our denomination to think of the preciousness of those divine truths which, drawn from the pure fountain of divine revela-

tion, have been collected in our doctrinal standards, as into a sacred reservoir, and which every Presbyterian ought, without hesitation, to make every necessary sacrifice to preserve and perpetuate in their purity. To think too of that invaluable form of church government and order, derived from the oracles of inspiration, which they have received from their progenitors, and under which our church has prospered, flourished, and extended, in a degree altogether without a parallel.

Let us also both pray and labor to promote vital piety. Those who oppose us, love to represent themselves as the friends, and us as the enemies, of revivals of religion. Let us convince the world that this is, what it certainly is, a totally false representation. While we leave to others all those *new measures* for promoting revivals, which are merely of man's devising, and keep close to the guidance of the divine word and recognize as indispensable the special agency of the Holy Spirit in the conversion of sinners, let us, in prayer, and in preaching, in holy living, in zealous activity in doing good, and in striving to win souls to the Savior, demonstrate that we are not less, but more, the friends to genuine revivals of religion, than those who slander it.

2. Let all lawful measures be used to rouse our brethren, both clergy and laity, to a just sense of their situation and their duty. With this view, we advise that you correspond with presbyteries, as stated in the beginning of this communication. Make, also, a

free but discreet use of the press; and encourage liberally, and circulate as widely as possible, those publications which maintain the real doctrines of our church, and advocate the support of her institutions. Our opponents, who wish a continuance of the existing and baneful security of the orthodox part of our church, cry "peace, when there is no peace." Expose this artifice. Peace indeed! Would God, our peace had not been disturbed by innovations which threaten our ruin. Would God, that peace and safety were compatible. But at present they are not compatible. We are called to "contend earnestly for the faith once delivered to the saints," and for an inheritance of inestimable value, which we are in danger of losing. Let us pursue our objects with a Christian spirit, and by no other means than those which are lawful. But let us do it firmly, resolutely, perseveringly. Let no smooth words or soothing propositions turn us from our purpose. We have been credulous and hoodwinked too long already.

3. Our board of education, and board of missions, must both receive a liberal patronage and a decided support. This is essential—without this we are undone. The voluntary associations that seek to engross the patronage of our church, and have already engrossed a large part of it, have taken the start of us, in the all-important concerns of education and of missions. They now labor to get the whole of these into their own hands; well knowing, that if this be effected, they will infallibly, in a very short time,

govern the church—For education furnishes missionaries, and missionaries become pastors, and pastors, with their ruling elders, form church sessions, presbyteries, synods, and general assemblies. The whole, it is seen at once, is traced back to education, as a salient point; and from this it springs and rushes forward, through every channel of influence, till it reaches the highest fountain of power in the general assembly.

At the present moment, our board of missions is experiencing a very distressing and embarrassing want of missionaries. The destitute churches are crying, in the most affecting manner, to the board, for the supply of their necessities; but how can the board satisfy their importunate demands? The board can furnish funds, but they cannot create missionaries. Nor can they take them of all characters and descriptions, as the voluntary associations may, without regard to the correctness of their theological sentiments and teachings. The board want men of knowledge and soundness in the faith, as well as of piety and zeal. Our churches ask for such, and are unwilling to receive any other; and the board are equally unwilling to send any other. But where are they to be found? They cannot be had, in number at all adequate to the demand, till they are educated. Our education and missionary boards, therefore, we repeat, must be sustained—must be promptly, and liberally, and efficiently patronized, or our church is gone. Yes, dear brethren, whatever other benevo-

lent institutions we favor—and we wish well to all that are truly benevolent—our boards of education and missions must share most largely in our charitable contributions. We must take from others, so far as it is necessary, to give to these ; and we ought to regard it as a sacred duty to withhold our aid from all institutions, that seek to supplant or to rival these. These are the sheet anchors of our church, which must enable her to ride out the fearful fluctuations by which she is now agitated, and in jeopardy of being wrecked and lost amidst the quicksands and whirlpools of theological error and heretical innovation.

Finally—The several judicatories of our church must be punctually and carefully attended by every orthodox man whose right and duty it is to hold a seat in them. This is another item of vital importance. It may happen, and sometimes has happened, even in presbyteries, that by reason of the absence of some of the members, measures of great importance have been adopted, contrary to the mind of a real majority—measures sometimes, which a majority could not afterwards correct. This is more likely to take place in the election of commissioners to the general assembly than in any other case ; and in no case, at the present time, can a presbyterial error so deeply injure the general welfare of our church. Every presbytery, that, by the attendance of every minister and every elder entitled to a seat and a vote, has it in its power to send an orthodox delegation to the next general assembly, and fails to do so, may justly be re-

garded as incurring a criminal responsibility of no ordinary character ; the neglected duty may occasion a wound to the church, that can never afterward be healed. Nor was it ever so important in our church as at the present time, that orthodox presbyteries should choose wise men, and firm men, to represent them in the assembly. But it is most of all important that every man elected, whether minister or elder, unless prevented by invincible hindrances of a providential kind, should attend that body at the next meeting. For the want of this, at the last meeting, we were left in a minority. We are fully aware, beloved brethren, of the difficulty of a general attendance, by the distant members, and we sympathize with them deeply. But truly it is at present a question of existence : the life, so to speak, of the Presbyterian church is, under God, in the hands of distant members ; and are they not ready, for the preservation of that life, to make every necessary sacrifice ? We trust they are, and that they will not fail to do it. Should it be found, in the general assembly of 1832, that every orthodox commissioner—minister and elder—is in his place, we have not a doubt that the formularies, government, institutions, and endowments of our church, will be preserved ; but we shall not be surprised if they shall all be swept away, or materially changed, if the neglect in attendance shall be as great in the coming year as in that which is past.

Thus, brethren beloved in the Lord, we have endeavored to acquit ourselves of a trust confided

to us by those members of the last assembly, whose exertions, under the divine blessing, were made instrumental in arresting measures of fearful import to our much loved Zion. We have laid before, you, honestly and without exaggeration, our views, apprehensions, and wishes. We pretend not to dictate; we have no inclination to do so. Adopt such measures on our suggestion as you deem expedient, and no more; and devise other measures for yourselves. A solemn duty to the Savior and to the church is incumbent on us. If we neglect it, we have a tremendous responsibility. If we perform it with fidelity, and put our trust in our covenant God, he will prosper the work of our hands; and we shall rejoice in his mercies, and the Presbyterian church to the latest generations, reaping the fruit of our exertions and our sacrifices, may rise up and call us blessed.

ASHBEL GREEN,
WM. M. ENGLS,
MATHEW L. BEVAN,
FURMAN LEAMING,
GEO. C. POTTS,
S. G. WINCHESTER,
SOLOMON ALLEN.

Philadelphia, July 21st, 1831.

P. S. The committees of the several synods, nominated by the brethren who attended the last general assembly, and with whom we hold ourselves in readiness to correspond with each other, are the following, viz.

Of the Synod of Philadelphia.—Ashbel Green, D. D., George C. Potts, William Engles, Samuel G. Winchester, Solomon Allen,

Mathew L. Bevan, Furman Leaming.

Of the Synod of New York.—Gardiner Spring, D. D., William D. Snodgrass, D. D., Robert McCartee, William W. Philips, D. D., Moses Allen.

Of the Synod of New Jersey.—John Gray, Col. McKeen, Jacob R. Castner.

Of the Synod of Pittsburgh.—E. P. Swift, J. D. Baird, A. D. Campbell, William Wylie, C. C. Beattie, John W. Nevin.

Of the Synod of Cincinnati.—Joshua L. Wilson, D. D., John L. Belville, Daniel Miller, John F. Kegs, C. Cist, Samuel Blythe, D. V. McLean.

Of the Synod of Ohio.—James Culbertson, Thomas Barr, J. Scott, R. G. Wilson, D. D., J. Wright, J. Renfrew.

Of the Synod of Kentucky.—John T. Edger, Thomas Caldwell, William Scott, Robert Breckenridge, G. W. Ashbridge, T. T. Skilman, James Blythe, D. D., J. Green, Esq., Andrew Todd.

Of the Synod of West Tennessee.—O. Jennings, D. D., D. Brown, D. D., J. K. Brooks.

Of the Synod of Mississippi.—Dr. Chamberlain, George Potts, John L. Montgomery.

Of the Synod of South Carolina and Georgia.—William McDowell, D. D., Samuel K. Talmage.

Of the Synod of North Carolina.—J. Witherspoon, A. McIver, C. McIver.

Of the Synod of Virginia.—John McElhenny, John D. Ewing.

Of the Synod of the Western Reserve.—J. D. Huges.

Of the Synod of Indiana.—A.

Williamson, W. W. Chastin, S.
Alexander, J. Thompson.

Of the Synod of Illinois.—W.
W. K. Stewart, J. Matthews.

From the Cincinnati Journal.

THE PRESENT CRISIS.

An attentive observer of the "signs of the times," doubtless sees much in the present state of the Presbyterian church, calculated to awaken the deepest interest and alarm. The "lovers of peace and friends of concord," have great reason to awake and bestir themselves, unless they are willing to see the church rent with endless divisions and its members engaged in a long and furious contest with each other, ending only in alienation of feeling, in a total prostration of all benevolent effort, and the entire suspension of revivals of religion. Things we fear are fast tending to this mournful result. And it seems to be the determinate aim of many, if we may judge from their conduct and conversation, to push matters to extremity. It is time therefore, to speak out on this subject. It is time the Christian community should know who are seeking and praying for the peace of Jerusalem—who are most actively engaged in promoting revivals of religion—in allaying jealousies—in healing divisions—in lengthening the cords and strengthening the stakes of Zion. And who, by insinuations of heresy and in other ways, are doing things which have a tendency to roll back the car of reformation and divide the Presbyterian church. We accuse no one individual of doing all

these things. But these things are done; and we fear their authors are shielding themselves from public censure and rebuke, under an affected zeal for the order and purity of the church. We have heard much said, and seen much published, recently, respecting the necessity of a division in the Presbyterian church. Do those who talk and write thus, really wish that the church should be divided! If a division takes place, they should remember it will be brought about by their means; and they must be the seceders, because more than nine-tenths of the church, we are convinced, will frown upon every attempt to divide our ranks. But if they do not wish for a division, why do we hear so much said by a certain class of men respecting its necessity? Why do we see constant appeals made in certain publications, calculated to prejudice the mind of elders and people against their ministers, and destroy all confidence in their integrity and orthodoxy? Why do we find such indefinite charges made respecting the unsoundness of the great body of Presbyterian clergymen in several of our religious newspapers? Why do we hear such repeated calls upon elders to come out in open opposition to their pastors? Why is it now said openly and covertly that the general assembly has become so corrupt that no confidence can be placed in its decisions? Why do we see it so often insinuated that many of our most valuable and successful ministers have sincerely adopted the confession of faith, and are secretly enemies of the Presbyterian

church? Why is so much said about Unitarianism and Socinianism, Cumberlandism, and New Lights, in reference to a majority of Presbyterian ministers, if those who speak thus do not wish to divide the Presbyterian church?

Now we ask, is it not time to speak out on this subject, and to speak boldly and fearlessly? If the things which are darkly hinted at, exist—if any minister, or ministers have become unsound in the faith—if Unitarianism, or Socinianism, or Cumberlandism, or New Lightism, have crept into the church, let the charges be fully and fairly made out against the identical persons who cherish such sentiments—let the individuals be named—let the proper judicatories be requested to take up the matter, and let every case be fairly adjudicated before the proper ecclesiastical tribunals. Every person who utters the cry of heresy should pursue this course, or forever remain silent. Christian integrity is violated, and ordination vows are profaned by a contrary course.

The degree of D. D. was conferred, in UNION COLLEGE, at its last commencement, on the *Rev. Archibald Mason*, WISHAWTOWN, near Glasgow, Scotland, and by

the WESTERN UNIVERSITY, the same honor was conferred on *Rev. Andrew Symington*, PAISLEY, S. T. P. of the *Ref. Presb. Church in Scotland*.

SYNON, Session xv. Philadelphia,
3d August, 1831.

Resolved, To divide the Northern Presbytery into three presbyteries—the style is to be—the Southern, Western, and Northern Presbyteries of the particular Synod of the EAST. The boundaries are, for the *Southern*, a line from east to west, through Kingston, Ulster co.; for the *Northern*, the Hudson river on the west, except the city of Albany, which it includes; and for the *Western*, all to the north and west of said lines.

The Western Presbytery meet in October—the Southern it is expected will meet early in November. Intimation will be given of the constitution of all the presbyteries agreeably to order of general synod, as soon as possible.

The particular synod of the East are invited to meet in New York early in April, 1832.

Extracts from the minutes of synod will appear in the October number.

AMERICAN CHRISTIAN EXPOSITOR.

VOL. I.

OCTOBER 1, 1831.

NO. 6.

CHRIST A SURETY FOR SINNERS.

(Concluded from p. 166.)

Heb. vii. 22. By so much was Jesus made a surety of a better testament.

II. Objections answered.

This doctrine is of vast importance in the system of grace. Against it has error erected her batteries, and commenced a furious attack upon these walls of salvation from every quarter. To every objection we cannot now attend. Many have been already obviated in these discourses, and many will occur hereafter in the sequel of them. Armed with truths however, we may, though unequal in strength, engage every opponent of this principle. To a few of their arguments let us now, brethren, attend.

I. *Object.*—"The principle of substitution is entirely inadmissible. However lawful it may be to exact of a surety the debt of another, to punish the innocent instead of the guilty is utterly unjustifiable. A human court of jurisprudence, that should act upon the principle of vicarious punishment, would be a grievance to society. Shall man be more just than his Maker?"

The sum of this objection is, man cannot deal with man, upon the principle of vicarious satisfaction for crimes; therefore it is inadmissible into the transactions of Christ with God. Some would dispute the principle of the objection, but I have no hesitation to grant it in its fullest extent. But I shall attempt to show that it has no application to the point in dis-

pute. The premises cannot support the conclusion.

Reasoning from analogy is generally dangerous. We are often led to mistake illustrations for demonstrations. Analogical reasoning is certainly conclusive as far as the analogy holds good: but further than this it is erroneous. A sober mind impressed with a sense of the divine greatness will hesitate to oppose a doctrine seemingly scriptural by arguments drawn from human transactions. You say, my friends, it is unjust in a human judicatory to admit the execution of a virtuous member of society in the room of a criminal who has been legally convicted. I grant it. But why is this unjust? Produce the reasons, and be yourselves the judges whether they will apply to the sufferings of Jesus for our transgressions. The reasons you have to offer I presume are the following:

1. It is unjust in the court to admit one man to suffer for another, because no man has a right to give his life away. What he had no right to give, the law had no right to receive from him.
2. By such a substitution no end of importance is answered either to society in general or to the constituted authorities. In either case the law has but its sentence executed and society loses a member. Yea,
3. There is a real injury done to society by the execution of a virtuous member. His benovolence diffused happiness through the circle of his ac-

quaintance, his example was an incitement to virtue, and his exertions were signally useful to his friends and the world. His loss is felt to be great. 4. This is not all, but the peace of society is again endangered by the return of the criminal into its bosom. And 5. He may by the perpetration of new crimes expose himself to justice and at last lose his life. Thus would both members be lost to the community.

Will these reasons, which are indeed conclusive against the adoption of the principle into our courts, apply against the sacrifice of Immanuel to atone for a guilty world? You cannot pretend it.

1. He as the Lord of all had an indisputable right to assume the human nature and dispose of his life at pleasure. 2. The dignity of his character rendered the substitution honorable to the supreme authority and no society suffered by it. Nay, 3. So far from being a loser by the death of this glorious character, that wisdom determined it for their good. He did not suffer his exertions in behalf of society for a moment to cease. While they were buffeting and scourging him, while he suffered on the cross excruciating torments, yea, while lying in the grave, he regulated the most minute concerns of creation. His shoulders upheld the fabric of the universe. And 4. Instead of endangering the happiness of society by restoring into its bosom the criminal acquitted, there is provision made by the substitute for changing his principles of action, which, without possibility of failure, will render him a benevolent and an honorable member.

And lastly, So far from there being any danger that the person acquitted shall again become guilty and suffer death, and thus society lose two of its members, that both the substitute and he for whom he suffered shall live for ever and ever. Instead of being lost to the general community, they shall shine brighter than the stars in the firmament—Jesus as the Head, and the former criminal as a constituent member, of the general assembly of happy rationals, world without end. Argue not therefore against the atonement of Jesus from the impropriety of introducing the principle of substitution into courts of human jurisprudence.

II. *Object.* "The scriptures we confess represent Jesus making atonement, but it is universal. Redemption extends to all men, and to the whole world. Why then restrict to certain individuals that God has designed for all the race of Adam?"

The universal salvation to which this doctrine will lead has already been the subject of a particular discourse. We shall not now detain you with remarks on it. The leading features of Arminianism, have also been examined in the discourses already delivered on the plan of that covenant which is well ordered and sure. And in all our religious exercises, we endeavor to oppose the objections offered from that quarter to the system of grace.

The application of the word all, in conversation or in writing is determined by the connection. You all hear me. By this I mean all that are in the house; not all the inhabitants of this city

or of the whole world. "They who seek the Lord shall understand all things." Not that they shall ever be omniscient, but they shall understand all things the knowledge of which is necessary for their welfare. Keep this in remembrance, and you cannot be at a loss in carefully searching the scriptures, how to apply the expressions of universality which they contain. There are two covenants: that which gendereth bondage, and that which bringeth salvation. God the supreme Lord is a party in each. In the former the first ADAM is the head and representative of a certain number of intelligent beings, viz. all who descend by ordinary generation from his loins. In the latter, Jesus the second Adam is the representative also of a certain number of intelligent creatures—such of the human family as were given him to be his spiritual seed. When the context shows the reference of the universal adjective all, to be the first covenant, then certainly all mankind are included—but when reference is to the system of salvation, only those are included who belong to the latter establishment. Thus, as in Adam all die, so in Christ all shall be made alive. As the all who die in Adam is not all creatures but all his own posterity, neither is the all who shall live in Christ all Adam's posterity but his own seed.

But what would be the consequence were the principle of the objection true? Jesus the surety of the better testament has made atonement for many who shall never be acquitted. He ransomed millions who shall never have

their liberty. He purchased happiness for myriads who shall be forever miserable. Blessed Jesus, are such doctrines worthy of thee? Hast thou veiled thy divinity and become a humbled Mediator? Hast thou endured the complicated distress which arises from Satan's attack, the world's obloquy, thine enemies' triumph, thy friends' desertion, thy Father's frowns? Hast thou offered thy life in bloody torments as a sacrifice of atonement for sins, and shall the objects of thy love be everlastingly wretched? Shall any of thy ransomed ones be for ever imprisoned in misery and despair? Has thine omniscience been deceived or thine omnipotent arm rendered ineffectual? No. Thus saith the Lord, "I know my sheep. They shall hear my voice. They shall never perish. My Father who hath given them to me, is greater than all, and none (no man, no devil,) is able to pluck them out of my Father's hand."

III. *Object.*—"The doctrine of particular election, is essential to the Christian system. The doctrine of the atonement is a fundamental article of our faith. We do not contend for its universality; but it is indefinite. It satisfied justice and magnified the law. It opened a door through which God might honorably commence a treaty with sinners; but Christ paid no specific price exclusively for the elect. The person of the Mediator was a substitute, but he was not a substitute as a public representative. This would be to exclude the grace of the Father from the system of salvation."

This objection is partly founded

upon the distinction supposed to exist between the covenant of grace and a covenant of redemption—a distinction which is both unscriptural and impossible. The covenant which secures our salvation is one. It has one Head, even Christ, the second Adam. Every saint, it is true, may say, “he hath made with me an everlasting covenant;” but it is true, only in Christ, and that from eternity. “He hath chosen us in him before the foundation of the world.” In this covenant, Jesus is surety. Out of it, he is surety for none. Thus, it could not be indefinite. The person of the Mediator, and the mediatorial character, are inseparable. His assumption of humanity was a public official act. His obedience, was the obedience of the second Adam. His sufferings were so also. The number he represented is his spiritual seed. That seed is defined in the covenant of which he is surety. When he treated with God, in our room, the elect had an existence in the divine decree. To us there is a past, a present, and a future. It is not so with God. All the elect were with him in the purposes of his own mind from all eternity. Every individual was given unto Christ. In their room and for their good, he did what he did. He was sent not to render salvation possible; but to render them actually safe. Provision was made for no other, and if any are consequentially or indirectly benefited by his death, it is not on their own account, but for the elect’s sake, who live among them or to descend from them. If he is head over all things, it is for his body the church. There was an

actual transfer of sin from his people to him; “He was made sin for us,”—of punishment; He suffered the just for the unjust; He actually paid the price of their salvation; “The church of God which he hath purchased with his own blood.” Christ’s death was not merely an atonement which rendered it possible to save men in consistency with divine justice; but was as a meritorious price paid for the church and all her covenant mercies, so that justice cannot but confer salvation, in its full extent, upon all for whom he was surety. Rom. iv. 4. To him that worketh, the reward is not of grace, but of debt. Christ claims this reward of debt. It was on its account he suffered—For the joy that was set before him he endured the cross. Nor does this exclude the grace of the Father from our salvation. From that grace the whole system originates. It is not represented in scripture as consisting, principally, in giving us salvation upon Christ’s making the atonement; but in giving Christ to be the atonement for us, that we might be saved. This gift is the grand evidence of God’s love. John iii. 16. “God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Christ did not appear in order to put men in a salvable state, but in order to save them; “We are saved from wrath through him.” He did not come, merely to open a door through which God might treat with sinners, but himself concluded a treaty with God in the sinner’s stead. The person of Immanuel and his public cha-

racter are inseparable. God-man, the Messiah, never had an existence, and never shall have an existence, in a private unofficial capacity.

IV. *Object.*—"Do not object, that upon such a view of suretyship to preach the gospel is an absurdity. Men need an atonement and cannot do without it. They have no strength to embrace it without the purchase of grace be universal. And if they had strength they cannot reasonably believe in Christ, unless they have a previous revelation of their election. Let ministers no longer preach the gospel to sinners, or exhort them to receive a Savior."

Upon mere human principles, the preaching of the gospel is indeed foolishness; but this does not hinder it from becoming the power of God to believers. Had God made a revelation of the covenant of grace which concealed every thing respecting the manner of its administration, it would certainly be absurd in any man to call upon another to believe in Christ and be saved. The scriptures reveal the method of administration however, as well as the plan of the covenant itself. And the Surety authorized to administer it, has commissioned his servants to preach the gospel to every creature. Had those who made this objection seen Peter fishing for money to pay his tribute, they would have concluded he was in a state of intellectual derangement. He had his Master's command however, and was successful. Had they seen Moses proposing to furnish all Israel with water from the rock in Horeb, by striking it with his rod,

this would have also appeared a ridiculous project. But Moses was commanded, and did so in the sight of the elders of Israel and all the people did drink. Brethren, were I divinely authorized to preach to the stones of the field, I would obey. He could bless my ministry, and even from among these raise up children to Abraham. I know while I address you, that my preaching can, as mine, do nothing for your salvation; but I am equally certain that my ascended Master can make it a savor of life unto life unto many. Here I might stop.

But the principles of revealed religion, although they exceed reason, do not contradict it. None is solicited to believe what is not previously true, or to receive what is not certainly offered. The administration of the covenant is committed to Christ. He purchased all its blessings, and to himself the Father hath committed the distribution of them among his people. In him it pleased the Father that all fullness should dwell—and out of that fullness we receive grace for grace. This administration is conducted by the Redeemer so as to be adapted to the nature of his children. They have souls and bodies—both these are in the transgression, and have felt the influence of the curse. Both are purchased by the Surety, and shall be eternally glorified. The covenant is administered to both. There is an internal and external administration. The one he carries on by his Spirit, the other by his word and his ordinances. The Spirit, to whom the effectual application of purchased blessings is committed, knows ex-

actly for whom they are designed. He was a concurring party in the counsel of peace, and knows all things. It is not so with the ministers of the word, by whom he makes an external administration of the covenant of grace. They go where they are sent. If their commissions confine them to the lost sheep of the house of Israel they dare not go elsewhere; and when they are sent through all nations, they make no distinctions, but preach the gospel to sinners as such. When the internal administration is as extensive as the elect, and no more, the external may extend to all sinners. Ministers of Christ are ambassadors for him. They must act according to their instructions. The plan of the covenant they are to propose and illustrate. To it they demand the attention of men. They are to call upon them to examine it. They require of them cordially to embrace its offers. The offer they make is Christ and salvation. They declare that there is an infallible connection between embracing the offer and eternal felicity. They do not call upon sinners to believe themselves already in a state of grace:—but they urge them to fly from the wrath to come. They point out to them the gates of salvation. They show to them the door of hope standing open. And above the gate they can see engraven, in characters which the storms of the north can never efface, *who-soever cometh shall not be cast out*. There is no necessary connection between the most faithful preaching and conversions.—Christ who taught with authority, held out his hands all day to a

disobedient and gainsaying people. But his own sheep did hear and will yet hear his voice. They hear and say, "The desire of our soul is to thy name and to the remembrance of thee." This indiscriminate dispensation of the word preached lays an equal foundation for the faith of all—elect or non-elect. The elect believe, but not of themselves. Their faith is the gift of God, and thus boasting is excluded. The reprobate reject because they did not chose the gift offered; and this fact will serve to stop every mouth. Shall they who reject the offer answer in judgment, I was not elected the reply is, you did not know that, and certainly you did act upon that consideration. All those who received Christ can say, I did not previously know my election any more than you. Still Pagans reply, "We never heard the gospel." The reply is, if you had, you would have all rejected its offer. The experiment has been made in millions of instances, but none accepted the offer, until a supernatural influence was exerted upon them. Let every mouth be stopped. The whole world is guilty, and let ministers still preach the gospel, and leave the consequences to God.

III. INFERENCES.

1. *Inference*.—The satisfaction Christ made for sin is full and infinitely complete. There remains nothing to be added to it, my brethren, by your penitence or your prayers. You who expect to pay a part of the debt by your own industry only dishonor the Surety of the better testament. And you who feel your inability to do any thing of yourselves, are welcomed

to a Surety who has done all himself. You have experienced that your services avail nothing for justification. Your tears of repentance need washing in Christ's blood: but of the sufficiency of his atonement the scriptures offered you indubitable evidence. The merit of his obedience and sufferings is to be ascertained from the dignity of the substitute and the degree of his sufferings in our room. And each of these is infinite. The person is Immanuel. In him unite all the glories of divinity, all the sympathies of sinless humanity. All the attributes of divinity are necessarily his. His sufferings were infinitely great—greater than the damned can ever suffer. They never have a clear sight of the hateful nature of sin. It is not infinitely disagreeable in itself to their nature. The pains which he suffered in his body from the hands of Jews and Romans were singularly great—but by far the smallest part of his sufferings. These did principally consist in the agonies of his soul: when he began to be amazed and exceeding sorrowful in a profuse and bloody sweat; all the waves of the divine vengeance were then going over him—he drank the whole contents of the cup of wrath put into his hand; it pleased the Lord to bruise him; he had it to say, I am poured out like water and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. With such a sacrifice God is well pleased. He hath declared his satisfaction in raising him from the dead and placing him on the throne of his glory. He always declares of him;

“This is my beloved Son, in whom I am well pleased; hear ye him.” Yes, sinners, he is crying, “Behold me, behold me.” Listen, and obey his voice; and debtors as you are, apply to him for a discharge. He will never answer you with a “Seek ye my face in vain.”

2. Brethren, consider that all his services were of a public nature. It has been supposed that Jesus, as man, was under a law for himself, and will continue so forever. But the sentiment is horrible and must be opposed with resolution.

No, brethren, all his services are for his people, and no way for himself. His assuming a human nature was a public official act by which, for you, he answered the law's demands of a holy nature. By his incarnation he lifted up our nature from the dust to a subsistence in Godhead; and presented instantly to his Father a man holy, harmless, and undefiled. This human nature never was a human person, consequently not subject to the moral law for itself. A human nature never subsisting distinct from God, is a being wholly supernatural, and consequently subject to no law by a natural tie. He was made under the law to redeem those who were under the law, and for no other purpose independent of this. Therefore, brethren, his whole services are yours. For you he was born, for you he lived, for you he died; yea, he is risen again for your justification, and for you he is entered into glory with this parting address—“I go to prepare a place for you, and if I go, I shall come again to re-

ceive you unto myself, that where I am there ye may be also."

3. We may infer from the preceding discussion that the work of redemption is the chief of the ways of God. The chief end of God's works is to make an expression of the intrinsic glory of his perfections. He made all things for himself. The inanimate parts of creation display his invisible power and godhead; the heavens declare his glory, and day unto day uttereth speech concerning him. The creatures of men and angels reveal him as the God of life, possessed of infinite excellence as well as of infinite power. But what are all these displays to that which he makes of himself in the surety of the better testament. In the world are the prints of his footsteps. On man in his original state was his image drawn;—but in Messiah God becomes visible. All the rays of the divine glory are in him concentrated. He is the brightness of his glory and the express image of his person. In him it pleased the Father that all fullness should dwell. He is white, ruddy, chief among ten thousands—yea, he is altogether lovely. O! that while beholding, as in a glass, the glory of the Lord, we may be changed into the same image!

Lastly, we may infer, that the happiness of the saints in heaven will exceed any thing they could have enjoyed, had man never fallen. The life, which the covenant of works promised, and that which the Surety of the covenant of grace purchased, are substantially the same—the enjoyment of God to all eternity. But to the latter are many delightful adjuncts

which that would have wanted. The ransomed of the Lord find this cup of glory sweetened by the remembrance of their former sins, their griefs, and their tribulations. This gives a high relish to their present portion. For their happiness, they see themselves indebted to one who gave the most convincing evidence of his love; and to him they bear the relations of brothers and sisters; they are even his bride. It is a delightful circumstance in their state that they see with their bodily eyes their own nature, in the midst of the throne; and while the second Person of the Trinity lasts, this light shall never be removed from them. The light which they see in the New Jerusalem is from him, for the Lamb as well as the Lord God is the light thereof. And his efficacious intercessions in their behalf they witness without intermission. He speaks in heaven in their behalf—his blood speaks better things; these are his words on which their happiness depends: "I will, Father, that they whom thou hast given me may be with me that they may behold my glory." The Lord himself shall feed them and shall lead them to the fountains of living waters which flow from his throne.

You will join with me, my brethren, in exclaiming with Paul the apostle, "Without controversy great is the mystery of godliness! God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." Already there are many witnesses of his glory in heaven. How joy

ful the welcome given him to his throne by the spirits of the just made perfect. Yea, there are already near him, as pillars in the temple of his God to go no more out, many complete persons soul and body, the first fruits of a more abundant harvest. While *we* are worshiping in a temple made with hands, *they* are with him in his higher house; while *we* drink of the streams of his love, they are lead to the fountain. Let us hail them with a cheer, while "by faith we are in sight of the haven, and although ourselves still tossing on the boiling deep, let us see with benevolent joy their anchor safely cast within the vail." Hear them, Christians, saying with a loud voice, to the Surety of the better covenant, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, Amen and Amen?

THE FORM OF PRESBYTERIAL CHURCH-GOVERNMENT.

(Concluded.)

Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation, for the Government thereof.—The ruling officers of a particular congregation have power, authoritatively, to call before them any member of the congregation, as they shall see just occasion.

To inquire into the knowledge and spiritual estate of the several members of the congregation.

To admonish and rebuke.

Which three branches are

proved by Heb. xiii. 17. 1 Thess. v. 12, 13. Ezek. xxxiv. 4.

Authoritative suspension from the Lord's table, of a person not yet cast out of the church, is agreeable to the scripture:

First, Because the ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from those that walk disorderly.

Thirdly, Because of the great sin and danger both to him that comes unworthily, and also to the whole church? And there was power and authority, under the Old Testament, to keep unclean persons from holy things.

The like power and authority, by way of analogy, continues under the New Testament.

The ruling officers of a particular congregation have power authoritatively to suspend from the Lord's table a person not yet cast out of the church:

First, Because those who have authority to judge of, and admit, such as are fit to receive the sacrament, have authority to keep such as shall be found unworthy.

Secondly, Because it is an ecclesiastical business of ordinary practice belonging to that congregation.

When congregations are divided and fixed, they need all mutual help one another, both in regard of their intrinsical weaknesses and mutual dependence, as also in regard of enemies from without.

Of Classical Assemblies.—The scripture doth hold out a presbytery in a church. A presbytery consisteth of ministers of the word, and such other publick officers as are agreeable to and

warranted by the word of God to be church-governors, to join with the ministers in the government of the church.

The scripture doth hold forth, that many particular congregations may be under one presbyterial government.

This proposition is proved by instances :

I. First, Of the church of Jerusalem, which consisted of more congregations than one, and all these congregations were under one presbyterial government.

This appeareth thus :

First, The church of Jerusalem consisted of more congregations than one, as is manifest :

1st, By the multitude of believers mentioned in divers ; both before the dispersion of the believers there, by means of the persecution ; and also after the dispersion.

2dly, By the many apostles and other preachers in the church of Jerusalem. And if there were but one congregation there, then each apostle preached but seldom ; which will not consist with Acts vi. 2.

3dly, The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more congregations than one in that church.

Secondly, All those congregations were under one presbyterial government ; because, *1st,* They were one church.

2dly, The elders of the church are mentioned.

3dly, The apostles did the ordinary acts of presbyters, as presbyters in that kirk ; which pro-

ved a presbyterial church before the dispersion, Acts vi.

4thly, The several congregations in Jerusalem being one church, the elders of that church are mentioned as meeting together for acts of government ; which proves that those several congregations were under one presbyterial government.

And whether these congregations were fixed or not fixed, in regard of officers or members, it is also one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the several congregations in Jerusalem, and the many congregations now in the ordinary condition of the church, as to the point of fixedness required of officers or members.

Thirdly, Therefore the scripture doth hold forth, that many congregations may be under one presbyterial government.

II. Secondly, By the instance of the church of Ephesus ; for,

First, That there were more congregations than one in the church of Ephesus, appears by Acts xx. 31., where is mention of Paul's continuance at Ephesus in preaching for the space of three years ; and Acts xix. 18, 19, 20, where the special effect of the word is mentioned ; and ver. 10. and 17. of the same chapter, where is a distinction of Jews and Greeks ; and 1 Cor. xvi. 8, 9, where is a reason of Paul's stay at Ephesus until Pentecost ; and ver. 19. where is mention of a particular church in the house of Aquila and Priscilla, then at Ephesus, as appears, Acts xviii. 19, 24, 26. Ali which laid to-

gether, doth that the multitude of believers did make more congregations than one in the church of Ephesus.

Secondly, That there were many elders over these many congregations, as one flock, appeareth. Acts xx. 17.

Thirdly, That these many congregations were one church, and that they were under one presbyterial government appeareth. Rev. ii.

Of Synodical Assemblies.—The scripture doth hold out another sort of assemblies for the government of the church, beside classical and congregational, all which we call *Synodical*.

Pastors and teachers, and other church-governors, (as also other fit persons, when it shall be deemed expedient,) are members of those assemblies which we call *Synodical*, where they have a lawful calling thereunto.

Synodical assemblies may lawfully be of several sorts, as provincial, national, and oecumenical.

It is lawful, and agreeable to the word of God, that there be a subordination of congregational, classical, provincial and national assemblies, for the government of the church.

THE PRACTICE IN THE SEVERAL
JUDICATORIES OF THE CHURCH
OF SCOTLAND, 1830.

(Continued from page 177.)

SECTION III.

The Presbytery.

At present there are seventy-eight presbyteries in the church of Scotland.

Erection of Presbyteries.—"As the general assembly has the power of disjoining and erecting presbyteries at its pleasure, their bounds may be altered, or their numbers increased, according to the change of circumstances."*

To have a new presbytery erected, or to have one or more parishes disjoined from one presbytery, and annexed to another, a petition is presented to the general assembly, or a representation is made to it, setting forth the circumstances which would render the attainment of these objects desirable. The assembly makes the necessary inquiries, and judges accordingly.

Members.—"A presbytery consists of the ministers of all the parishes within the bounds of that district, of the professors of divinity, if they be ministers, in any university that is situated within these bounds, and of representatives from the kirk-sessions in the district. Every kirk-session has the right of sending one elder; so that unless there be a collegiate charge, or a university within the bounds of the district, the number of ministers and elders in any meeting of presbytery may be equal."

The roll is made up every half year, at the first meeting after the provincial synod, when new elders are returned, and the extracts of their election are produced.

Moderator.—A new moderator is then also chosen. He must be a minister. The election is a

* Hill's View of the Constitution, p. 82.—Act 4. Assembly, 1699.—Act 13, Assembly, 1703.—Act 10, Assembly, 1707.—Act 5, Assembly, 1724, &c.

nominal one, proceeding, according to what may be called a fixed and invariable rule, that the next in succession on the roll, that is, the next according to the date of his ordination, takes the chair. An attempt to infringe this rule is never made without disturbing the harmony of a presbytery; and it may be questioned, whether, when consuetude is of such long standing, it is in the power of a presbytery to elect as moderator, any member out of his order, and without his concurrence.

In the absence of the moderator, his predecessor in the chair presides; and failing him, "the eldest minister."*

Minutes.—After the presbytery has been constituted, and the roll has been called, the minutes of last meeting are read, and signed by the moderator. If they offer any subjects for notice, it is usual to take these up in the first place, in the order in which they occur.

At the first meeting after the meeting of the provincial synod, the minutes of synod, which are required to be transmitted to all the presbyteries within the bounds, are read over.

Business.—A presbytery has to judge in the references for advice, the complaints and appeals that come from the kirk-sessions within the bounds;† to examine schoolmasters on their appointments;‡ to provide for the annual examination of the parochial and other schools of the district; and to make an annual report on this subject to the

general assembly.* It belongs to presbyteries to grant licenses to preach the gospel, and to judge of the qualifications of those who apply for them.

Students examined.—Before a student is enrolled as a student of divinity, he must be examined by the presbytery, within the bounds of which he resides, upon literature, science, and philosophy, and particularly upon Greek and Latin; and when the attendance of students at the divinity hall is not regular, they must be examined again by their respective presbyteries during the currency of the fourth year of their course, upon their attainments in divinity, church history, Greek and Hebrew. In both cases they must present to the professors of divinity the certificates granted by their presbyteries.†

Proposed for trials.—When a student is proposed for trials, and when any of the preliminaries respecting his being taken on trials are discussed, the presbytery must be alone. The motion for taking him on trials lies on the table till the next ordinary meeting, when the proper certificates in his favor are directed to be produced, and he is desired to be present. It should be his business, in the mean time, to wait upon the members of the presbytery, that they may have an opportunity of conversing with him in private.

A student may be proposed for

* Act 12. Assembly 1799. Act 7. Assembly 1820.

† Act 7. Assembly 1827. This act is in a great measure nugatory; and ought to be amended to the effect of giving presbyteries a power to prevent students from being enrolled, if the result of the examination is unsatisfactory.

* Stuart of Pardovan's Collections, book i. title 9.

† See section ii.

‡ Act of Parliament 43. Geo. III. cap. 54.

trials during the currency of his last session at the divinity-hall; but, in that case, if the session is to be claimed as one of regular attendance, an additional certificate, of his having attended during that session, must be produced to the presbytery before his trials are concluded.

Qualifications.—It is required that a student who is proposed for trials shall have completed his twenty-first year.

His attendance at the divinity hall may be regular three sessions, and completed in a fourth; or regular for two sessions, and completed in five; or regular in the first, second, or third session of his course, and completed in six sessions.*

Certificates.—The certificate or certificates, which he produces from the professor or professors of divinity under whom he has studied, must not only bear that his attendance has been such as is stated above, but also that he has delivered an exegesis in Latin on some controverted head in divinity, a homily in English, an exercise and addition, a lecture on some large portion of scripture, and a popular sermon; and that his conduct has been suitable to his views in life. These certificates are recorded at full length in the minutes of presbytery.†

The character of the student proposed for trials must be in

every respect satisfactory to the presbytery. He ought for the year preceding to reside chiefly within the bounds of the presbytery, that he may be personally known to its members; or he must bring the most ample testimonials from the presbytery in whose bounds his residence has chiefly been during that term.

The student is examined strictly and privately by the presbytery on his knowledge of the Greek and Latin languages, and of philosophy and theology.

In some presbyteries students are examined by a committee appointed for the purpose, and only *pro forma* by the presbytery itself. This is a saving of time to the presbytery; and it is perhaps the best way to become acquainted with the attainments of the student, particularly if the committee examines upon a regular and consecutive plan. In the presbytery the questions that are put are often extremely desultory; and the rapid transitions from subject to subject can scarcely fail to embarrass and bewilder a young man, however well he may previously have been prepared. The committee should be frequently changed, and its plan of examination should be varied.

Circular letters.—If the presbytery is of opinion that the student is duly qualified in these particulars, this opinion is recorded in the minutes; the clerk is ordered to write circular letters to the different presbyteries within the bounds of the synod, informing them of the presbytery's intention to take the student upon trials, and bearing that the requi-

* Act 8. Assembly 1813. Act 8. Assembly 1826.

† Two overtures respecting certificates have been transmitted to presbyteries by the assembly 1829; 1st, that a certificate or certificates of attendance on the class of church history; 2d, that a certificate of attendance for one complete session on the Hebrew class, shall be produced to presbyteries along with the certificate or certificates already required, before any student is taken on trials.

site certificate or certificates have been regularly produced; and nothing farther is done till the synod authorizes the presbytery to proceed.

Leave cannot be asked from a synod to take a student upon trials, until he has undergone the previous trials required by act 8, 1813.*

The circular letters must be written at least two calendar months before the meeting of the synod. In those synods, which meet only once a year, a student is entitled to have the circular letters written half a year sooner than would otherwise be competent.

The leave of the synod being obtained to proceed with the trials of the student, the following is the order in which they are required to be taken: 1st, catechetic trials on divinity, chronology, and church history; 2d, a trial on the Hebrew and Greek languages; 3d, an exegesis in Latin on some controverted head in divinity; 4th, a homily in English; 5th, an exercise and addition; 6th, a lecture on some large portion of scripture; 7th, a popular sermon.

It is the practice of many presbyteries to require the student to draw up an account of some portion of the history of the church, besides subjecting him to the catechetic trials on church history. On the subject of the several discourses delivered by the student, it is competent for the presbytery to examine him if it see cause.

Judgment of the presbytery.—The trials being finished, the presbytery takes a conjunct view of them, and if dissatisfied with them, remands the student to his studies, or appoints new trials for him to undergo, or refuses altogether to license him to preach the gospel. Its opinion, whether favorable or unfavorable, is recorded. If it be favorable, the following questions are put to him:

Questions.—1. Do you believe the scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine of the confession of faith, approved by the general assembly of the national church, and ratified by law in the year 1690, and frequently confirmed by divers acts of parliament since that time, to be the truths of God, contained in the scriptures of the Old and New Testament, and do you own the whole doctrine therein contained as the confession of your faith?

3. Do you sincerely own the purity of worship, presently authorized and practiced in this church, and asserted in act 15th general assembly 1707, entitled, Act against innovation in the worship of God; and do you also own the presbyterian government and discipline now so happily established in this church; and are you persuaded that the said doctrine, worship, and discipline, and church government, are founded upon the holy scriptures, and agreeable thereto?

* Assembly 1824. Sess. 5. Macdonald. Synod of Ross.

4. Do you promise that, through the grace of God, you will firmly and constantly adhere to, and in your station to the utmost of your power assert, maintain, and defend the said doctrine, worship, and discipline, and the government of this church, by kirk-sessions, presbyteries, provincial synods, and general assemblies?

5. Do you promise that, in your practice, you will conform yourself to the said worship, and submit yourself to the said discipline and government of this church, and you shall never endeavor, directly or indirectly, the prejudice or subversion of the same?

6. Do you promise that you shall follow no divisive course from the present establishment in this church?

7. Do you renounce all doctrines, tenets, or opinions whatsoever, contrary to, or inconsistent with, the said doctrine, worship, discipline, and government of this church?

8. Do you promise that you will subject yourself to the several judicatories of this church, and are you willing to subscribe to these things?*

License.—Having given satisfactory answers to these questions, the student subscribes the formula, in which the substance of the questions is embodied. The act against simony, act 8, assembly 1759, is then read to him in presence of the presbytery; the moderator is appointed to license him to preach the gospel; and the clerk is ordered to

furnish him with an extract of his license.*

Formula.—The formula must be subscribed before license is obtained; and presbyteries are not allowed to use any other formula but that which is prescribed by act 10, assembly 1711.†

Students from universities out of this church.—Students, who have attended protestant universities, not within the bounds of this church, may be proposed for trials. They must produce satisfactory testimonials from the professors of these universities. The time of their attendance is computed in the same manner as if they had prosecuted their studies in any of the universities within the bounds of this church. But they must have been at least six months in Scotland, before they are admitted to the trials previous to the writing of the circular letters.‡

Dissenters.—Dissenting teachers applying to be taken on trials for license, are not admitted to trials without the knowledge and authority of the supreme ecclesiastical judicatory.§

Blind person.—A blind person cannot be taken on trials, without first consulting the general assembly upon the subject.||

Deaf.—In the case of a person affected with deafness applying to be taken on trials, reference was made to the general

* Act 8, Assembly 1813.

† Assembly 1717, Session 13.—Craig, Presbytery of Auchtermoider.

‡ Act 8, Assembly 1813, section 7.

§ Assembly 1805, Session 9.—Eadie, Synod of Glasgow and Ayr. Assembly 1824, Session ult.—Muir, Synod of Dumfries.

|| Act 6, Assembly 1761. Assembly 1815, Session 5.—Thomson, Presbytery of Glasgow. Assembly 1829, Session 9.—Maclean, Presbytery of Mull.

* Act 10, Assembly 1711.

assembly, before the synod allowed the presbytery to proceed.*

Transference of trials.—It is competent to a presbytery, at the request of a student before them, to transfer to another presbytery the receiving his public trials, or any part thereof. But this transference cannot be made if leave has not been obtained from the synod to take the student upon trials.†

Probationers to be registered and reported.—Probationers, residing for two months within the bounds of any presbytery, are required, within that time, to present their license to the presbytery, that their names, and the names of the presbyteries which licensed them, may be marked in the register. And presbyteries are required to report annually to the general assembly the names of such students as are presently under trials before them, and the names of all probationers residing within their bounds.‡

Process against probationers or ministers.—No process against a minister or probationer can be instituted in a kirk-session. It belongs to presbyteries to receive and investigate charges against their characters.§

Much caution is requisite in entering on such a process, on account of the station of a minister, and the effect of the process on his usefulness. It is not

commenced unless there be a complaint given in against a minister, with some account of its probability, by a person or persons of good report, who undertake to make out the libel; or unless the *fama clamosa* against a minister be so great, “as that the presbytery, for their own vindication, see themselves necessitate to begin the process, without any particular accuser.”

Fama clamosa.—When there is such a *fama clamosa*, the presbytery’s first business is to inquire into the rise, occasion, broachers, and grounds thereof.

Resolution to libel.—If it appears to a presbytery, after this inquiry, that there should be a process against a minister, and if no private party come forward to institute it, they resolve to serve him with a libel. Before coming to this resolution, they should be satisfied that there is evidence of the facts charged against him. A libel cannot be sustained, which rests only upon hearsays.*

A presbytery is not entitled to begin a process against a minister, or to serve him with a libel, unless there is a *fama clamosa* against him.†

“An appeal from a resolution of a presbytery to serve a libel is nugatory, because they are the judges whether they see themselves necessitate, for their own vindication, to take this step; because it subjects them to responsibility, and puts the panel in the regular way of establishing his

* Assembly 1823, Session 6.—Gordon Synod of Aberdeen.

† Act 8, Assembly 1813, section 6. Assembly 1824, Session 5.—Macdonald, Synod of Ross.

‡ Act 3, Assembly 1697. Act 9, Assembly 1736.

§ Form of Process, chap. vii. 1.—Act 9, Assembly 1745. Assembly 1814, Session 9.—Macdonald, Presbytery of Auchterarder.—Tulloch, Synod of Ross.

* Assembly 1755, Session 9.—Mackenzie, Presbytery of Dingwall.

† Assembly 1797, Session 5.—Butter, Synod of Perth and Stirling.

innocence.”* In one instance an appeal from such a resolution was taken and sustained. It appeared to the general assembly that the conduct of the minister libeled had been imprudent and irregular, rather than criminal, and that, therefore, it was unnecessary to give him a libel. By appointment of the assembly he was rebuked by the moderator.†

Libel, the only way of proceeding.—The conduct of a minister may be inquired into by his presbytery, when it is considered to have been in any way incorrect. Such an inquiry is necessary in order to serve him with a libel; and it may often prevent that ulterior step, either by bringing the minister to an acknowledgment of his error, or by affording him an opportunity of giving to the presbytery a satisfactory explanation of his conduct. But a minister cannot be proceeded against except by serving a libel upon him. It is not competent to admit to proof facts stated against him in the way of petition; nor is any sentence pronounced against him legal, which has not been preceded by a regular libel.‡

Framing of the libel.—In drawing up a libel, care must be taken not only to state distinctly the facts charged against a minister, but also to consider on the time and place, when, and where the facts are alleged to have been committed. The time mentioned

should in no case exceed the period of one year.*

A libel raised by a presbytery, must be subscribed by the moderator and clerk.†

When a libel against a minister has been duly framed and considered by the presbytery, an order is given to cite him before it, and to furnish him with a full copy of the libel, and with a list of the witnesses' names to be led for proving thereof.

Citation to minister.—If the minister is present, a citation to him *apud acta* is peremptory. A citation left at his dwelling-house must be in writing, bearing the date when given, and the names of the witnesses to the giving thereof. It must be left at least ten free days before the day of compareance, and a regular execution of the citation in writing must be returned by the officer to the presbytery. If the minister cited fails to appear, a new citation is given to him at his own church, when the congregation is met; and if this also is ineffectual, he is holden as confessed.

The purpose of furnishing the minister with a copy of the libel, and a list of the witnesses' names, is to give him an opportunity of answering the libel, and of preparing his defenses, and his objections against witnesses. Hence it is not competent to withdraw the original libel, and to present a new one.‡ Neither is it competent, at any time in the prose-

* Manuscript Note by Principal Hill.

† Assembly 1765, Session 6.—Park, Presbytery of Hamilton.

‡ Assembly 1818, Session 8, and Assembly, 1826, Session 4.—Russels, Presbytery of Lochcarron.

* Assembly 1799.—Sess. ult. Niviston, Presbytery of Penpont.

† Assembly, 1812, Session 5.—Playfair, Presbytery of St. Andrews.

‡ Assembly 1805, Session ult.—Kellor, Synod of Perth and Stirling.

cution of the libel, to serve an additional list of witnesses, and so prorogate the term for concluding the proof.*

List of witnesses.—The list of witnesses must be regularly served on the person libeled, otherwise the libel cannot be proceeded with.†

Relevancy of libel.—If the minister appears according to citation, the libel is read over to him. His answers are also read. The relevancy of the libel is then discussed. This is indispensably the first proceeding. A libel cannot be taken to probation before the relevancy is discussed.‡

The irrelevancy of some parts of a libel does not render the whole irrelevant, and does not stop procedure upon the other parts which are relevant.§

If the libel is found relevant, endeavors are used to bring the minister to a confession; and if he confess, and the offense be of a scandalous nature, the presbytery *instantly* depose him *ab officio*, and appoint him to make public profession of his repentance.

If the fact charged is denied after the relevancy is found, probation follows.

Probation.—The minister libeled has a right to state objections to questions or witnesses in the course of the probation, and appeals or complaints with

regard either to the admissibility of witnesses, or the competency of questions, sist procedure till the appeals or complaints are disposed of. Persons against whom relevant objections are made, and offered to be immediately proved, are not admitted as witnesses.*

The minister has also a right, after probation is finished, to offer a proof of facts and circumstances tending to his exculpation.†

If the libel is proven, the presbytery proceed to censure, as in the case of a confession.

If the errors charged against the minister are not gross or striking at the vitals of religion, he is to be dealt with tenderly, and the synod or general assembly may be advised with.

If the libel respect a multitude of smaller things laid together, the presbytery may see cause to order a presbyterial visitation of the parish to which the minister belongs.

Presbyterial visitation.—A visitation of a parish by a presbytery is a measure rarely resorted to now, although by act 16, assembly 1706, it is required to be frequently practiced. The greater publicity which is given to all transactions in modern times, and the facility with which intercourse is maintained, and intelligence is transmitted through every district of the country, render it almost wholly unnecessary. Much of the business of a presbyterial visitation is always

* Assembly 1785, Session 6.—MacLaggan, Synod of Merse and Teviotdale.

† Assembly 1816, Session 8.—Malcolm, Synod of Perth and Stirling.

‡ Assembly 1793, Session 8.—Dallas, Synod of Ross.

§ Assembly 1806, Session 5.—Carmichael, Synod of Perth and Stirling. Assembly 1812, Session 5.—Playfair, Presbytery of St. Andrews. Assembly 1825, Session 8.—Macleod, Presbytery of Kintyre.

* Assembly 1815, Session 9.—Lockerby, Presbytery of Glasgow.

† Assembly 1812, Session 5.—Playfair, Presbytery of St. Andrews. Assembly 1825, Session 8.—Macleod, Presbytery of Kintyre.

done at the ordination and admission of a minister; the state of the parochial schools is annually inquired into, and reported; so that it is almost solely a minister's personal or official conduct, into which the presbytery at its visitation would have to examine. Such an examination it is always a delicate and a difficult matter to conduct; and the disapprobation expressed by the assembly 1796 of the manner in which a presbyterial visitation was managed, will make presbyteries cautious how they proceed in this business.*

When a presbyterial visitation of a parish is appointed, notice of it is given from the pulpit ten free days before it takes place; and the heritors, elders, and whole congregation, are summoned to be present on the day of the visitation, and to acquaint the presbytery if they know any thing amiss in their minister, elders, and other office-bearers in the parish. After public worship the elders are examined upon oath; and the heads of families are interrogated in general. The visitation is concluded with prayer.†

It is not till a libel has been found to be proven, that any sentence can be passed upon the person libeled. During the dependence of a process against a minister, a presbytery is not entitled either to suspend him, or to prevent him from dispensing the ordinances of religion in his pa-

rish.* And whatever may come out in the course of the probation, a presbytery is not entitled to inflict any censure for which the libel does not conclude, more particularly if the libel is found to be not proven.†

When a minister is assoilzied, the proceedings against him are not allowed to remain either in the record, or *in retentis*.‡

Deposition.—If deposition is the sentence that follows, the act of deposing is always preceded by prayer. The church of the deposed minister is declared vacant from the day and date of the sentence of deposition, and the usual steps upon occasion of a vacancy are taken.

The sentence of deposition cannot be pronounced by a presbytery in absence of the minister to be deposed.§ In 1793, a case of libel came before the General Assembly by appeal from the presbytery of Kirkcudbright. Neither the sentence of the presbytery nor the grounds of appeal are given. But the finding of the presbytery was to the effect, that the minister libeled was not to be deposed. Some of the elders and heads of families of his parish were the appellants. He himself was incarcerated by the civil power. An objection was taken to proceeding with the appeal in his absence. But this objection was overruled; and the assembly, notwithstanding his ab-

* Assembly 1796, Session 5.—Gillanders, Synod of Angus and Mearns.

† Act, March 26, Assembly 1596. Act, Session 23, Assembly 1634. Act 10, Assembly 1646. Act 16, Assembly 1706. Stewart of Pardovan's Collections, book i. title 13.

* Assembly 1785, Session 6.—McLaggan, Presbytery of Selkirk. Assembly 1812, Session 8.—Davie, Synod of Angus and Mearns.

† Assembly 1793, Session 8.—Dallas, Synod of Ross.

‡ Assembly, 1818, Session 5.—Clark, Presbytery of Inverness. Session 9.—Lockerby Presbytery of Glasgow.

§ Assembly 1755, Session ult.—Moncreiff, Presbytery of Zetland.

sence, reversed the sentence appealed from, and deposed him from the office of the holy ministry.*

A minister deposed for immorality cannot be restored to his former charge, in any circumstance whatsoever, without the special authority of the General Assembly appointing it.†

Demission.—If a minister demits his charge, the presbytery judges whether the demission should be accepted or not.‡ It is not competent for the presbytery to accept of the demission, if the minister has pursued schismatical and divisive courses.§ In that case, the presbytery consults the commission, as it sees cause, calls the minister to account, proceeds against him by way of libel, and censures him even to deposition.||

Vacant parish.—When a parish becomes vacant by the death of the minister, the brethren who attend his funeral, assemble after it, and appoint some one of their number to preach in the church of that parish on the Lord's day following, and declare the church vacant from the day of the minister's death. They also direct him, unless the ordinary meeting of presbytery be near at hand, to intimate the vacancy to the patron of the parish; and they farther settle among themselves such supplies of ministerial service for the vacant parish as may

be necessary till the meeting of presbytery. They make a minute of their proceedings, and report them to the presbytery. The presbytery never fails to approve of them, when they are conducted in this manner, and to enter them in the minutes. If the requisite intimations have not been given by the brethren, the presbytery orders them forthwith.

Supplies.—Supplies are usually given once a fortnight for vacant parishes in the country. In towns it is frequently found to be expedient to give them oftener. They are appointed by consulting the convenience of members, or, which is the better way, by following the order of the roll, leaving it to members to make such arrangements with one another in private, as may enable them to obtemper the appointments of the presbytery with the least inconvenience to their parishes or themselves.

The presbytery, during vacancies or suspensions, has the right of free entrance to the churches within its bounds. The custody of the keys of churches lies in these cases with the presbytery.*

Settlement.—When a parish has remained vacant for six months, dating the vacancy from the day of the minister's death, or deposition, or demission, or translation to another parish, and no presentation has been lodged with the presbytery, or with the moderator, or clerk, the right to present to the vacant parish belongs to the presbytery *tanquam jure devoluto*.†

* Assembly 1793, Session 7.—Macnaught, Presbytery of Kirkcudbright.

† Assembly 1748, Session 6.—Declaration in the Case of Adam, Presbytery of Glasgow.

‡ Assembly 1799, Session 6.—Ewing, Presbytery of Edinburgh.

§ Assembly 1799, Session 6.—Innes, Presbytery of Stirling.

|| Act 6, Assembly 1708.—Act 4, Assembly 1739.

* Assembly 1828, Session 8.—Presbytery of Linlithgow.

† Act 7, first Parliament, James VI. 1567.—Act 2, twelfth Parliament, James VI. 1592, c. 115.—Act, Queen Anne, 1712, c. 12.

Patron.—A patron, in order to present to a vacant parish, must qualify to government, and an extract of his having so qualified must be given in to the presbytery along with the presentation; otherwise it cannot be sustained.

Presentation.—A presentation must be in favor of a licentiate of this church, who also qualifies to government, and who is willing to accept of the presentation. Hence there must likewise be laid on the presbytery's table a letter of acceptance from the presentee, an extract of his having qualified to government, and, if he is not already an ordained minister in the occupation of another charge, an extract of his license to preach the gospel.

It is not competent for the heritors of a parish to object to a presentation.* The presbytery are the judges whether it is to be sustained; and, unless they find the presentee disqualified, they are "bound and astricted" to receive him on the presentation of an undoubted patron.†

Presentee.—The presentee, if a probationer, is appointed to preach in the vacant parish on one or more Sundays, according to the practice of the presbytery; and a day is fixed, posterior to his preaching, on which a call to him from that parish is to be moderated in. Notice of this is directed to be given from the pulpit of the vacant parish, by a member of presbytery, at least ten free days before the meeting for moderating in the call takes place.‡

Moderating in a call.—At that meeting a sermon is preached by the member of presbytery who is appointed to preside; the people are informed, at the conclusion of public worship, of the presentation that has been lodged; and they are invited to subscribe a written call to the presentee to be their minister, and to encourage him by expressing their willingness to receive him in that capacity. The signatures of those who do so are attested as genuine by the ministers present; and the subscribed call is given in by them to the next meeting of presbytery.

The meeting for moderating in a call being usually, not an ordinary meeting of presbytery, but altogether *in hunc effectum*, it is not competent at it to receive objections to the presentee, although they are made in the form of a regular libel.*

The call being laid before the presbytery, and read, the first step is to concur with it. Whether the number of signatures attached to it was such as to make it a good and sufficient call, was long a difficult and an agitating question. But there is much less ceremony upon that point at present; and provided there are signatures attached to a call, a presbytery does not hesitate to concur with it.

The dissatisfaction of a presbytery with the moral conduct of a presentee, does not warrant a delay in concurring with a call, or moderating in it. A libel, in proper form, is the only way of proceeding, where charges affect-

* Assembly 1797, Session 4.—Nivison, *Presbytery of Penpont*.

† Act of Parliament, 1592.—*Hill's View of the Constitution*, p. 70.

‡ Assembly 1743, Session 5.—*Lochbroom*.

* Assembly 1793, Session 8.—*Dallas' Synod of Ross*.

ing the character are made.* And, judging by analogy, the same observation should hold in the case of dissatisfaction being felt by the presbytery with the views entertained by the presentee upon doctrinal points. This dissatisfaction the presbytery may have an opportunity of expressing in the course of the trials which the presentee has to undergo. But, as a presentee, if the preliminary steps have been taken, he has a right to be put upon these trials; nor does there seem to be any warrant for a presbytery, upon suspicion or even knowledge of his heterodoxy, to refuse to take him upon trials, unless a regular libel has been served upon him.

The call being concurred with, it is put into the presentee's hand, and he is asked if he accepts of it. On his doing so, the presbytery devolves on him the care of supplying the vacant parish with public worship. It is understood that, till his admission, the same measure of supply is expected from him, as the presbytery has been used to give.

It remains for the presbytery to judge of his qualifications. Trials of exactly the same nature with those which he underwent before obtaining his license as a preacher, are prescribed to him; and these being finished to the satisfaction of the presbytery, he is required again to subscribe the formula; the act against simony is read to him, a day is fixed for serving his edict, and another, at an interval of not less than ten

days, for ordaining and admitting him to be minister of the parish.

If the presbytery is dissatisfied with the qualifications of the presentee, and rejects him on that account, the questions that are put to him, and the answers received from him in the course of his catechetic trials, and the remarks of the presbytery upon the discourses delivered by him as part of his trials, are taken down in writing, and the discourses themselves are laid on the table and docketed by the moderator, that in the event of an appeal the whole may be transmitted to the superior court. In a case which was brought from the presbytery of Hamilton in 1765, the general assembly set aside the trials which had given occasion to the appeal, directed new ones to be prescribed, and enjoined the course mentioned above to be followed.* In another case in 1823, from the Presbytery of Alford, the general assembly, after hearing parties at the bar, appointed a committee of their members to examine the presentee, and on the report of that committee sustained his trials, and enjoined the presbytery to proceed with his ordination.†

In two instances the general assembly has found a want of Gaelic to be a complete disqualification for a presentee in parishes where Gaelic is spoken.‡

A license to preach the gospel obtained without the bounds of

* Assembly 1765, Session 6 and 7.—Walls, Presbytery of Hamilton.

† Assembly 1823, Session 9 and ult.—Smith, Towrie.

‡ Assembly 1772, Session 9, Aberfoil.—Assembly 1825, Session 5, Little Dunkeld.

* Assembly, 1771, Session 7.—M'Master, Presbytery of Stranraer.

this church also disqualifies a presentee;* and it is conceived that a want of physical powers for the proper discharge of the ministerial office would equally entitle a presbytery to reject a presentee as disqualified.† When a presentee is found to be disqualified, the presbytery orders intimation of it to be given to the patron of the parish, and an extract of the finding to be sent to him.

Ordination.—On the day appointed for the ordination of the presentee, the presbytery meets before the celebration of public worship, receives the report of the minister by whom the edict was served, and directs the officer to proclaim, at the most patent door of the church, that if any one has objections to the life or doctrine of the presentee, the presbytery is ready to hear them. A formal libel is not required upon that occasion. But any objections that are made must be immediately proved to be valid. They are otherwise disregarded.

The officer having returned, and none appearing to object, the presbytery directs the officiating minister, who had been appointed to preach and to preside, to proceed with the ordination. Public worship commences. After a sermon suited to the occasion, he reads a narrative of the presbytery's proceedings in regard to the vacant parish since the vacancy occurred, and then calls upon the presentee, in face of the congregation, to answer the fol-

lowing questions appointed to be put to ministers at their ordination.*

1. Do you believe the scriptures of the Old and New Testament to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own and believe the whole doctrine contained in the confession of faith, approved by the general assemblies of this church, and ratified by law in the year 1690, to be founded upon the word of God; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power assert maintain, and defend the same, and the purity of worship as presently practiced in this national church, and asserted in act 15, Assembly 1707, entitled, Act against innovations in the worship of God?

3. Do you disown all Popish, Arian, Socinian, Arminian, Bourignonian, and other doctrines, tenets, and opinions whatsoever contrary to and inconsistent with the foresaid confession of faith?

4. Are you persuaded that the Presbyterian government and discipline of this church are founded upon the word of God, and agreeable thereto, and do you promise to submit to the said government and discipline, and to concur with the same, and never to endeavor, directly or indirectly, the prejudice or subversion thereof, but to the utmost of your power, in your station, to maintain, support, and defend the said discipline and Presbyterian government by kirk-sessions,

* Act 3, Assembly 1779; Act 5, Assembly 1799; Assembly 1798, Session 5, Gary, Brechin; and Session 8, Legertwood.

† Hill's View of the Constitution, pp. 69, 70.

* Act 10, Assembly 1711.

presbyteries, provincial synods, and general assemblies, during all the days of your life?

5. Do you promise to submit yourself willingly and humbly, in the spirit of meekness, unto the admonitions of the brethren of this presbytery, and to be subject to them and all other presbyteries, and superior judicatories of this church, where God in his providence shall cast your lot; and that according to your power you shall maintain the unity and peace of this church against error and schism, notwithstanding of whatever trouble or persecution may arise, and that you shall follow no divisive courses from the present established doctrine, worship, discipline, and government of this church?

6. Are not zeal for the honor of God, love to Jesus Christ, and desire of saving souls your great motives and chief inducements to enter into the function of the holy ministry, and not worldly design and interest?

7. Have you used any undue methods, either by yourself or others in procuring this call?

8. Do you engage, in the strength and grace of Jesus Christ our Lord and Master, to rule well your own family, to live a holy and circumspect life, and faithfully, diligently, and cheerfully, to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Do you accept of, and close with the call to be pastor of this parish, and promise through grace to perform all the duties of a faith-

ful minister of the gospel among this people?

Having obtained from the presentee, by his answers to these questions, the requisite declarations, promises, and engagements, the presiding minister invests him, "with the full character of a minister of the gospel, conveying to him, by prayer, and the imposition of the hands of the presbytery, all the powers implied in that character." He then, in name of the presbytery, receives and admits the newly ordained minister to be minister of the vacant parish; and after giving him the right hand of fellowship, in which he is followed by all the members present, he returns to the pulpit, and earnestly and affectionately exhorts, first, the newly ordained minister to watch over the flock committed to his care; and secondly, the people to be respectful to their pastor, and careful to profit by his instructions. Public worship being concluded, the proceedings of the presbytery at the ordination are entered in the minutes; the name of the newly ordained minister is added to the roll; and, the heritors and elders of the parish having been requested to attend, inquiries are made into the state of the session, the state of the church, the state of the manse, the amount of the stipend, whether there is a decreet of locality for it, the salary of the schoolmaster, and the mode in which the poor are provided for. The meeting of presbytery is then concluded, as it began, with prayer.

EXTRACT

*From Minutes of Synod, Sess.
XV.—Phil. 1831.*

The Synod of the Reformed Presbyterian Church met, pursuant to adjournment, and was opened with a sermon from 1 Cor. xii. 28: "And God hath set some in the church—first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." By the Rev. Dr. Black. After worship, and the constitution of synod, on motion adjourned till to-morrow, at 9 o'clock, A. M. Moderator concluded by prayer.

Thursday, Aug. 4, 1831.

Synod met agreeably to adjournment, and was called to order by the moderator. The court then proceeded to ascertain the members of the present synod, when there appeared, duly certified from the Northern Presbytery, Rev. Dr. McLeod, Dr. McMaster, Dr. Wilson, Rev. Robert Gibson, Rev. Wm. L. Roberts, Rev. John N. McLeod, Rev. Melancton B. Williams, Rev. Moses Roney, ministers.

Messrs. Robert Beattie, John Lawson, Wm. Cunningham, Jas. Nelson, John Ewart, Jas. Hays, ruling elders.

From the Philadelphia Presbytery.

Rev. Dr. Wylie, Rev. John Gibson, Rev. Saml. W. Crawford, and Rev. John H. Symmes, ministers.

Messrs. Thomas McAdam, William Henry, Saml. Bell, and Henry Sterling, ruling elders.

From the Presbytery of Pittsburgh.

Rev. Dr. Black, Rev. Samuel M. Willson, Rev. James Black—
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wood, and Rev. George Scott, ministers.

Messrs. Nathan Johnston, Robert Brown, and Gabriel Adams, ruling elders.

From the Ohio Presbytery.

Rev. Gavin McMillan, Rev. Charles B. McKee, ministers.

Mr. James Miller, ruling elder.

From the Western Presbytery.

Rev. John Kell, minister. No ruling elder.

Rev. Saml. N. Crawford was chosen moderator, and Dr. Black was continued as clerk of synod, and Rev. John N. McLeod was chosen assistant clerk.

The Rev. William Henry a delegate from the Synod of the Reformed Presbyterian Church in Ireland, to this synod, appeared, and was introduced by the Rev. Doctor McLeod. His commission from the Irish synod, was presented, read and approved, and he was cordially welcomed and invited to a seat in court. With this invitation he complied, and took his seat accordingly.

The Rev. Messrs. William Gibson and James Milligan, being present, were invited to take seats in synod, as consultation members; they took seats accordingly. The Rev. Alexander Clarke, a missionary from the Irish synod, to Amherst, in Nova Scotia, being present, was invited to a seat as an honorary member. He took a seat accordingly.

The rules of synod were read. The minutes of the last synod were read, and after some amendments, approved. The synod resolved, to add to their standing committee, a committee of bills.

Certain resolutions were presented, questioning the legitimacy of the delegation from the Phila-

delphia Presbytery. On motion, they were committed to a committee, consisting of Dr. McLeod, Rev. Mr. Henry, and Rev. John Kell, to report in the afternoon. The court then adjourned till half past three o'clock, P. M.

Eodem die et loco, half past 3 o'clock.

The court met, and were called to order by the moderator.

The committee appointed in the case of the delegation of the Philadelphia Presbytery, presented the following report :

The committee have taken the subject referred to them under consideration ; and respectfully submit to synod the following report. It appears from the letter of the constitution, "that each presbytery shall have the right of sending two ministers, and as many ruling elders," and therefore it follows, that presbyteries, which in fact consist of two ministers only, which has often been the case, may of right send *four* members to synod, two ministers and two elders ; it also appears "that the ratio of increase of the number of delegates be, 'until further order,' taken on the subject, two ministers and as many ruling elders, for every *three* ministers of which the presbytery consists."

It is hereby obvious, that two ministers may of right appoint themselves, in certain cases, and that the *ratio of increase* is as two to three. Some may alledge that the *three* respects the increase over two ; and others affirm that the number three respects the actual members in the inferior court. The *practice* hitherto, in some of the presbyteries has been, to give the most liberal construction ; but the letter seems adverse to this ;

yet as the synod have heretofore set the precedent of admitting delegates in the proportion of what is in fact the largest number, your committee recommend *that* construction in the present case. It seems hard that two should appoint two, and that six should appoint four ; but that five should be restricted to two only.

The committee accordingly believe, that it corresponds with the spirit and the letter to take order, that in all times to come the representation should be, two of two : three of four ; four of five ; eight of ten ; and so on, until twelve of twenty.

Seeing, however, the practice of the constitution has sanctioned a certain construction of the letter, the committee recommend as most agreeable to Christian comity, that no individual approved by any presbytery as a delegate to synod, be, at present, excluded from his privilege on this floor. A motion for amendment was made as follows : "Still we recommend, that three clerical and three lay delegates from the Philadelphia Presbytery be considered as entitled to sit in synod during its present sessions." This amendment was lost. Whereupon the ayes and noes being called for, there appeared in favor of the amendment 12 ; against it 14.

On motion, the report was then adopted.

The committee of unfinished business are ordered to report tomorrow. Adjourned till half past 9 o'clock. Moderator concluded by prayer.

Eodem loco, Friday, August 5th, 1831.

Court met agreeably to adjournment, and were called to order by the moderator.

1. The minutes of the former sederunt were read and approved.

2. The committee on unfinished business reported.

3. On motion, the committee of bills was amended, so that one member out of each presbytery is to compose that committee.

Dr. M'Master then resigned as a member of that committee in favor of Mr. Cunningham, they being both belonging to the same presbytery. His resignation was accepted.

4. Mr. Williams also resigned as a member of the committee on the signs of the times. His resignation was accepted, and the Rev. John Gibson was put in his place.

5. It was moved and seconded, that the consideration of the unfinished business be postponed. This motion was lost.

6. On motion, the publication of the Directory, and the Book of Discipline, was referred to the committee on discipline.

7. The argumentative part of testimony, was referred to a special committee of three members, to report thereon, as soon as possible. This committee consists of Rev. John Gibson, Dr. Willson, and Gavin McMillan.

8. The committee on the *civil relations*, were called on for their report. They were not in readiness.

9. The consideration of the Home Missionary Society, was called for. Referred to the committee on presbyterial reports.

10. The committee on the manner of ordaining ruling elders and deacons, were called upon to report. Not in readiness.

11. *Resolved*, That Messrs.

Henry, Clarke, and the editor of the Magazine, be requested to make such communications to this synod, as they might have in their power, in relation to the state and interests of the church. Agreed that Monday morning be appropriated to hearing their reports.

12. *Resolved*, That after this day the synod shall hold one session only per diem, from nine o'clock, A. M. till two in the afternoon. *Resolved*, That the forenoon of to-morrow be devoted by the members of this court to prayer and religious conversation. Adjourned till four o'clock, P. M.

Eodem die et loco, 4 o'clock P. M.

Synod met, &c. Same members ut supra. 1. A letter was received from the Associate Synod of North America. Referred to the committee on bills.

2. The committee on the theological seminary presented a report which was read and accepted. On motion, it was referred to the standing committee on the theological seminary. On motion, this resolution was reconsidered, and together with a paper presented by Mr. Robert Orr, was recommitted to the same committee for revision.

3. The committee appointed at last meeting of synod, to reply to the Associate Reformed Synod of New York, presented a draught of their reply to that synod, which was accepted, and the committee was directed to transmit it as soon as convenient.*

4. Presbyterial reports were called for. The Presbytery of Pittsburgh presented their report, which was read, accepted, and referred to the committee of presbyterial reports. The Presbytery

* Copy not on file.

of Ohio presented their report. Read, accepted, and referred.*

The synod then agreed to have a recess of twenty minutes. The recess being ended, the synod was again called to order.

1. The committee on bills were called on to report. They reported in part, viz. on a petition from Cincinnati, requesting that a member be sent from the Presbytery of Philadelphia, to visit that congregation. The committee recommend this paper to the disposal of synod. On motion, its consideration was postponed.

2. Dr. McMaster was, on motion, appointed a member of the committee on bills.

3. A communication from Rev. Robert Wallace, in relation to some difficulties respecting the boundaries of his congregation. Whereupon the following decision was declared by synod. The synod decide, that the people heretofore under the pastoral care of Mr. Wallace, though within the bounds of the Ohio Presbytery, be continued in their present relation, until disjoined by the Presbytery of Pittsburgh.

4. A motion was made, to refer to a special committee, so much of that report, as respects the ordination *sine titulo*, of two ministers, and the establishment of a board of missions. This motion was lost, and the report was then referred to the committee on presbyterial reports.

The court adjourned till nine o'clock, A. M. to-morrow.

Saturday, Aug. 6th, 1831.

Synod met, and was opened by prayer. Same members, ut antea.

On motion, *Resolved*, That the

court have a recess indefinitely. A considerable time was then employed in devotional exercises.

Eodum loco, Aug. 8, 1831.

Synod met, and was called to order by the moderator. Same members, ut antea.

1. After calling the roll, the minutes of the last sederunt were read and approved.

2. The Northern Presbytery presented their report, which was read, and after an amendment, accepted, and referred to the committee on presbyterial reports.

3. The Western Presbytery presented their report, which was read, accepted, and referred.

4. As introductory to the order of the day, a letter from the Irish Reformed Synod was read. It had been intended to be laid before our last meeting, but arrived too late. It was ordered to lie on the table.*

5. The Rev. Mr. Henry, the delegate from the Irish Synod, was then invited to make his communications to this synod. He thought it better that Dr. McLeod should precede him, as Mr. Henry had left Ireland, since the Doctor's return. This was agreed to, and Dr. McLeod proceeded in a clear and satisfactory manner, to give a statement of his observations on the British and Irish churches, with a detail of their proceedings, while he visited the British isles. He then presented a paper containing the remarks of the Irish committee on the draft of the covenant, to the Scottish committee, together with their answer, referring to the information about to be given by the delegate from the Irish Synod.

* Copies not on file.

Mr. Henry then proceeded to address the synod. In a most lucid, animated, and affectionate manner, with all the pathos of real eloquence, he, for himself and the synod which he represented, reciprocated the fraternal affection of this synod; while he earnestly desired that the cords and bands of affection and of mutual co-operation might be drawn tighter and tighter, and that every energy might be directed to the consideration of the great work of the covenant.

The court then, as a testimony of their high approbation, cordial affection, and hearty welcome, gave individually to Mr. Henry the right hand of fellowship.

Rev. Alexander Clarke was then invited to favor the synod with a relation of his missionary movements in Nova Scotia, and whatever observations he might see proper to communicate.

Mr. Clarke then indulged the synod with an accurate and very satisfactory detail of his missionary labors, from the time of his arrival in the British provinces, August 23, 1827, during four years.

His labors had been very severe, and the prospects for a considerable time far from flattering. His circuit of riding was upwards of 2,500 square miles, exclusive of foreign visits. That, nevertheless, much had been done, and the prospects begin to brighten. The sacrament of the Lord's Supper had been administered to fifty-two communicants. Elders had been ordained and a session organized. There is a continued cry, and the cry is increasing, "Come over and help us." A house of worship is greatly needed in two

places. Then much might be done; but without them, especially in the city of St. John's, comparatively nothing. One house of worship has already been erected, and two more are contemplated. Practical religion is scarcely to be found in the community at large. Mr. C. deplored the want of energy in relation to missionary operations, and earnestly requested the help and co-operation of this synod.

On motion, the court, through their moderator, expressed their high gratification at the excellent displays of information and good feeling afforded to them, and testify their unfeigned expressions of thankfulness to the delegate from the Irish synod, the Rev. Mr. Henry; to the Irish missionary to the British provinces, the Rev. Alexander Clarke; and to the Rev. Dr. McLeod, for the eminent services rendered to the church in his visit to Europe.

On motion, it was resolved, that this synod highly appreciate all the services of the Rev. Dr. McLeod, in his intercourse with the Scottish and Irish synods, on his late visit to the British empire; and they do hereby recognize them as clothed with all official authority.

On motion, the synod express their thanks to the sister judicatories of Scotland and Ireland, for the respectful and affectionate manner in which they received our delegate, the Rev. Dr. McLeod.

Resolved, That this synod duly appreciates the regard so promptly expressed to it by the sister judicatories in Scotland and Ireland, in the appointment of delegates to it;

and regret that the Scottish delegate has not been able to appear on our floor, in company with the highly respectable delegate from Ireland.

The consideration of the covenant, with the accompanying documents, is made the order of the day for to-morrow.

The letter from the associate synod was called for, and read in part; but the hour of adjournment being come, the synod adjourned by prayer.

Eodem loco, Aug. 9, 1831.

Court met and was called to order by the moderator. Same members *ut antea*.

1. The roll was called, and members answered to their names.

2. The minutes of the former sederunt were read and approved.

3. The reading of the letter from the associate synod was resumed, and finished, and the following order taken on it:

Whereas, this synod is persuaded that the subject in discussion between it and the associate synod, from the turn it has taken, might be carried on indefinitely, without advantage to the interests of truth; and being desirous of promoting that object, and nothing else, in the historical narrative to our testimony; therefore, *Resolved*, That the committee of foreign correspondence be directed to inform the associate synod, that, if furnished with a brief and distinct statement of the views entertained by seceders, on the points in question, such statement shall be embodied in the next edition of our narrative.

4. On motion, the Rev. Mr. Henry was respectfully requested to furnish this court with a copy

of his sermon. He answered that he would endeavor to comply with this request.

5. On motion, the synod went into a committee of the whole, for the consideration of the draught of the covenant, which was the order of the day.

The draught of the covenant was then read, together with the remarks of the Irish committee. The members made their remarks as it was read, paragraph by paragraph. The committee then rose and reported.

6. The moderator having taken the chair,—on motion, a committee of three was appointed, critically to examine the draught of the covenant, and report to synod at next meeting. Rev. Drs. Wylie, McMaster and Black are that committee.

The synod then had a recess of twenty minutes.

7. The recess being ended, the synod was called to order.

8. The committee of bills laid upon the table No. 1, a letter from the editor of the Protestant, which was read and referred to the committee of discipline; No. 2, an appeal from a decision of the Ohio presbytery, signed Charles B. McKee, with accompanying documents, which was also referred.

The synod adjourned till to-morrow at 10 o'clock, A. M. Moderator concluded by prayer.

Eodem loco, Aug. 10, 1831.

The court met and were called to order by the moderator. Same members *ut antea*.

1. The committee on presbyterial reports reported. Their report was read, and the consideration of its recommendations was, for the present, deferred.

2. The committee on missions presented the following report, which was read and adopted :

"That the subject is of great importance, and calls for immediate and efficient acting. They therefore recommend the following resolutions :

Resolved, (1.) That synod do immediately appoint a missionary board, subject to synod itself.

(2.) That said board shall organize itself into such form as may be best calculated to effect the end of its appointment, without useless delay.

(3.) That missionaries employed by said board shall be under the direction of those presbyteries within whose bounds they labor, and so long as they continue within said bounds.

(4.) That funds, by subscription, collections, or donations, be raised, without delay, to enable the board of missions to enter, as speedily as possible, upon its duties.

3. The committee on the signs of the times presented their report of causes both of fasting and thanksgiving, which, on motion, was recommended to make some alterations.

4. The committee on discipline reported as follows :

1. That, whereas the editor of the Protestant has made application to this synod, requesting the testimony of this court in behalf of that paper, therefore,

Resolved, That, whereas there is reason to believe that popery is making dangerous progress in the United states; and whereas, we have reason to believe that the Protestant has been useful,—therefore, resolved, that the clerk

of this synod be instructed to write to the editor of the Protestant a letter, encouraging him to persevere in his laudable course.

This resolution was adopted by synod.

2. The committee also reported in relation to the publishing of the Book of Discipline and Directories for Worship. Whereupon, the synod took the following order:

1. On motion, the act of 1819, adopting the Book of Discipline and Directories for Worship, but which act had never been published, was then repealed.

2. *Resolved*, That the Book of Discipline and Directories be published in the American Christian Expositor, in the form of overture.

3. The committee also reported on the appeal of Rev. C. B. McKee from the decision of the Ohio presbytery, dissolving his pastoral connection with his congregation in Cincinnati. On which the synod came to the following resolution :

Resolved, That this court consider the conduct of the majority of the congregation of Cincinnati toward Mr. McKee unkind, the reason of their application for a disjunction inadequate, and the deed of presbytery precipitate : therefore,

Resolved, That the act of dissolution, in this case, be, and it hereby is, repealed; and that Mr. McKee be restored as pastor of the church in Cincinnati, till the case be more fully and deliberately acted upon, and decided according to our ecclesiastical law.

4. *Resolved*, That the clerk of this synod be ordered to inform the congregation of Cincinnati of this decision.

5. A memorial from the con-

gregation of Coldenham was presented, read, and laid on the table.

Adjourned till 9 o'clock, A. M.

Eodem loco, Aug. 11, 1831.

Court met pursuant to adjournment, and were called to order by the moderator. Same members *ut antea*.

1. The roll was called, and members answered to their names.

2. The minutes of the former sederunt were read and approved.

3. The committee of Bills laid on the table a letter from the Auxiliary Sabbath Union Society of Pittsburg, soliciting the attention of this synod to the best means of promoting the observance of the sabbath, and, if the synod think proper, to pass a resolution, approving the object of the parent association, and recommending it to the prayers and attention of their churches, etc. Respecting this paper it was,

Resolved, That the general object proposed in this letter is approved by this court; and we pledge ourselves, by all proper means, to promote the great object of sabbath sanctification.

4. The financial committee of the theological seminary presented a report, which was accepted, and referred to the committee on the theological seminary.

5. The committee to whom was referred a report on the civil relations, &c. presented the following report, which was adopted :

The object of appointing a committee on the civil relations, is to inquire into the propriety of making application to the civil authorities, respecting the relations in which the members of this church stand to them. The said

committee accordingly submit to synod a resolution in these words :

That an application be made to the congress of the United States, when it shall have been ascertained from influential statesmen that such application will probably prove successful, for a grant of the rights of citizenship to the members of this church, not otherwise recognized as citizens, on other terms than swearing an oath of allegiance to the existing civil institutions of the land.

Your committee are of opinion that influential statesmen have not as yet opened the door for a successful application to congress; and therefore deem it most prudent to recommend to synod a postponement of the subject.

6. The committee on the mode of ordaining ruling elders and deacons, presented a report, which was read and ordered to lie on the table.*

7. On motion, the thanks of synod were presented to Dr. Black, for his sermon preached at the opening of synod, and a copy was requested for publication; with which request he promised to comply.

8. A motion was made and seconded, to repeal the act constituting a representative synod. The consideration of this motion was deferred until the report of the committee on presbyterial reports be disposed of.

9. The memorial from Coldenham was now taken up, and was committed to a special committee, consisting of Drs. McLeod, Wyllie, McMaster, and Black, to re-

* Not on file.

port thereon. The court agreed to have a recess of twenty minutes.

After the recess, the synod was called to order.

10. It was moved that the latter part of the report of the committee on presbyterial reports be adopted. The subject was deferred for the present.

11. It was resolved, that when synod do adjourn, that it be to five o'clock this evening.

12. The two clerks were appointed a committee of supplies.

13. The causes of fasting and thanksgiving were now read, as amended, and adopted. The first Thursday of March, 1832, was appointed as the day to be observed for fasting and humiliation, and the last Thursday of December, 1831, for thanksgiving. The synod order 100 copies of their causes to be printed and distributed among the members of synod.*

14. Moved to adopt the recommendation of the committee on presbyterial reports, so far as respects the constitution of a particular synod of the Northern Presbytery. It was adopted.

15. The synod recommend that the report of the committee of presbyterial reports, as amended, and so much of the presbyterial reports as the editor may think proper, be published, with the extracts of the minutes, in the American Christian Expositor.

Adjourned till 5 o'clock, P. M.

Exodem die et loco, 5 o'clock, P. M.

Synod met and was called to order by the moderator.

1. The committee on the publication of the argumentative part of the testimony report, that in their opinion, it ought not to be

published at the present time, for the following reasons:

1st. The impossibility of obtaining funds to meet the expenses, none being at present in the possession of the synod.

2d. The difficulty, perhaps impracticability, of preparing the work before the next meeting of synod. It has been attempted for many years; but neither by *one* nor by *many* could the document be prepared.

3d. The imprudence of committing the supreme judicatory of our church, by making statements that time might show to be erroneous, and which of course must be retracted. Should false impressions be conveyed to our people, the truth would be injured. Should the synod retrace its steps, the remedy might not prove efficient; and at all events, our church could not boast of her stability.

4th. A difference of opinion among ourselves, upon some minor subjects, would prevent the possibility of any work being prepared that might meet the views of all: and without perfect harmony, the work would be worse than useless.

5th. Every day furnishes more light; and a better state of things is rapidly approaching. The efforts of many godly men, in other sections of the church of Christ, are directed to enlighten and improve the morals of the community. They have been thus far blessed. And even upon the relations that civil communities bear to the King of Zion, multitudes in sister churches contend, that "vile men should be no longer elevated to high places." This would seem to urge, that we should not be too

* See No. 7.

severe in our strictures upon brethren who are advancing in reformation, and whose godly lives, perhaps, should point them out as examples of personal holiness, to be followed.

Your committee, therefore, would respectfully recommend to synod the delay of the publication of the argumentative part of our testimony, and recommend the defense of the principles of our church to the prudence of our ministers, and the exigencies of time and place.

This report was accepted and adopted.

2. The committee on the theological seminary then presented their report, which was adopted. It is as follows :

The resuscitation of the said seminary is, in their opinion, highly desirable.

At a very early period, the church of God found it necessary to establish schools of the prophets. Experiencing from time to time the utility of such establishments, her ministers and her members have regarded them as intimately connected with, and greatly conducive to, the interests and prosperity of Zion. Almost all the religious denominations of the present day employ their best efforts in supporting such institutions as have for their immediate object the qualification of men to preach, ably and efficiently, the gospel. Great advantages have resulted to our own church from the seminary once and again in operation ; though, for want of a proper support, it labored under peculiar embarrassments.

At no period have the circum-

stances of our own church, or the condition of christendom, more loudly called upon us to furnish every facility of prosecuting theological studies, to young men of talents and piety, who devote themselves to the service of God, and come out to the help of the Lord against the mighty.

Still, in the opinion of your committee, it would tend rather to retard than forward the great object which we have in view, to decree the immediate reorganization of our theological seminary.

Funds, of which we are not now in possession, are indispensably necessary to the efficient operation of such an institution. Experience has taught us, that neither the generous sacrifices which an individual may make, nor the gratuitous labor which he may be willing to render, are sufficient to secure permanency to a theological school. One professor, both on his own account and that of the students under his care, should be free from the incumbrance of pastoral duties. To be able to furnish him a competent support, we must lay under contribution all the means in our power, by uniting the various congregations under the charge of synod in the prosecution of the grand design.

For the accomplishment of this object, your committee respectfully submit to your consideration the following resolutions, viz.

1. *Resolved*, That each minister in our connection consider it his incumbent duty to enforce upon his congregation the necessity of re-establishing, as soon as practicable, a theological seminary, upon a permanent basis,

and employ whatever other means he can for the creation of funds for its support.

2. *Resolved*, That the various sessions under our case be enjoined to ascertain, as nearly as they can, the amount of funds, which may be procured within their respective districts, and forward a written estimate of the same to synod at its next meeting. All which is respectfully submitted.

3. The motion to repeal the act constituting a representative synod was again taken under consideration, when, on motion, the court adjourned till to-morrow morning at 9 o'clock.

Eodem loco, August 12, 1831.

Court met pursuant to adjournment, and were called to order by the moderator. Same members ut antea.

1. The roll was called, and members answered to their names.

2. On motion, it was resolved, that this synod recommend, that the points of difference on the application of our principles to the civil institutions of the United States, be discussed through the medium of the A. C. Expositor, under the head of *free discussions*, and that every member of synod have full liberty to avail himself of this public vehicle.

3. Dr. Wilson, and Messrs. William Cunningham and John Lawson received leave of absence for the remainder of the sessions.

4. The discussion upon the motion to repeal the act constituting a representative synod, was now resumed.

5. Dr. McLeod presented a petition, in substance as follows :

Your petitioner is a member of your ecclesiastical body, delegated as one of the representatives of the northern presbytery to your synod. He deems himself aggrieved by an innovation recommended by a committee of his brethren, and he takes the liberty to ask relief.

He earnestly prays that he may be permitted with all other friends, who choose to follow the same course, to practice without molestation, according to the old covenanted system, the confession of faith compiled by the assembly of divines at Westminster, and the form of presbyterian church government, together with *the mode of ordination for ministers and elders*, and so allowed to proceed, for life, without any innovation from the faith and the usages of the reformed covenanted presbyterian church. Five o'clock, P. M.

It was then moved, that the prayer of the petitioner be granted. An amendment was proposed, declaring this petition was unnecessary; upon this, there being some discussion, the main question was called for, and the petition was *granted*.

Upon this last vote the ayes and noes were called for, when it appeared that there were for granting the petition, 14; against it 11.

Rev. Robert Gibson, Moses Roney, and John Cannon, recorded their reasons for voting in the negative, they are as follows :

The minority hereby assign, as their reason for voting against the petition, that it was unnecessary, as upon the part of the synod there is no known dereliction of

principle. And our members are not only authorized, but required to observe the known and established order of the church.

2. The main question in relation to the dissolution of the representative synod was then called for, and decided in the *negative*.

The ayes and noes were called for, and are as follows: Ayes 8, noes 22. Absent 3.*

3. The committee of foreign correspondence presented their report, which was adapted.

(See correspondence with sister churches.)

4. The Rev. Melancton B. Williams presented a petition for a certificate of character, and a dismissal to the presbytery of Albany in connection with the general assembly of the Presbyterian church. The petition was granted, and the clerk was ordered to furnish Mr. W. with the required document.

5. *Resolved*, to divide the northern presbytery into three presbyteries, to be bounded as in the report of the committee on presbyterial reports, the then contemplated presbytery of Green Mountain to be thrown into the Presbytery of Albany. The style of

these presbyteries is ordered to be, the Southern, Western, and Northern Presbytery, of the particular synod of the East.

6. *Resolved*, That the presbyteries be ordered, with all due speed, to constitute a subordinate synod, forming with the Presbytery of Philadelphia the Eastern Synod.

7. *Resolved*, That all the presbyteries west and south of the Alleghany mountains, be ordered to constitute themselves into a subordinate synod, to be known as the Western Synod of the Reformed Presbyterian Church.

8. The synod then proceeded to the appointment of a board of missions;

Rev. Messrs. Saml. W. Crawford, S. M. Wilson, and Thomas C. Guthrie, with Messrs. Thomas McAdam, and Robt. Brown, constitute that board.

9. Proceeded to the election of a delegate for synod, in the sister churches in Scotland and Ireland. The Rev. Wm. Gibson received the appointment; he, however declined, giving reasons which were deemed satisfactory, The Rev. Dr. Black was then appointed to this office; and it was then resolved that synod appropriate the sum of \$400 to bear the expenses of this delegation.

10. The committee appointed to bring in a report on the mode of ordaining elders and deacons, were then, on motion, discharged from the further consideration of the subject.

11. *Resolved*, That the next meeting of this synod be held in the city of Philadelphia, on the first Wednesday of August, A. D. 1833, at 7 o'clock, P. M.

12. The committee of supplies reported. Adopted.

* The report of the committee on the mode of ordaining elders and deacons, and the motion, for the dissolution of the general synod, though in themselves distinct, appeared to be blended in the discussion. The report proposed a change in the old standing ordinance of laying on of the hands of the presbytery, by extending "imposition of hands" to ruling elders and deacons, whether by the presbytery, the elders themselves, or the deacons in their place is not known. The dissolution of general synod, was argued on the ground of opposition to a general assembly system entirely. Both agreed in a proposed innovation in the old mode of conducting an ordinance of God, by the reformers and martyrs, who sealed with their blood the testimony which they held, under the care of "the general assembly of the church of Scotland" who compiled, in connection with the WESTMINSTER ASSEMBLY, our covenantal standards. Both projects fell together.

13. The committee of finance reported. Adopted.

14. The proposition of the Reformed Presbyterian Synod of Ireland, respecting a junction with this synod in conducting missionary operations in the British provinces was referred to the board of missions.

The synod then had a recess of twenty minutes. Resuming business.

15. The present moderator was appointed to open the next synod, by a sermon on immoral confederacies. Rev. Mr. Roney to be his substitute.

16. A letter was received from R. H. Walworth, Esq. president of the New York State Temperance Society, respecting which, the synod expressed their approbation, and ordered the clerk to signify this to the above named gentleman.

17. A committee of ways and means, to make provision for the support of the superannuated ministers of this church, was appointed. Drs. Wylie, Black, McLeod, McMaster, and Mr. Roney, are that committee. Dr. Wylie, treasurer.

18. *Resolved*, That the synod enjoin all the ministers in its connection, to raise forthwith a contribution on the sabbath, after previous notice has been given, for the above mentioned object, and that they transmit the same to the treasurer of the committee.

19. *Resolved*, That, for meeting the expense of the delegation to the Scottish and Irish synods, collections, on intimation being made on the preceding sabbath, shall be lifted in each congregation, under the inspection of this

synod; and that the ministers of said congregations, or such ministers or probationers as shall be present in unsettled congregations, shall forthwith transmit the sums raised, to Mr. Robert Orr, treasurer of synod; and in case all the said collections should fall short of four hundred dollars, Mr. Orr shall apprise these ministers, and a second collection shall be raised, in a manner similar to that of the former.

20. *Resolved*, That as the collection for superannuated ministers, is one of immediate urgency, it shall be made with all convenient speed, after the return of ministers to their respective congregations; and as soon as may be prudent thereafter, the delegation collection shall be taken in the manner aforesaid.

No more business being presented, the synod adjourned to the time and place appointed; after prayer by the moderator and singing the 133d Psalm.

REPORT OF COMMITTEE ON MISSIONS.

The committee to whom was committed the subject of missions respectfully report:

That the subject is of great importance and calls for immediate and efficient acting; and therefore recommend the following resolutions:

1. *Resolved*, That synod do immediately appoint a missionary board subject to itself.

2. That said board shall organize itself into such forms as may be best calculated to effect the end of its appointment without needless delay.

3. That missionaries employed by said board shall be under the direction of those presbyteries, within whose bounds they labor, and so long as they continue within said bounds.

4. That funds, by subscription, collections, or donations, be raised without delay, to enable the board of missions to enter, as speedily as possible, upon its duties. All which is respectfully submitted,

G. McMASTER *Chairman.*

G. McMILLAR.

The committee of presbyterial reports, respectfully submit to the synod the following

RERORT.

The review of presbyterial reports by your committee affords great satisfaction, in regard of both the past and present condition of our Zion; and as to the future the prospect is promising.

We find no complaints from any quarter of innovations upon our admirable system of evangelical doctrine and order; but on the contrary gratifying evidence of steadfast and increasing zeal in the maintenance of our cause. In this connection, the proof that our labor is not in vain in the Lord, is calculated to animate us in going forward in the ways of God. The peace which so generally prevails in all our borders, in alliance as it is with truth, order and practical religion, encourages us to hope for much from him whose blessing maketh rich and addeth no sorrow. Still it becomes us to confess that we have not returned to the Lord according to to his bounty dispensed to us, and to be humbled under a

sense of our great unworthiness, whilst expressing our gratitude to the Father of lights.

Our progress in the north, the more central region of our community, and the great west invites our attention. The reports of the respective presbyteries furnish matter for serious reflection. We would especially call your attention to the valley of the Mississippi. The early civilized population of this extensive and fertile region, afforded peculiar facilities for the inroads of the man of sin, and these facilities his emissaries are not idle in improving. The zeal, activity, and address of the Romish priests, and the wealth they lavish in their cause, are in correspondence with the fear they entertain of an approaching fall. While the young men of various theological seminaries of our land are spontaneously forming themselves into bands of Christian soldiers to oppose the superstitions of Rome on the boundless plains of the west, it is confidently hoped that some among our own fine, and learned, and devoted youth, will be ready to buckle on their armor for the conflict in that interesting field, not only against the imposture of Rome, but against whatever is contrary to sound doctrine and the power of godliness. Your committee while they invite your attention to the condition of your church in every quarter of the land, are disposed to call it particularly to what concerns the west. As the best mean of giving a satisfactory view of our state in detail, your committee recommend that when you publish your minutes, you order the presbyterial reports to

constitute a portion of that document. Your committee in taking a view of the number of members in, and extent of, the several presbyteries, were forcibly struck with the condition and boundaries of the Northern Presbytery. It is recollected, and will be found as a part of your minutes, that six years since, this presbytery sought and obtained leave to divide itself into three presbyteries at such time as might be deemed convenient. Since that period, its numbers have been increasing, and yet it is but one. Your committee, from conversing with each other on the subject, take the liberty of recommending to synod the following resolutions in this matter, and in reference to the formation of two subordinate synods, under the inspection and order of the one general representative synod which now exists.

1. *Resolved*, That the Northern Presbytery be and it is hereby divided into four presbyteries, bounded and named according to the statements annexed.

2. *Resolved*, That these presbyteries, together with that of Philadelphia, be constituted into a subordinate synod, to be nominated the Northern R. P. S., and that the presbyteries W. and S. of the Alleghany mountains, do constitute the Subordinate Western R. P. S. All which is respectfully submitted.

G. McMASTER, *Chairman*.

G. McMILLAR.

Philadelphia, Aug. 9, 1831.

It is recommended with submission to your order, that the presbyteries of the North, be designated and known by the names of

New York, Albany, The Mohawk, and Green Mountain.

And that the boundaries be as follows.

1. That New York Presbytery, include all south of a line running east and west through Kingston, Ulster County, New York.

2. That Albany Presbytery, embrace all north of the aforesaid line, and bound on the east by the Green Mountains, and west by the North River, with the exception of the city of Albany, and the towns of the county of Albany, lying immediately upon the North River, which said presbytery shall embrace.

3. That the Presbytery of the Mohawk, shall embrace all west of that of the Presbytery of Albany.

4. That the Presbytery of the Green Mountains, shall include all east of the ridge bearing that name: and that in the mean time, and until more ministerial aid shall be obtained east of the Green Mountains, the congregation of Argyle be attached to the Presbytery of the Green Mountains.

PRESBYTERIAL REPORT.

The report of the *Western* Presbytery of the Reformed Presbyterian Church in North America, to their synod, to meet in Philadelphia, August 3, A. D. 1831.

The Western Presbytery report, that Christian intercourse and harmony continue to designate their proceedings. Their congregations are six. Four of these have fixed pastors. Their vacancies are two: one on Walnut-Hill Prairie, Illinois; another on Walnut-ridge, Indiana. The former of

these vacancies calls annually for supplies which we are unable to grant. They are urgent for supplies, from unsettled preachers, until they can obtain a pastor of their own. We trust, the synod will make an arrangement whereby we shall be enabled to attend to their just demand. The widely dispersed prayer meetings are numerous in our bounds. The appointment and maintenance of two ministers to travel through the western states, to preach the gospel, administer its ordinances, exhibit the principles of the Reformation, form commencements, and organize congregations, would, we think, be vitally important in the cause of truth and righteousness, and in the advancement of the best interests of Zion. The admirable system which reformers maintain needs only to be known in order to be espoused. The increase of church members in our several congregations, vacancies, and prayer meetings, has progressed since our last report. That the Redeemer's presence may fill your council-chamber, Himself preside in your assembly, guide you by his counsel, and sanction all your decisions, is the hope and prayer of yours, dear fathers and brethren in the Lord.

By order,

JOHN HILL, Prin. Clerk.

April 12, A. D. 1831.
Hephzibah, Lincoln county, Tennessee.

From the Christian Intelligencer.

THE REV. PROFESSOR DE WITT.

When our paper of last week was going to press, the accounts concerning Professor De Witt's illness were so contradictory that we could not safely give any in-

telligence to satisfy the anxiety of the community. Since that time we have had various accounts. On Wednesday morning we heard that he was better, and this gave us hopes of his recovery. It was but a short time afterwards, that we received certain intelligence, that the professor had breathed his last early in the morning. His funeral took place on Thursday afternoon, from his late residence in the city of New Brunswick, N. J.

The places which he so ably filled in the theological school of the Reformed Dutch Church, and in Rutgers college, will not be readily supplied. To his afflicted widow, and his fatherless children, his death is a severe and irreparable loss. The Father of the fatherless, and the Judge of the widow, says unto this desolate family, from his holy habitation, "I will not leave you comfortless—I will come unto you."

EXTRACT FROM THE MINUTES
OF THE NORTHERN REFORMED
PRESBYTERY, ARGYLE, 1831,
SEPT. 10TH.

"Understanding that the Rev. Dr. Wilson, a member of this court, is engaged in compiling a history of the Reformed Presbyterian Church, in Great Britain and America, and being convinced that correct information respecting ecclesiastical proceedings, should be within the reach of every member of our church,

Therefore, Resolved:

That it be recommended, to the Rev. Dr. Willson, to finish and publish said history with all convenient speed."

AMERICAN CHRISTIAN EXPOSITOR.

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NO. 7.

THE CHURCH'S SAFETY.

Matt. xvi. 18. Upon this rock I will build my church ; and the gates of hell shall not prevail against it.

True Christians are, of all men, the most sensible of their own weakness. Their understandings and their dispositions unite in cherishing this sensibility. They are creatures absolutely dependent on their Creator. They perceive this ; and they choose that it should be so. If, relatively, they have more strength, intellectual or moral, than some others of the human family, really, they have none which they can call their own. Ask the Christian, "What hast thou but what thou hast received ?" he will answer, Nothing. He will say of God, "In him we live, and move, and have our being."*

The truly pious clearly perceive their own inability to practice virtue, to ward off evils, and to withstand temptations to, vice ; and although they lament over it, they are disposed to confess the fact, and become debtors to the grace which is in Christ Jesus. Of themselves, they can do nothing.

Sensible of their weakness, they also perceive the world against them. However various the dispositions, and different the views of men ; yea, although they be at irreconcilable enmity with one another ; whatever may be the distinctions in language, in politics, in religion, which exist

among them ; they are united in a natural and malignant opposition to faithful Christians. "*Marvel not my brethren, though the world hate you.*"*

On the agency of Christians, nevertheless, depends instrumentally the existence of the visible church. This existence is threatened by the Pagan and the Mahometan, the Theist and the Jew ; and is in no small danger from the hypocritical professor. These have enlisted in their service power and prejudice, riches and honor, numbers and zeal. What, with this danger in view, and conscious of his own weakness, can support the believer's hope ? The promise of his Redeemer, "*Upon this rock I will build my church, and the gates of hell shall not prevail against it.*"

The words are part of a conversation which Christ had with his disciples about his own person and character. Peter, whose zeal is ever ardent, expressed the sentiments of his believing companions, "Thou art the Christ, the Son of the living God." Jesus replied, "I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." In which words we have, 1. A view of the person of Christ, in which Peter had confessed his belief, "*this rock.*" 2. The relation of that divine person to the church ; that of a foundation to an edifice.

* Acts, xvii. 28.

* John.

"upon this rock I will build my church." 3. The safety of the church, *"the gates of hell shall not prevail against it."*

To illustrate this safety, shall my endeavors, in this discourse, be directed. I shall, however, premise some truths taught by Christ in the text and context, and exceedingly helpful to a full understanding of the church's safety.

I. Premise some doctrines proposed in the passage of revelation before us.

This is designed as an explanation of the text—a defense of it from the misconstructions of enemies to truth—and as a mean of strengthening our faith in the security promised to Israel.

Propos. I. Christ wills that his disciples should make an explicit profession of their faith in himself.

The whole of this conversation led them to make such a profession. He directly demands it in the question, "but whom do ye say that I am?" By a public profession of their faith, believers fulfill a law of their nature,—they express their sentiments. *Out of the abundance of the heart the mouth speaketh. As with the heart man believeth unto righteousness, so with the mouth confession is made unto eternal life.* This has a salutary influence upon themselves. The reduction of their conceptions into language renders these more accurate, and has a tendency to confirm their faith. It is also beneficial to society. Expression is the vehicle of sentiment. By our public profession others are admonished to go and do likewise. A good confession, like a holy example,

has often done much good. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."*

It has, not unfrequently, been the means of inducing others to commence a serious investigation of religion. *What is thy beloved more than another beloved, that thou dost so charge us ?†* It is an inquiry preparative to, *whither is thy beloved gone, O thou fairest among women, whither is thy beloved turned aside that we may seek him with thee ?‡* Such a profession is, moreover, acceptable to our beloved Lord. O my dove, that art in the clefts of the rocks, in the secret places of the stairs; let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely. Song ii. 14.

Propos. II. All saving information is derived from the special aid of the Divine Spirit.

Christ proposes this truth to his disciples. "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." The doctrine of Christ is a supernatural revelation. The cordial reception of it is a supernatural gift. The efforts of unassisted reason would never have discovered the great mystery of godliness—not from creation, for the human mind is not able to trace any necessary connection between creation and the redemption of sinners—nor from the dispensations of Providence; for although these are all subservient to the system of grace, the connection is too mysterious to

* Math. v. 16. † Song v. 9. ‡ Song vi. 1.

be ascertained by the mind, without more than ordinary aid. Omniscience can, indeed, perceive a connection between all the operations of divine providence, and that ineffable display of the perfections of Jehovah's, which is made in the person of Jesus Christ; but it requires efficiencies of the Divine Spirit, perfectly distinct from those which confer the power of reasoning, in order to produce that adaptation to divine truth in the human soul, which is necessary to a saving reception of the system of grace, even after it is presented to the understanding in propositions which are intelligible to the natural man. *Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.** There is an essential difference between the rational assent which is given to doctrines, even when revealed, and that cordial approbation of the system of grace which the pious have given to divine truth. The natural man vieweth not the things of the Spirit of God—because they are spiritually discerned. 1 Cor. ii. 14.

Propos. III. Faith is eminently employed in beholding the Head of the church carrying on all her concerns by a real exertion of his authority.

Jesus holds up this object to the view of his disciples, whose faith is now quickened by his conversation with them. *"I will build the church."* The disciples

had declared their belief in him as *"the Christ, the Son of God"*—as the great God—the Word made flesh. This idea fills the whole soul—they, for a moment, forget the meanness of his appearance. But the eye is again arrested by the poverty, the weakness, of the church. The disciples are few, and feeble, and ignorant, and contemptible. They are ready to cry, *"By whom shall Jacob arise, for he is small?"* The words of Christ expel fear, and pour joy into the soul. At that moment they feel their importance in connection with him. There is a high value stamped upon their lives and their immortality. They rise above present appearances. The world is crucified unto them. They glory in the cross. The church is safe. Their hopes are secure. Obstacles formerly insurmountable vanish from their view. *Who art thou, O great mountain? before Zerubbabel, a plain: and he shall bring forth the headstone thereof with shoutings, Grace, grace, unto it.**

Propos. IV. The church largely participates in the stability which pervades the counsels and the works of Jehovah.

All his works praise the Lord. He hath firmly laid the foundations of earth; and he setteth fast the mountains.

But, things *glorious* are said of the city of God. *"His foundation is in the holy mountains."*† Christ's interest in her is the bond of her security. *"I will build my church."* He claims a property in her. He has unto her the relation of an architect, of a

* 1 Cor. ii. 9, 10.

* Zech. iv. 7. † Ps. lxxxvii. 1.

proprietor, yea, of a foundation to the building. "Upon this rock I will build my church." This is his own person. As the apostle said of the rock which supplied Israel with water in the desert, so say we of this—"That rock is Christ."

By a perversion of scripture and of sense, Peter is made by some the rock on which the church is founded, because his name signifies a rock. If this had been the case, the church must have fallen when the foundation was removed. Peter is long since dead. He has not left a successor in office, save in the ordinary exercise of ministerial duties. None succeeded him to the apostleship. And if the Roman bishop have any claim as the successor of Peter, it is because he inherits, not his zeal, his piety, or love, but his denial of his Lord, and his opposition to laying the foundation of the church in the sufferings of the Lord of glory. Let the friends of the man of sin build upon the pretended occupant of Peter's chair. Their rock is not as our rock, our enemies themselves being judges. The stone which these builders rejected is made the HEAD of the CORNER. The person of Christ, which Peter confessed, and which is in allusion to Peter's name, is called a rock, and not the person or office of Peter who made the confession, is the foundation of the church. *Other foundation can no man lay, than that which is laid, which is Jesus Christ.* Resting upon this, she is possessed of immovable stability. *God is in the midst of her ; she shall not be moved. The*

*heathen raged ; the kingdoms were moved ; he uttered his voice ; the earth melted.**

Propos. V. The church is still to expect severe attacks from powerful enemies.

She is not yet beyond the reach of her adversary. She is liable to attacks, furious, and frequent, and constant. Christ, by his death, has obtained a conquest for us over all the powers of darkness : but our enemies are not so far defeated as not to exist, or to be totally discouraged from any further attempt towards our ruin. Opposed to the gates of Zion are the gates of hell. Christ intimates this in the text. Gates, by a figure, conveys the idea of cunning and of violence. In gates, counsels were anciently held, and from them armies marched to battle. The counsels and the forces of malicious spirits, and of wicked men, are united against true religion. The prince of the power of the air worketh in the children of disobedience, and seeketh whom he may devour.

Propos. VI. The friends of religion have no cause of much alarm.

The gates of hell shall not prevail. Christ, the faithful and true witness, hath promised this. He is able also to perform. Not only shall the elect be all saved, but an organized church shall exist on the earth until the end of the world. The visibility of the church is included in our text. In this the honor of Christ is concerned ; and against it are the efforts of Satan directed. The church of Christ, fully organized,

* Psalm xlii.

is sound in her doctrine, has the legitimate use of the sacraments, and ostensible conformity to the laws of Christ in her discipline and government. Such is the true church. A suitable number of professors of this description shall Christ maintain as witnesses for him in every age. They may be, at particular times, very few and little known. Jesus has intimated that it should be so. The woman must escape for her nourishment to the wilderness, while the whole world wonders after the beast. No promise has she of preservation in any particular nation or language. Those to whom the characteristics of the true church belong, may be the minority in a communion greatly corrupted, or exist in one or more distinct and separately organized societies. The divine law, it is true, determines the duty of individuals and communities in relation to those circumstances : but the promises secure the existence of his true church in her visible form, until the resurrection. *Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost : and lo ! I am with you always, even unto the end of the world.* Matt. xxviii. 19, 20.

(To be continued.)

THE PROVIDENCE OF THE MEDIATOR.

(Continued from page 172.)

"On my right hand unto the Son the Father said,
Sit thou, Messiah, Lord of all ; and reign
Until thy foes become a stool on which
Thy feet may stand, the acknowledged Lord
Earth, with all its potentates and powers,

Bend under thee. And heaven with its inhabitants
Created, shout, The King of glory comes,
In all the terrible array of war,
To break in pieces thrones ; and power abused,
Wrench from the sceptred hands of royalty :
And make a way for truth to spread her wings
And fly unto utmost bounds of earth,
That, to his rising, kings may come ; and
Gentile nations in his brightness shine,
And earth's dark places know him in his
grace.
Hail, Jesus ! King of nations and of saints !

The advantage gained by the decisive battle of Zama, was prosecuted with great vigor, by the successful Romans. They rapidly spread their dominion over a vast number of tributary nations, which were made to recognize the sovereignty of Rome. One hundred and thirty-eight years after this battle, and sixty A. C., Pompey the Great took Jerusalem, and reduced Judea to the rank of a province, which, till after the advent of Messiah, continued to be governed by Jewish princes, who were recognized by the Roman government. The world was thus preparing, by the enlarged dominion of Rome, for some important moral change. The communication opened between the distant parts of the empire and the metropolis, for military and cruel purposes, was equally convenient for conveying the truth : and the awe inspired by the general government among the nations, become a shield to the disciples of the Redeemer, when in obedience to his command they went unto all the world to preach the gospel. The apostle Paul took advantage of this protection, when the provincial magistrate treated him unjustly. He appealed to Cesar.*

Thus important external advantages were afforded for the

* Acts xix. 11.

enlargement of the church of God.

In pursuing this mode of illustrating the providence of the Mediator, it deserves particular notice that he employed not only the prosperity of Rome for the good of the church, but also its corruptions. The seeds of dissolution, which were thickly planted in the constitution of the republic, were not less useful in helping forward the work of the Lord, than its former republican strength.

Long continued prosperity, without the salutary fear of a formidable rival, to nurse the severer national virtues, produced pride and effeminacy. All ranks of men, particularly those in power, indulged in sloth and the most abandoned sensuality. Ambitious men, taking advantage of the manners of the age, built on the corruptions of the government the foundation of their own personal aggrandizement. The holy fire of patriotism was quenched by a wretched scramble for office and power; equally disregarding of the means of obtaining them; or when obtained, of employing them for the public weal.

When Pompey returned to Rome, after his achievements in the east, the base transactions which had taken place in the days of Sylla and Marius, were reacted by the triumvirate and their minions.*

"At this period the common-

* The triumvirate consisted of Pompey the Great, Julius Cæsar, and Crassus. These men agreed to share among themselves the government. Pompey took Spain, Crassus Syria, and Gaul fell to the lot of Cæsar. This laid the grave-stone on the liberties of Rome.

wealth might be said to be composed of three different bodies, each actuated by different interests. The triumvirate, aiming at sovereign authority, and desirous, by depressing the senate and cajoling the people, to extend their own influence. The senate, equally apprehensive of the three great men who controlled them, formed a middle interest between them; and being bent on re-establishing the aristocracy which had been set up by Sylla, their struggles were dignified with the name of freedom. The people, on the other hand, were anxious for liberty in the most extensive sense, and with a fatal blindness, only apprehensive of the invasion of it from the side of the senate, gave all their influence to the triumvirate, whose promises were as magnificent as their pretenses were specious.**

According to the decision made by the triumvirate, the provinces of Gaul were assigned to Cæsar, with four legions of soldiers, with the addition of other two legions granted by the unsuspecting Pompey.

So far Cæsar had succeeded to the utmost of his wishes. Gaul, the seat of his government, being not very distant from Rome, he could easily maintain with it a correspondence for the furthering of his sinister and ambitious purposes. The warlike character of the natives of Gaul, while he brought them under his authority, became the means of much experience in the art of war to both himself and his soldiers.

At this period an event took place, which, in the course of

* Mavor's Universal History.

time, has had a connection and bearing of no ordinary kind on the general interests of the church of God. This was the invasion of Britain. The proximity of this country to Gaul gave Cæsar an opportunity of pursuing his designs in it; accordingly, having subdued the latter, he transported his legions into Britain, and brought it under his authority.

The invasion of Britain by Julius Cæsar, although apparently trivial when compared with some other events of that age, has, however, been more influential in producing moral and religious good, than all the other transactions of a similar kind of that period. It is impossible for a mind seriously impressed with the providence of the Mediator not to observe in this event his controlling influence, by preparing, in this part of the world, for the diffusion of truth and righteousness.

For while we credit the fact, we do not agree with the historian as to the principles by which he was to account for it.

"From thence, stimulated by the desire of conquest, and of wresting a country hitherto little known by any foreign nation except the Carthaginians, he crossed over into Britain upon pretense that the natives had furnished his enemies with supplies."*

Whatever pretenses were made by Cæsar; and whatever may have been his motives for the invasion of Britain, the Christian will recognize in it the providence of the Mediator.

Hitherto this island had, by its

local situation, been separated and almost wholly disconnected from the other parts of the world. Little or no communication was maintained between it and them. But as it was designed of God that this island should be the scene of an extraordinary exhibition of truth; and as he had designed to raise up to himself here a great and numerous seed by the preaching of the gospel, it was necessary that a communication should be opened between Britain and the Roman empire, by which the missionaries of Jesus Christ might enter, and preach him crucified, the way of salvation.

However ignorant the haughty and ambitious Cæsar was of the character and work of the Mediator, he was employed as his servant to aid in accomplishing his providence in the world; even as was Cyrus before him. "Though thou hast not known me."*

Britain, at this time, consisted of a number of small kingdoms or principalities, existing in a state of the grossest barbarism and ignorance; and of course weak and contemptible in a political point of view. The condition of the island and its inhabitants possessed nothing worthy of the attention of an invader.

"While yet thou wast a growling, puling chit,
Thy bones not fashioned, and thy joints not knit,
The Roman taught thy stubborn knee to bow,
Though twice a Cæsar could not bend thee now."†

The principles and motives under which men act, when they invade the country and rights of

* *Mavor.*

* *Isaiah xlv. 4.* † *Cowper*

others, are generally those of hope or fear : the hope of promoting their own interests, or the fear of its being injured. In the present instance there does not appear to have been any reasonable ground for the influence of any of these motives. There was nothing to cause fear ; and there was as little to excite hope.

The country, in its soil and productions, offered nothing calculated to inflame the avarice of the Romans. And the character of its inhabitants was too rude and unformed to be the cause of danger : and though the inhabitants had been more civilized, they were too little concerned in what was going on in the Roman empire, to be any cause of alarm to the masters of the world.

Nor when the particular circumstances of Cæsar himself, who was the prime mover of the invasion, are considered, does there appear any thing more likely to explain his conduct.

It is not probable that Cæsar acted from the desire of increasing his military fame. For although he was ambitious, he had no anxiety for the glittering tinsel of a name : for the name of conquest he cared nothing. The object of Cæsar's ambition was power, not fame ; and he would willingly have parted with the name of conqueror to another, if this in the least would have enlarged his power. While trampling on his country's rights, and ruling in the most arbitrary manner, he assumed no appearance of ostentation, but rather of humility. This was done that he might lull asleep the suspicions and the fears of the citizens of

Rome. The apparently humble conduct which he manifested to the last of his life, in refusing honors decreed him by the senate, or proffered him by his minions, proves that while he grasped at unlimited dominion, it was not for the sake of the name, but for the power which it bestowed. In this respect Cæsar differed much from his rival Pompey, who appears to have had no desire of making himself supreme, further than in fame. The ambition of Pompey was not to have the sovereignty of his country, but the monopoly of its military glory. But the mind of Cæsar was too great and comprehensive to be flattered with a mere name ; and his moral principles too weak to be bounded by the restrictions of lawful authority. The glory of a victory he could easily have yielded to such pageant minds as the son of Philip ; but, like the late emperor of France, while he did not court the pomp of a name, he held with an unflinching hand the power and authority resulting from victory.

And had he been a man of such a disposition, that he might have been intoxicated with the mere fame of military exploits, the invasion of Britain offered none. The natives were weak and barbarous ; their reduction to obedience, therefore, added nothing to the honors of the conqueror. The invasion of such a people, however successful, could not add a single flower to the hard earned wreath of honor which the general had formerly obtained, nor provide him with the means of gratifying the avarice of his soldiers : there was

neither fame for the former, nor spoil for the latter.

Cæsar could not have had the most distant hope of strengthening his party and cause by the invasion of Britain. The conquest of Britain was of no practical use to the invader, in one way or other. It was not needed for the exercise and discipline of his army. Sometimes a general finds it necessary to seek employment for his soldiers for the sole purpose of preserving them from riot and indolence. The preservation of the Roman authority among the warlike tribes of Gaul was sufficient for this purpose.

Cæsar had now a design upon the liberties of his country: his army was small; it was then a matter of great importance to him that it should not be diminished by any secondary enterprise. The invasion of Britain was sure to cost Cæsar considerable loss in money, provisions, and soldiers: a loss which must have been the more severely felt as he had not the means of easily providing either. On the other hand, the accession of Britain to his province held out no prospective probable good to balance the present certain loss. It could not add to his strength; it could not furnish him with soldiers; nor supply him with provisions or money.

All this is admitted by the subsequent conduct of Cæsar. When the time arrived in which it became necessary for him to throw off the cloak of patriotism, he abandoned the island, and withdrew his troops, without having gained one solitary advantage to

balance the loss which the invasion necessarily cost. Had Cæsar been afraid of leaving an unsubdued nation behind him, while he was to be engaged in destroying the liberties of Rome, this might have helped to account for his invading Britain. But there is not one circumstance in the case that could have left room for the slightest fear. The subsequent conduct of Cæsar indisputably proves this; for he never attempted to make any use of his acquisition, nor to keep it in subjection while he was engaged in the civil wars.

When Cæsar stood on the banks of the Rubicon, and hesitated whether he should pass it, and immediately seize on the government of his country by force, he had a precise and definite object in view; he had before him something sufficiently powerful to move to action: he was then planning a game upon which was staked the empire of the world.

In the invasion of Britain no such motive was presented, nor could possibly exist: nor from the closest attention which can be given to the subject, does there appear to have been any thing satisfactory in the form of motive. And yet Cæsar must have had some motive to induce him to cross the straits of Dover, and land in hostile array on the British soil. Were it possible to ascertain the precise state of his mind at that time, and the views under which he acted, it would probably be a display of very extraordinary mental phenomena. Indeed, it is likely to have been of that kind that is utterly inexplicable to a second party, and perhaps not

even very definite to the agent himself.

On a review of the whole circumstances, there appears something for which ordinary principles do not account. But without attempting to unvail that which now must be forever hid from human eye, we keep ourselves within the limits of fact and certainty: this is sufficient for the present illustration.

First. Cæsar invaded Britain.

Second. This brought Britain and the Roman empire into contact and connection with one another.

Third. This connection was the means of introducing the gospel into Britain.

The first of these propositions is an historical fact; the second was the necessary consequence of the former. The fact of the landing of a foreign army, and keeping it for some time in Britain, established a communication between Britain and Rome, and gave the natives an opportunity of being improved by the superior civilization of the Roman people. Subsequently, too, the communication was increased; for it is easy to understand why a government should be anxious to preserve an acquisition when made, although no adequate reason can be given for the first seizure of it: once embarked in a cause, the principle of national honor accounts for prosecuting it. And the variety of succeeding emperors enlarged the communication: they sent expeditions into Britain that the senate might decree them triumphal honors. Every new expedition cleared the way for the greater

improvement of the invaded country. The Romans, although now wicked and profligate, were still a civilized people. The civilization of the conquerors produced a change on the conquered, in proportion to their intimacy. The conquered Britons became gradually assimilated to their masters. Cowper, in an apostrophe to England, says of Cæsar,

"He brought thy land a blessing when he
came,
He found thee savage, and he left thee tame."

He did more than civilize them; he became the means of introducing them to the knowledge of Christianity, by the communication which he opened between them and the Roman people. Difficulty exists as to the precise time in which Christianity was introduced into Britain: the opinions adopted are more the result of conjecture, than of historical record. Although there is no direct historical evidence, there is a strong probability that the gospel was carried into Britain immediately after its first promulgation.

About eighty years had elapsed from the invasion of Cæsar till the time when the apostles of Christ went forth from Jerusalem into all the world to preach the gospel. By this time the communication with Britain must have been considerable; and although there is no account in the history of the apostles of any of them visiting Britain, yet it is highly probable. It is certain that Paul traveled as far as Spain:* and that he or others of the apostles may have gone

* Rom. xv. 24, 28.

into Gaul, and from that into Britain, is not improbable. These countries were as accessible as Spain. The invasion of Britain by Cæsar, afforded the apostles an opportunity of obeying the command of their heavenly Master; obedience to which was the great business of their apostolic calling.*

The means which forwarded the civilization of Britain, would as surely aid in evangelizing it. The superior manners and knowledge of the invaders were not more likely to be imitated and learned, than their religious rites and practices. In a very early period in the history of the gospel, it found its way even into the household of Cæsar: and some of the royal domestics made not only a profession of Christianity, but were indeed saints.† Many years before this, a church ‡ was planted in the city of Rome. And four years before it, Paul had written his epistle to the Romans.§ All this time, Christianity must have been much diffused in the Roman empire; and especially near the seat of government. Afterwards, in the third century, Justin Martyr, in his apology for the persecuted Christians, says, that the Roman armies, navies, and other public employments, were crowded with Christian converts. When these armies and navies came to Britain, the Christians, who were so numerous in them, brought of course along with them their religion. They would in fact be so many missionaries to preach the

gospel among the British heathens. And that they might do this, it was not necessary that any of them should be evangelists, so as formally and authoritatively to preach the gospel, and organize churches. But they would bring with them some copies of the written word of God, and they would carry with them the knowledge of Christianity, which they had learned from the ministers of Jesus Christ in their own country. And with the zeal which almost always characterizes recent converts, they would employ their means and opportunities, in placing before the idolatrous Britons the way of salvation.

This is not to be viewed as a mere plausible speculation. The facts stated are incontrovertible; and the use to which they have been applied, and the conclusion which has been drawn from them, are perfectly legitimate.

It is morally impossible, that such numbers could be in the service of Rome without diffusing wherever they went, the doctrines, and holding up to imitation, the practices, of the Christian religion.

Were the United States of America to send out an expedition to take possession of, and preserve under their jurisdiction, some of the vast number of heathen islands scattered in the southern ocean, is it possible that the Christian soldiers and sailors who might be employed in this armament, would not disseminate a knowledge of their religion during a residence of many years? And if these soldiers and sailors were relieved from their foreign service, and their places supplied by

* Mark. xvi. 15.

† Phil. iv. 22. Date A. D. 64.

‡ Including probably a number of congregations.

§ In A. D. 60.

fresh crews, would not this increase the means of still further propagating Christianity?

This was exactly the case with the Romans; the reduction and retention of Britain became a popular measure with the emperors of Rome for four or five centuries.

(To be continued.)

LIFE OF JOHN KNOX, THE SCOT- TISH REFORMER.

[Continued from page 192.]

"The righteous shall be in everlasting remembrance."—PSAL. cxii. 6.

In the month of July, 1560, a treaty (called the treaty of Leith) had been signed at Edinburgh, between the partizans of the late queen regent, and the officers of the French forces, for the Romanists, upon the one part, and the lords of the congregations for the Protestants, upon the other. This treaty provided an amnesty to the Protestants for their opposition to the queen regent; it provided also for the calling of that parliament by which popery was abolished, and protestantism established. But Mary, queen of Scots, and her husband Francis, dauphin of France, refused their concurrence in the treaty. Foreseeing danger, Knox therefore exerted himself to procure, as speedily as possible, a complete settlement of the reformation, and a removal of every obstacle that might endanger its permanence. Accordingly, at a convention of estates in May, 1651, an act was passed, ordering every monument of idolatry, within the kingdom to

be destroyed, and appointing proper persons to see it carried into execution. The people, having thus received the authority of a public statute, proceeded to lay in ruins almost every popish edifice however, ancient or costly. Knox has been much blamed for giving his sanction to such proceedings. Indeed we ourselves, though little given to the "melting mood," can scarce withhold asigh, when we think of the noble buildings that perished in the general devastation. Still we believe it was to the state, and to the reformed religion in Scotland, what "cutting off the right hand, and plucking out the right eye," are, to the Christian, a melancholy and a grievous duty; but absolutely necessary to the safety of the constitution. Knox considered the great ecclesiastical houses as the fortresses of popery and superstition; and the crowds of ecclesiastics, by which they were filled, he looked upon as the army by which error was defended, and truth endangered. When asked his opinion about the demolition of these buildings, he therefore quaintly replied, "Pull down the nests and the crows will fly away." To judge of his decision, we must place ourselves in his circumstances; we must consider that he and his copartners believed they were bound by the law of God, Deut. xii. 2, 3; 2 Chron. xxxi. 1. xxxiv. 3, 4; that they had not then learned the delicate distinction between *idolatrous* and *idolatry*; but were accustomed to call objects by their right names, without any of that puling, incincere, and affected sentimentality, which distin-

guishes too many of the lukewarm Protestants of the present day. To the eye of an antiquarian, or man of refined taste, the ruins of the spacious abbey or lofty cathedral, present objects of deep and imposing interest. To us they appear as monuments unassociated with harm; and we look back upon the days of their splendor, and grieve that their glory is departed. But to the eye of the reformers they appeared the receptacles of indolence, the nurseries of error, the theatres of superstition, the palaces of pride, or the courts of persecution. We are not therefore to wonder, if, under these mingled feelings, they regarded them and treated them as the people of Paris did the dungeons of the bastille, or the Spaniard, in his hour of liberty, the halls of the inquisition.

In August, 1561, Queen Mary landed in Scotland. She was received by her subjects with every demonstration and feeling of joy; and as the Protestants hoped that she would not only tolerate but patronize their religion, they were prepared to submit to her government with alacrity and affection. But Mary had been educated in a court strongly attached to popery, and had early imbibed the deepest aversion to protestantism, which she was determined as speedily as possible to extirpate from her kingdom. Out of regard to the numbers and power of the Protestants, she dissembled for a little; but, on the first sabbath after her arrival, ordered mass to be celebrated in the chapel of Hollyrood. The fears of the Protestants were excited; and a crowd was collected, who

vented their disapprobation in the most unequivocal terms. The wax tapers which the servants were carrying to the chapel, were broken; and other acts of outrage would have been committed but for the zealous exertions of the reformed leaders. Knox himself, in private conversation, employed all his influence to appease the multitude; but, at the same time, felt it his duty, on the succeeding sabbath, to testify his dread and abhorrence of popery, declaring, "that, a single mass was more fearful to him than ten thousand armed men landed for the purpose of crushing their religion." Men wonder now, or at least affect to wonder, at such an expression from such a man. So they well may, under the mild and tolerant reign of protestant princes. But let them transport themselves back to the days of Knox; let them reflect upon the intolerant and sanguinary spirit of popery in those days, and they will learn to treat the fears and caution of the zealous reformer as neither imaginary nor unfounded. The celebration of mass so far from appearing as a mere religious rite, was neither more nor less than the signal of arbitrary power, and fiery persecution.

The zeal of Knox in opposition to popery, and the language he had applied to the celebration of the mass, exposed him to the bitter resentment of Queen Mary. Not long after her arrival, he was sent for to the palace, and she entered into conversation with him, hoping to subdue or overawe the bold spirit of the reformer. When, amongst other charges,

she accused him of exciting rebellion, he replied, "If to teach the truth of God in sincerity, if to rebuke idolatry, and to exhort the people to worship God according to his word, be to raise rebellion, I certainly am liable to the charge; for it has pleased God of his mercy to make me an instrument of showing to my countrymen the falseness of popery—the deceit, the pride, the tyranny of the Roman Antichrist. But if the true knowledge of God, and the appointed mode of worshipping him, be powerful motives to loyalty and submission, in what am I blamable? I am persuaded your grace has had, and at present has, more unfeigned obedience from those who profess the truth in Christ, than ever your father or ancestors had from those who called themselves bishops."

The queen then accused him of having taught the people a religion different from that of their sovereign, and inquired, "How can such a religion be true, seeing God commands *subjects to obey their princes?*" To this Knox replied, that "as true religion does not depend upon the authority of princes, but on that of God, subjects cannot be required to conform their religion to the taste of their rulers." To prove his assertion, he produced the examples of the Israelites in Egypt, and of Daniel in Babylon, who, refused to adopt the religion of their respective sovereigns. "Then, I perceive," said the queen, "that my subjects are to obey you, and not me." "God forbid," replied Knox, "that I should ever command any to obey

me. My desire is, that both princes and subjects may obey God, who requires kings to be nursing fathers, and queens nursing mothers to the church." "But you are not the church I will nourish," said the queen; "I will defend the church of Rome, for I think it is the true church of God." "Your will, madam," replied the intrepid reformer, "is no reason; neither doth your thought make the Roman harlot to be the true and immaculate spouse of Christ; for it is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners. Yea, madam, I offer myself further to prove, that the church of the Jews who crucified Christ, was not so far degenerated from God, as the church of Rome is declined." "My conscience," replied the queen, "is not so." "Conscience, madam," said Knox, "requires knowledge; and I fear that right knowledge you have none." "But," said she, "I have both heard and read." "So," returned Knox, "did the Jews, who crucified Christ, read both the law and the prophets, and heard the same interpreted in their own way." "You interpret the scriptures one way," replied the queen, "the church of Rome another way. Whom shall I believe?" "You shall believe God," returned Knox, "who speaks plainly in his word; and farther than his word teaches you should not believe any one." When taking leave of the queen, he said, "I pray God, madam, you may be as blessed within the commonwealth of Scotland, (if such be the will of God,) as Deborah was

in the commonwealth of Israel." Many of the Protestants expected favorable results from this interview. But Knox, a keen and penetrating judge of human nature, formed no such flattering expectations. "If there be not in her," said he, "a proud mind, a crafty wit, and an indurate heart against God and his truth, my judgment faileth me." He was afraid, also, that the insinuating manners of the queen would abate the zeal of the Protestant nobility, and therefore he not only watched her proceedings carefully, but fearlessly proclaimed the dangers to which he believed the reformation was exposed.

When the general assembly met in 1561, their attention was particularly directed to suppressing the remnants of superstition and idolatry, and obtaining a suitable support for the reformed ministers. Application having been made to the convention of estates, it was decreed—that two-thirds of the ecclesiastical revenues should remain in the hands of the possessors, whether they were the clergy of the church of Rome, or lay impropiators—and that the remaining third should be given to the queen, out of which she undertook to provide for the reformed ministers. For this purpose she allotted about the sum of £2,000, a miserable pittance, which afforded to each minister not above one hundred merks Scots a year. By Knox the settlement was denounced as most unjust; for "two parts," he declared, "were freely given to the devil, and the third part divided between God and the devil." The displeasure of Knox arose not from

selfish motives. He had been an itinerant missionary on forty pounds a year, and found it abundance; he had refused one of the richest livings in London; he had refused also one of the richest bishoprics in England; and he was not, therefore, grieving at the narrowness of his ministerial remuneration in Scotland. Indeed, so far as concerned himself, Knox, as a minister of Edinburgh, was more liberally provided for than some of his brethren, and could not have expected any increase of his own allowance. But his grief was to see so many other ministers sunk down into the condition of absolute poverty—while the abundant revenues of the church were perverted to pamper wordly pride, and encourage a debasing superstition.

Intelligence having reached the queen in May, 1562, that her popish friends in France were acquiring new strength, and that they had begun to persecute the Protestants, she gave a ball to her servants, and expressed the most unbecoming joy at the tidings. This conduct of the queen did not pass unnoticed by our reformer. In a sermon from Psal. ii. 10, he particularly inveighed against the oppression of princes, their fondness of worldly pleasure, and their joy at the afflictions of the people of God. For the honest discharge of his duty he was summoned before the queen; by whom he was accused of speaking irreverently of her person and character. Knox denied he was guilty, and entreated leave to repeat his sermon to the queen. Having repeated his discourse, he observed, "If any man, madam, will

affirm that I said more, let him now accuse me." All who had been present were forced to acknowledge the correctness of the repetition, and the queen declared she had heard a false report concerning him. "I know," she added, "that my uncles and you are not of one religion; and, therefore, I cannot blame you if you have no good opinion of them: but if you hear any thing of myself, with which you are offended, come and tell myself, and I will listen to you." Knox replied, "that the house of Guise were the enemies of God, and he was sure their designs would be overthrown; that he was willing to do any thing for her satisfaction; and that if her majesty would hear his public discourses, or appoint a time for him to explain the Protestant faith, he should willingly wait on her; but to come merely to her chamber door, and to have no liberty but to whisper his sentiments, was inconsistent with his duty as a Christian minister." On retiring, some of the popish attendants observed in surprise and displeasure, "*He is not afraid!*" Knox, turning round, replied, "*Why should the pleasing face of a gentlewoman frighten me? I have looked in the face of many angry men without being greatly terrified.*"

The general assembly, which met this year, appointed Knox to visit the churches in Kyle and Galloway; and in performing this duty, he prevailed upon the nobility and gentry to renew the covenant for the defense of the Protestant faith.

The Roman Catholics, still hoping to regain the ascendancy,

now offered to dispute publicly with any of the Protestant ministers. Accordingly a discussion of three days continuance took place at Maybole, between Knox and Quintin Kennedy, abbot of Crossraguel. The record of the controversy, which Knox has preserved, gives evidence that Kennedy was a talented disputant, and able to afford to the doctrines of the church of Rome all the defense of which her specious errors are capable. Knox, however, was anxious again to meet his opponent in Edinburgh; but the discussion was never afterwards resumed.

When the parliament of Scotland assembled in May, 1563, Knox was most anxious to induce the leading Protestant members to secure the settlement of the reformed religion by some new acts; or by a solemn ratification of the treaty of Leith. He used all his influence to induce the earl of Murray to forward this object. Failing in his attempts, he renounced the friendship of the earl, and continued unreconciled to him for nearly two years. Previous to the rising of this parliament, he preached a sermon in presence of many of the members, in which he accused the nobles of ingratitude, and of a cowardly desertion of the cause of Christ. Before concluding, adverting to the reported marriage of the queen with a Roman Catholic, he exclaimed, "This, my lords, will I say, that whensoever the nobility of Scotland who profess the Lord Jesus consent to have an infidel (and all papists are infidels) for their king, you do all that is in your power to banish Christ

from the realm ; you will bring the vengeance of God on the country, a plague on yourselves, and most probably will add little to the happiness of your sovereign." Such expressions were not to be passed over by the queen's minions, who instantly carried tidings to the palace, that Knox had preached against her marriage. He was, accordingly, cited to appear before her ; when the queen, bursting into tears, passionately accused him of insulting both her character and government. Waiting till she was somewhat composed, Knox calmly replied, that if it should please God to deliver her from the prejudices in which she had been educated, she would not consider his honest liberty of speech offensive. That, when out of the pulpit, he believed he had seldom given offense to any man ; but that, in the pulpit, he was not his own master, being the servant of Him who commanded to speak plainly, and not to flatter any one on the face of the earth. "But what have you to do *with my marriage*?" replied the queen. Knox was proceeding to explain the extent of his commission as a minister of the gospel, when the queen interrupted him, by again exclaiming, "But what have you to do with my marriage?" and in a tone of indignation and contempt—"What are *you* in the commonwealth?" "A subject born within the same, madam," replied Knox ; and, although neither earl, lord, nor baron, yet God has made me (however abject in your eyes), a profitable member within the same. Yea, madam, to me it belongs to forewarn of evil, if I fore-

see it, as much as it doth to any of the nobility. My vocation and conscience crave plainness. Therefore to you I repeat what I have said in public—that whosoever the nobility of this land shall consent that you become subject to an unfaithful husband, they do all that in them lies to renounce Christ, banish his truth, destroy our liberties, and do little comfort to yourself." The queen burst into tears, and continued to sob and cry for some time ; during which time Knox was silent, and with unaltered countenance. At last he said, "Madam, I declare, I never delighted in the weeping of any of God's creatures ; yea, I can scarce abide the tears of my own sons when I correct them, much less can I rejoice in your majesty's weeping. But knowing that I have given no just cause of offense, I must sustain your tears, rather than hurt my conscience, or betray the commonwealth by my silence." Still more irritated, the queen commanded him to leave her presence, and wait her pleasure in another room. While there he employed his time in exhorting the ladies of the court to think of death, judgment, and eternity. Meantime the queen, having consulted with the lords on the propriety of punishing him, was advised to let him pass without farther remark, and Knox was accordingly allowed to return home.

In the month of August, during the queen's residence at Stirling, her domestics at Holyrood House celebrated mass more openly than had been done when she was present. Several of the Protestants, offended at this breach of the laws,

repaired to the palace, and observing numbers entering the chapel, burst in along with them, and demanded why the laws were thus wantonly violated? The comp-troller being summoned from sermon at St. Giles' came, accompanied by the provost, but found neither riot nor commotion. Two of the Protestants, however, were taken into custody, and, by order of the queen, put upon their trial for invasion of the palace. The danger of these two men alarmed the Protestants, and they directed Knox to issue circulars for a meeting at Edinburgh, on the day of the trial. This letter was pronounced treasonable, and a prosecution was instituted against Knox. Previous to his trial, every means was employed to intimidate the reformer, and lead him to acknowledge his offense. But all proved ineffectual to move the undaunted spirit of Knox. "I have done nothing," said he, "but my duty; and, therefore, whatever shall befall me, my hope is, that my God will enable me to bear it with patience."

When conducted to the court, and standing uncovered at the foot of the table, the queen, looking at him, burst into laughter, and exultingly said, "That man made me weep, and never shed a tear himself; but I will see if I can make him weep." When charged with issuing the letter, he acknowledged it was his. The secretary asked him, if he was not sorry for having written it? "Before I repent," said Knox, "I must be taught my offense." "Offense," replied Maitland, "you have convoked the queen's subjects: the offense cannot be denied." You

distinguish, my lord, between an unlawful and a lawful convocation. I have often called assemblies, and it was never till now pronounced offensive." "Then was then, but now is now," replied the secretary. "We have no need of such convocations." "The time that has been," replied the reformer, "is even now before my eyes. I see the poor flock in as much danger as ever; only the devil has got a vizard upon his face. Formerly the devil got his own face discovered by open tyranny, seeking the destruction of all who refused idolatry; but now he comes under the cover of pretended justice, to effect the mischief he could not accomplish by force," "Ye trifle with him," said the queen; "who gave *him* authority to convoke my subjects? *Is not that treason!*" "No, madam," replied lord Ruthven, "for he makes convocation almost daily to hear prayers and sermons, yet we count it no treason." "*Hold your peace,*" said the queen, "*and let him answer for himself.*" "I began, madam," resumed Knox, "to reason with the secretary, (whom I take to be a better dialectician than your grace,) that all convocations are not unlawful; and now, my lord Ruthven has given the instance of lawful convocation; which, if your grace will deny, I address myself to the proof." "I say nothing against your religion," replied the queen, "nor against convening to your sermons; but what authority have you to convene my subjects at your will, without my authority?" "At my will," replied Knox, "I never convened four persons in Scotland. What I have

done has been by order of my brethren. But if your grace complain that it has been done without your commandment, so I answer has been all that has been done within the realm in the work of reformation. And therefore, madam, before I either feel or profess repentance, I must be convicted of transgressing some just law—a matter which I believe impossible; as in what I have done, I have acted in obedience to the general kirk of this realm.” “You shall not escape me so,” replied the queen. “Is it not treason to accuse a prince of cruelty?” The lords agreeing, the following sentence of Knox’s letter was read: “this fearful summons is directed against the two brethren, to make, no doubt a preparative on a few, that a door may be opened to execute cruelty upon a greater multitude.” “So,” said the queen, “what say you to that?” The whole assembly now looked at the reformer, anxious to hear what answer he could produce. “Say what you can,” exclaimed the queen; “for I think you have enough to do.” “I will first then, desire of your grace,” rejoined Knox, “and of the most honorable audience, to declare whether the obstinate papists be not deadly enemies to all who profess the gospel of Christ; and whether they do not earnestly desire the extermination of them, and of the true doctrine that is taught in this realm?” The queen remained silent, but the lords unanimously exclaimed, “God forbid that our lives or doctrines stood in the power of the papists; for just experience has taught us that cruelty lies in their hearts.” “Who

then thinks, my lords,” replied Knox, “that their unsatiable cruelty would end in the murder of these two brethren, now unjustly summoned and accused; but that these few are intended to prepare a way against the whole? And now, madam, I have not accused your grace; but I affirm, that those who have inflamed your grace against these two men, are the sons of the devil, and therefore must do the works of their father the devil, who was a liar and murderer from the beginning.” “You forget yourself,” said one of the lords, “you are not now in the pulpit.” “I am in the place,” replied Knox, “where I am demanded of conscience to speak the truth, and therefore the truth I will speak, impugn it who list.” After some farther conversation, Knox was permitted to depart. On taking the votes, he was unanimously acquitted of the charge. The secretary, enraged at the decision, brought the queen into the room, and proceeded again to call the votes. The lords were deeply offended at this attempt to bias their judgments; and, praising Knox’s modesty and sensible answering, again absolved him of the charge.

The mortification of the queen was excessive; and learning that the bishop of Ross, a zealous Roman Catholic, had voted for the acquittal, she openly upbraided him, “Trouble not the child,” said she, “for he is newly awakened out of his sleep. Why should not the old fool follow the footsteps of those who have passed before him?” The bishop coldly replied, that it was neither affection for the man, nor love for his opinions,

that had influenced his vote, but the simple truth had compelled him to join in the sentence of acquittal. Thus did God again defeat the designs of Mary against the reformer. "And that night," observes Knox, "there was neither fiddling nor dancing in the court; for madam was disappointed of her purpose, which was to have had John Knox in her will, by vote of her nobility."

We judge this pause in our narrative no improper opportunity of introducing an observation upon the temper, manner, and language of our reformer. Doctor Robertson, in all the refinement of modern liberalism, while he admits the many virtues by which he was distinguished, yet represents him as "rigid and uncomplaining, showing no indulgence to the infirmities of others; and as uttering his admonitions with an acrimony and vehemence more apt to irritate than to reclaim." From Dr. Robertson we are not surprised to hear such sentiments; but even Dr. McCrie, whilst he most eloquently describes the virtues of his character, assumes rather the attitude of an apologist than a defender, and tells us, that "it is not so much the *man* as the *reformer* that should engage our attention," and admits, by implication, that we search him in vain "for courteous manners and winning address," and pronounces his expressions "vehement and harsh." Now, of all this description, whether from Dr. Robertson or Dr. McCrie, we happen to believe just—not one word. About the characters both of the living and the dead, there often occur most specious misrepresentations

and mistakes. We have known a most amiable man to be reputed a misanthrope; a most charitable man a miser; a well bred man a boor; a modest man proud; and a profound scholar a consummate blockhead. Now, if such misrepresentations are often given of living characters, how much more readily may they be circulated of the dead! The living man can live down the slanders of his enemies; or, at all events, there are some who, knowing him in private, will defend him in public; but the dead man has no opportunity of speaking or acting in his own defense; a slander once originated is propagated without examination from volume to volume; and men conclude that it must be true, because it is repeated without contradiction. These slanders against Knox invented by enemies, and, we are sorry to say it, permitted to pass uncontradicted by friends, we are, therefore, determined to refute. No doubt it will be pronounced a rash attempt to interpose our feeble shield against the combined attacks of both friends and enemies. But the shield is not feeble,—it is the shield of truth—of fact—of honesty; and once upraised it will remain unpierced by every missile. One charge, and only one, we admit to lie heavy against Knox. It is the charge of unpromising honesty. He gave sin its own name, and therefore he has been called rude. This we admit to be a generation of the church, in which gentler and softer names must sound in "ears polite." But Knox learned his phraseology from the bible; and hence he has been charged with rudeness of

speech. Our defense of his speech and his manner we reduce to one point:—they were both derived from the bible, and by the bible they should be judged. Let those who accuse John Knox of rudeness of speech, read the language of John the Baptist, Matt. iii. 7, when he addressed the Pharisees and Sadducees, the learned and the rich of his day. “*O generation of vipers, who hath warned you to flee from the wrath to come!*” Let those who accuse Knox’s admonitions of “*acrimony and vehemence*, calculated to irritate,” read the words of a greater than John the Baptist; Matt. xi. 23, “*And thou, Capernaum, which art exalted unto heaven, shalt be thrust down to hell.*” Let them hear him again, Matt. xii. 34, address the Pharisees, “*O generation of vipers, how can ye, being evil, speak good things?*” But, above all, let them hear him; Matt. xxiii. 13, begin that tremendous assault upon the strong hold of wickedness, “*Wo unto you, Scribes and Pharisees, hypocrites!*” “*Ye blind guides.*” “*Ye fools and blind.*” “*Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?*” Read, we repeat it, this tremendous chapter, and then say, ye sweet worded, ye softly whispering, ye flattering spirits of this gentle and liberal age, is there in all the oburgations of John Knox one sentence of severity surpassing the standard of the New Testament! John Knox learned of Christ to speak truth concerning sin and sinners; and therefore, the world has hated him just as it hated his Master. The world was, and still is, angry with him; but

let his memory not be wounded in the house of his friends. We defend him, not merely because we revere his memory, but because he that of harshness accuses him, accuses the Lord that sent him.

[To be continued.]

THE PRACTICE IN THE SEVERAL
JUDICATORIES OF THE CHURCH
OF SCOTLAND, 1830.

(Continued from page 254.)

Translation.—If the minister of another parish is presented to a vacant parish, his qualification to government, and his letter of acceptance must be laid on the presbytery table along with the presentation. There is no injunction given to him to preach before the congregation as in the case of a probationer. A call to him is immediately appointed to be moderated in, according to the form mentioned above. If he is already a member of the presbytery he is afterwards directed to intimate from his pulpit, that there is a call to him from another parish, and an intention to transport him there; and, at the same time, to summon such of his parishioners as wish to defend their right to their minister to attend the presbytery on a particular day, when the case is to be heard. The minister himself is summoned *apud acta*, or by letter, if he does not happen to be present.

If the parish attends and urges its right to retain its minister, the presbytery judges between it and the competing parish. In former times, and even at a recent date, transportations were not allowed.

If there is no appearance on the part of the parish, and if the presbytery is satisfied with the reasons assigned for the proposed transportation, a sentence is pronounced by which the minister's relation to the parish over which he presides is terminated; that parish is declared to be vacant by his removal, and he is translated to the other; the day of his admission there is fixed, and his edict is appointed to be served. This proviso is always added, that he continues minister of the one parish, until he is admitted minister of the other.

If he belongs to a different presbytery, the presbytery which has received the presentation and the call in his favor, commissions some of its members to repair to that presbytery, to lay before it the call, and an account of the presbytery's proceedings, and having shown grounds for transporting the presentee from the one charge to the other, to request that the presbytery, under whose jurisdiction he is, will take the necessary steps for effecting his removal. The reasons of transportation are committed to writing, that a copy of them may be sent with the other papers to the minister's parish. The same steps mentioned above are ordered to be taken. And if no sufficient objections are made to his removal, the presbytery to which he belongs releases him from his charge declares his church vacant from the day designed for his admission, or the day on which he shall be admitted to the other parish, and appoints him to wait for and obey the orders of the presbytery where the charge lies

to which he is transported, as to the time of his admission thereto. Notice of these proceedings being forthwith sent to the presbytery where the vacant charge lies, the day of admission is fixed, and the edict is ordered to be served.*

The act of ordination is not repeated at the admission of a minister to a new charge. But he is required, in face of the congregation, to answer again the questions which were put to him at his ordination; and having renewed the declarations, promises, and engagements, which he then made, he is received and admitted minister of the parish, and exhortations are addressed, as in the case of a newly ordained minister, both to him and to his flock.†

Union of offices.—A professor in a university who is presented to a parochial charge, not situated in the city that is the seat of that university, or in the suburbs thereof, is required, within nine months after his being admitted to the said charge, to resign his professorship, and to produce to the presbytery, at its next ordinary meeting thereafter, a certificate that his resignation has been accepted. And a minister of a parish who is presented or elected to a professorship in any university which is not situated in the city, or the suburbs of the city to which his parish belongs, is required, at the first ordinary meeting of presbytery which shall take place after the lapse of six months from the date of his induction into the professorship, to

* Act Assembly 1642. Act 6, Assembly 1694.
Pardovan's Collections, book i. title 2, 12, 13.
† Act 10, Assembly 1711.

resign into the hands of the presbytery his parochial charge.*

Ordination or admission to a parish, *ipso facto*, makes the minister, ordained or admitted, a member of the presbytery and synod in whose bounds his parish lies.†

Ordination without relation to a particular charge, is discouraged by the church.‡ But presbyteries are allowed to ordain ministers going to foreign parts, provided the call to them is not for a limited period, and provided there is some reasonable prospect of such permanent provision being allowed as is essentially necessary for the decent and respectable maintenance of an ordained minister of the church of Scotland.§

Chapels of ease.—It belongs to presbyteries to receive petitions respecting the erection of chapels of ease, and to inquire into the circumstances on which the petitions are founded, and the plan proposed for the constitution of the chapels. But the whole must be reported from the minutes to the general assembly; nor can any final judgment be pronounced on a petition for a chapel of ease till special directions have been received therein from the assembly, at whose bar all parties having interest are allowed to be heard.

The proceedings from the commencement are ordered to be slow. The petition for the erection of a chapel of ease lies on the table of the presbytery till the next ordinary meeting. The pres-

bytery then consider whether, from the circumstances in which the petition is presented, the erection of the chapel is necessary or expedient. If it appears to them otherwise, they reject the petition. If not, they cite the minister and kirk-session of the parish within which the chapel is intended; and they summon, by edictal citation, the heritors of the parish, and if there is a burgh, the magistrates of the burgh, to attend the next meeting of presbytery for their interest in the subject of the petition. Parties are heard at this third meeting, and the presbytery then proceeds to ascertain the circumstances on which the petition is founded; the facts stated as reasons for the necessity or expediency of the chapel intended; the general plan of the chapel itself; the estimate of the expense to be incurred in completing it; and the whole of the constitution under which it is to be managed.

Constitution of chapels of ease.—This part of the business is now rendered extremely simple, as the articles in the constitution of any proposed chapel are required to be drawn up and submitted to the general assembly in the following order. 1. The property of the chapel to be invested in whom. 2. To be exclusively for the use of a minister of the church of Scotland. 3. Management and application of the seat-rents. 4. If debt be incurred in erecting the chapel, how to be liquidated. 5. Managers and administration to be under inspection of the presbytery. 6. Manner of electing managers and supply of vacancies when they occur. 7. If a treasurer and clerk, how appointed

* Act 6, Assembly 1817.

† Act 5, Assembly 1754.

‡ Act 9, Assembly 1784.

§ Assembly 1827, Sess. ult. Committee on Canada Petitions.

and paid. 8. Amount of stipend. 9. What security for the same, and time of payment. 10. Plan of augmenting the stipend when necessary. 11. Collections, on application. 12. Power of the first minister, and how long to have this power. 13. The manner of supplying vacancies after the chapel is permanently established. 14. Supply of the pulpit during vacancies. 15. Names of candidates to be laid before the presbytery. 16. Certificates of candidates to be laid before the presbytery and judged of. 17. Day of election how to be appointed, and mode of calling meetings for this and other purposes. 18. Election, letter of acceptance, certificate of having taken the usual oaths, and renewed bond of security to be laid before the presbytery. 19. Duty to be performed by the minister when inducted. 20. If a Gaelic chapel, what portion of the service to be performed in that language, and what in English. 21. Bounds within which he is to labor, if any are fixed. 22. When the sacrament is to be dispensed. 23. How persons are to be admitted to partake of the same. 24. Allowance for communion elements to the minister when the sacrament is dispensed. 25. Mode of letting the seats, and time when to be done. 26. Persons to be proposed, if any preference is to be given. 27. Precentor, by whom appointed, and with what salary. 28. Officer, by whom appointed, and with what salary. Any of the above particulars, which from

the circumstances of the intended chapel are not required to be specified, may be omitted. And if it is necessary to introduce other particulars, they are to be added after those which have been enumerated.

Ministers of chapels of ease—

Chapels of ease belong to the establishment, but their ministers are not constituent members of the church courts. They do not sit or vote in the presbyteries, and they cannot, consequently, go as ministers to synods or general assemblies. Neither can they be sent to these courts as elders, the assembly having declared that ministers of chapels of ease, being in the habitual exercise of the functions of the ministerial office, are thereby disqualified from sitting as lay-elders in the judicatories of this church. Upon the general principle laid down in this declaration, the assembly have uniformly acted. This principle applies also to the missionaries upon the royal bounty, and to the ministers of the lately erected parliamentary churches.

Ministers of chapels of ease are included in the provisions of act 6, Assembly 1817, anent union of offices.

Presbyteries are not at liberty, notwithstanding any circumstances in which the minister of a chapel of ease may be placed, to admit any other person as minister of that chapel, till there be a vacancy by the death or demission of the incumbent, or by a sentence of the church courts removing him from that situation.

(To be continued.)

IRISH SYNOD.

Minutes of a Meeting of the Reformed Presbyterian Synod in Ireland, Moneymore, July 12th, 1831.—Twelve o'clock, Noon.

The Rev. Clarke Houston, moderator, having preached from Matt. xxviii. 20, last clause, "And lo, I am with you alway, even unto the end of the world," constituted the synod by prayer.

SECOND SESSION.

Wednesday, 7 o'clock, P. M.

The synod met, after adjournment, and was constituted by prayer.

The reports of presbyteries were received and read :

The Southern Presbytery report, that since the meeting of synod, 1830, they have held six meetings. The Rev. T. Cathcart is moderator, and the Rev. John Hawthorne, clerk. Gospel order generally prevails in the congregations under their inspection; ordinances continue to be regularly dispensed; the days of humiliation and thanksgiving appointed by synod, have been observed; the claims of the missionary society have, in general, been attended to; the Lord's supper has been dispensed in two of the congregations, and in the vacancy of Grange, and arrangements will be made for dispensing it in the other two congregations in the course of the summer; the vacancies of Corenery and Grange are, occasionally, supplied with the preaching of the word, but not so often as the people desire, owing to the want of preachers; the number of members at Corenery, as also in several of our congre-

gations, is greatly diminished by emigrations to America.

The Western Presbytery report, that in reviewing their proceedings since July, 1830, they have nothing of an unpleasant nature to lay before the synod. By the kindness of God, the several congregations under their pastoral inspection, continue to prosper. Since last meeting of synod they have held five meetings; the ordinances of religion continue to be regularly dispensed in all the congregations having stated pastors, and the vacancies of Convoys and Derry occasionally enjoy the dispensation of gospel ordinances. The days of thanksgiving and humiliation have been observed.

Presbytery have great pleasure in stating, that they have been favored with the assistance of the Rev. Gordon T. Ewing, for several months past, to whom a call was addressed from the vacant congregation of Derry; the call was sustained by presbytery and presented to Mr. Ewing, who assigned reasons, satisfactory to the court, why he could not, at present, accept it; the call was therefore held in retentis, and with the concurrence of presbytery, Mr. Ewing engaged to officiate in the congregation for one year. Mr. A. McFarland was, on 21st of October, licensed to preach the everlasting gospel, and, having preached with acceptance in the bounds of the presbytery, emigrated to America in May last. They have under their care, as candidates for the office of the ministry, Mr. James Reid, student of natural philosophy, and Messrs. Dill, Reid, and King, students of logic. The Rev. James P. Sweeney is their

moderator, and Rev. Alex. Brittin their clerk, for this year.

The Northren Presbytery report, that since July, 1830, they have held five meetings, at which, the last excepted, the members regularly attended. The appointments of synod have all been observed, and the ordinances of religion are administered in the congregations under their care. On the 30th of March last, Mr. John Nevin, having submitted the places of trial assigned to him, and having undergone the usual examinations, was licensed to preach, and has been regularly employed, since that time, under the direction of presbytery, who now crave that his name be enrolled with the licentiates of synod.

Mr. James Riddal, student of moral philosophy, has removed from their bounds and is no longer under their care. The other students under their direction, Robt. J. Watt, John Gamble and G. Savage, continue to prosecute their studies with diligence and success. Applications for sermon have been received from Killinchy and Magherafelt; and presbytery are of opinion that, if means were equal to the demand, much good might be effected, especially in those districts where the principles of this church have, at any time, been established. A large field of usefulness is opening for the labors of intelligent, laborious, and enterprising licentiates; and it is the prayer of presbytery that many such may be sent.

The Rev. Simon Cameron is the moderator, and the Rev. W. J. Stavely the clerk of presbytery.

The Eastern Presbytery report,

that the Rev. John Alexander is their moderator, and the Rev. John W. Graham their clerk, for this year. Since last meeting of synod they have held three regular meetings, and one *pro re nata*. The days of thanksgiving and fasting appointed by synod, have been observed, and all their congregations continue to enjoy the regular dispensation of the ordinances of religion, with the exception of Newtownards, left vacant for the time, by the mission of the Rev. Wm. Henry, to attend the meeting of the Reformed Presbyterian Synod in America. Since his departure, the sacrament of the Lord's supper has been dispensed in the congregation, and the gospel preached as frequently as supplies could be obtained. Presbytery hope, that this synod will make provision for its supply until Mr. Henry's return.

Mr. Hugh Hawthorne, student, emigrated to America in the month of May, and Mr. Wm. Toland, who was examined at last meeting of synod, has, since that time, delivered several satisfactory pieces of trial preparatory to his being licensed to preach the everlasting gospel. They have, in conclusion, to state, that on occasion of their several meetings, harmony prevails among them, and they cherish the hope that their endeavors to promote the glory of God and the good of Zion, have, in some measure, been crowned with success.

THIRD SESSION.

Wednesday, July 13th—Ten o'clock forenoon.

The Rev. James Dick preached from Habak. iii. 2.—“O Lord, revive thy work in the midst of

the years." After public worship, the synod was constituted by the moderator, with prayer; the roll being called, there was a general attendance of ministers and elders, and the court proceeded to the dispatch of business.

On reference to minute 8th, of synod's proceedings last year, a communication of a satisfactory nature was read from Mr. Stavely, who did not attend this meeting in consequence of in disposition; and it contained a request, that he might be furnished with such information as the ministers of our church can give of their respective congregations, to assist him in executing the work.

In relation to minute 10th, the motion for the preparation of an act and testimony was renewed. It was moved as an amendment, and seconded, that measures be adopted for the republication of the act, declaration, and testimony, already in existence. The original motion was then withdrawn, and the amendment passed unanimously. Agreed, that the republication be committed to the management of the Rev. J. Paul. Presbyteries to furnish him in the course of a month with a return of the number of copies which will be required in their bounds.

It appeared that the committee for the signs of the times had attended to the business before them, and that causes of thanksgiving had been published and circulated last season. The synod appointed the last Wednesday of November to be observed as a day of thanksgiving, and the last Thursday of January, 1822, as a day of fasting. The Rev. Wm. Gamble was appointed to

prepare a summary of causes of fasting, to be submitted before publication to the Western Presbytery, and Rev. S. Cameron, of the Northern Presbytery, as a committee of synod. Against the part of this arrangement which respects the committee, the Rev. John Alexander, the moderator, desired his protest to be recorded, on the general principle, that he does not judge it expedient that causes should be published without being submitted to the whole body, or, at least, to a committee formed from the different presbyteries.

Mr. Dick stated, that he has been making progress towards the completion of his Dissertation; but that it is not yet finished, as he has enlarged his plan, which now embraces a historical view of public religious covenanting from the earliest period to the present time—the peculiar obligations of the duty in New Testament times—a defense of the national covenant of Scotland, and the Solemn league and covenant—Observations on the Auchinsburgh Renovation—and the seasonableness of attempting covenant renovation at the present time. He expects that it may be in readiness for the press at November next.

In reference to the delegation of Mr. Henry, to the synod in America, it appeared that he had proceeded on the mission. The members of the Northern Presbytery agreed to preach, each, one sabbath at Newtownards, and the ministers of the Western Presbytery promised that they would either preach there, or each of them procure the ser-

VICES of a licentiate for one sabbath.

The Rev. Thomas Houston narrated the manner in which he had executed his commission as delegate to the synod in Scotland, and gave interesting information respecting the state of the Reformed Presbyterian church in that country. It was gratifying to this court to be assured of the friendly feeling manifested by the sister judicatory, and to hear of the progress of reformation-principles amongst them, as appears from the organization of late of several small stations as congregations, and from the circumstance that others which had been given up for a time are now flourishing, and promise speedily to afford support to stated pastors. Mr. H. stated, the ministers and congregations of our church in Scotland take a lively interest in the missionary cause.—Some congregations had sent forward upwards of £30 as a collection for one year, and another £13 for six months. In reference to a request formerly made to the brethren in Scotland respecting a junction of the synods in prosecuting the mission to the colonies, it was arranged that the committee on missions should regularly correspond with the board of directors here, and advise with them relative to any measures that might tend to advance the interests of the cause. A mission is undertaken to the Highlands and Islands. Resolutions, expressive of the synod's abhorrence of West Indian slavery, were adopted, and have been published. A book on ecclesiastical discipline and government, is nearly ready for circulation.

It was resolved—"That the synod adjourn till ten o'clock tomorrow, A. M. and that the members meet this evening, at seven o'clock, for devotional exercises, and, as a committee of bills, at seven o'clock to-morrow morning."—Adjourned by prayer.

At seven o'clock, evening, the members met for devotional exercises, which were commenced by the moderator, and in which he was succeeded by members of the different presbyteries.

FOURTH SESSION.

Thursday—Ten o'clock, Forenoon.

The synod met, &c.—Members, in general, present.

Mr. Paul, who was absent yesterday, in consequence of indisposition, stated, that the *Synopsis* was not in a state of preparation, and that he will assign his reasons, if required, on any occasion of the members conferring together.

The directors of the Missionary Society gave, by the Rev. T. Houston, one of their secretaries, a report of their proceedings during the last year. This report detailed the present ecclesiastical circumstances of the members of this church in Liverpool, and their prospects; the ordination of Mr. Sommerville as a missionary to New Brunswick and Nova Scotia; the appointment of a suitable person as a chatechist, or scripture-reader to accompany him; the grant from the Edinburgh Bible Society of one hundred bibles and three hundred testaments, amounting to upwards of £26 sterling, to be committed to Messrs. Clarke and Sommerville for distribution; an abstract of the treasurer's account, and the written instructions

given to Mr. Sommerville after ordination.

A call from the members of the Reformed Presbyterian Church in Liverpool was laid on the table by the directors of the Missionary Society.

Resolved, "That the call be sustained, the board of directors engaging to furnish £30 for one year towards the support of Mr. Gilmour, in addition to the sum which the members of the society in Liverpool promise to contribute for that purpose; and that the call be transmitted by Messrs. Houston and Alexander, to the presbytery in Scotland, under whose direction Mr. Gilmour is, requesting that it be presented to him, and that presbytery may please to communicate the result. If the call be accepted, the ministers of the missionary board are appointed as a committee for ordination."

Inquiry was made if Mr. Dick had, according to appointment, prepared a pastoral address to the people under the synod's inspection. Having answered in the affirmative, he proceeded to read it.—The court approved of it, and gave instructions for finishing it, having it published, and put into circulation. As Mr. Dick had not completely finished his design, he expressed his willingness to submit the address before publication, to the inspection of the moderator and clerk of synod.

Moved and seconded, that it be enacted, that congregations, on occasion of ordination, be required to pay IN ADVANCE, one half year's stipend—as AMENDMENT, that they be solicited to contribute, as liberally as possible, for providing a library for their young ministers.

Agreed, that the next meeting of synod be held in Belfast on the second Tuesday of July, 1832, at twelve o'clock, noon.

Agreed, that the synod adjourn till six o'clock P. M.—Accordingly adjourned by prayer.

OHIO PRESBYTERY.

The Reformed Presbytery of Ohio presents to the Synod of the Reformed Presbyterian Church, to meet in Philadelphia, Aug. 3, 1831, the following report:

The Presbytery of Ohio was constituted at Xenia, and Massies' Creek meeting-house, on the 25th of August, 1831, according to the deed of synod passed at its last meeting in Pittsburgh, granting authority for said constitution.

This presbytery contains four ordained ministers, viz. Messrs. Charles B. McKee, Gavin McMillan, Hugh McMillan, and David Steele; the last of whom, David Steele, formerly under the care of the Pittsburgh Presbytery, being regularly dismissed by that presbytery and taken under the care of this presbytery, was ordained to the office of the holy ministry on the 24th June, 1831, over the congregations of Bush creek, Adams' county, Ohio. Each of the other ministers has the charge of a settled congregation, except the Rev. C. B. McKee, who was disjoined from his congregation in Cincinnati, for reasons connected with the deed of presbytery, against which deed a protest has been entered and an appeal taken out, to be laid before synod at its present meeting.

The congregations under our care are generally in peace and harmony, evince a sense of the importance of the word and ordinances by diligently waiting upon them as they have opportunity.

There are from five to ten vacancies under our care, some of which are large, and all calling for supplies beyond what is in our power to grant. It is hoped that synod in the distribution of ministerial labor will allow us a due proportion of the services at their disposal.

The state of the vacancies under our care, furnishes satisfactory evidence, that, under a wise and faithful cultivation according to some efficient plan laid by synod, our Zion would enlarge the place of her tent, and stretch forth the curtains of her habitations, lengthen her cords and strengthen her stakes; and that the desert would rejoice and blossom as the rose.

We hope that the ways and means necessary to furnish the church generally with an able, wise, and faithful ministry, will receive a portion of your deliberative attention.

That you may be guided in your deliberations and enabled to adopt such measures as will advance the cause of the Redeemer, and interests of the church, is our earnest prayer to the Great Master of assemblies and the chief Shepherd of the sheep.

G. McMILLAN, Modr.

H. McMILLAN, Presb. Clk.

Adams county, Ohio, June 24, 1831

last meeting of synod, nothing has transpired within its jurisdiction of that nature, which would demand remarkable attention. On the 19th of April last, Mr. George Scott, a licentiate under its direction, was ordained to the office of the holy ministry, and installed in the united congregations of Little Beaver, and Austintown, in compliance with their call made on him: and Mr. John Crozier, a student of theology, was on the 7th of the same month, licensed to preach the everlasting gospel. There are belonging to this presbytery, two itinerant ministers; Rev. James Blackwood, and Sam. M. Willson. Under its direction, three licentiates, viz. Messrs. A. W. Black, John McMasters, and John Crozier; and under its care, three students of theology, viz. Messrs. Thomas Sprowl, John Wallace, and John Johnson; who have been employed in study for two sessions. Within its bounds there are two vacancies, both ripe for settlement, and several smaller societies which are increasing in numbers.

Religion, it is pleasing to state, presents a flattering prospect; union in principle and harmony in action prevail with the ministers. Vital godliness is manifested by the people generally; additions are making to its numbers; and the ordinances are regularly dispensed. All of which is respectfully submitted.

JOHN BLACK *Pres. Clerk.*

Pittsburgh, April 19th, 1831.

PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully report, That since the

PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery beg leave to report the following

statement of their affairs since the last meeting of synod :

The organized congregations under our care are three. The number of their members has been gradually on the increase ; and we would hope that vital godliness is not a stranger amongst us. No remarkable excitements such as those which are said to make their appearance so frequently among the sister churches around, have obtained within our bounds. A careful examination of principle, and an intelligent profession of faith, rather than sudden enthusiastic excitement, are the general course of those who enter into our communion. While we would wish to see among our numbers more of that glowing zeal which so eminently characterized the primitive Christians and noble reformers, we recognize the sober, noiseless, intelligent profession of religion, as furnishing the surest ground of a firm and unwavering perseverance. Although our people manifest an unshaken attachment to the glorious principles of the reformation, yet according to the liberalizing character of these principles, they do not hesitate to go heart and hand so far as they can with a good conscience, with other denominations of Christians, in the promotion of the interests of virtue and religion every where, wishing not to be found lagging in this wonderful period of Christian exertion and enterprise for the evangelization of the nations.

We have under our care at present but two settled congregations. The pastoral connection between the congregation of Corn Valley, Franklin co., Penn., and their minister the Rev. S. W. Craw-

ford, has been dissolved; and he now preaches in the penitentiary, and performs such other missionary labors in the suburbs of this city, as may be called for.

The presbytery, taking into consideration the peculiarity of the situation of its members, (they being compelled to teach for support,) and consequent inability to meet the pressing calls made upon them for ministerial aid, did on the 16th June last, ordain to the office of the holy ministry, to act as missionaries, Messrs. John Symms, and William Wilson. The Rev. Mr. Symms is, at present, engaged in the case of a missionary station in the Northern Liberties of this city ; and Mr. Wilson having performed a tour of missionary duty to Pottsville, Mauch Chunk, and Milton, in Northumberland co., Penn., and reported the result to presbytery, now await further orders. The report from the latter place is cheering, and presbytery has before it a request for the further services of Mr. Wilson with the ultimate view to a permanent settlement in that place.

The presbytery has not been inattentive to that great duty, viz. the providing of a learned and pious ministry for the church. Fully aware that, if cultivated intellect be called for in any one of the learned professions, it is more especially requisite in those who would act as ambassadors for Christ, they are endeavoring to direct the minds of the students of theology under their care, to those branches of science and principles of divinity, best calculated to render them extensively useful. The students under their care are Samuel McKinney, and Hugh

Walkinshaugh. Mr. Thomas McKinley has, on account of his delicate state of health, been for some considerable time, excused from the prosecution of his theological studies. We have one licentiate Samuel McGailey. In our bounds, are one vacant congregation and two missionary stations, looking to us for supplies of gospel bread.

It is no small gratification to this presbytery in making this report to this reverend synod, to be able to state, that peace and confidence reign in all our borders among ministers and people. We have had no appeals to presbytery from the lower courts, and we have no appeals from presbytery to lay before you. In our views generally of the great instruments of our ecclesiastical communion and the modes of carrying these into operation, we harmonize. We go hand in hand, in our efforts to make an enlightened application of the principles of the reformation and of the Bible, to the present state of the church, of society, and of the world, earnestly looking forward to the obtaining of that period, when, "there shall be one Lord, one faith, one baptism."

The missionary cause is one which lies near our hearts, and which we cannot avoid pressing on the attention of this synod. It appears to us that the time has arrived when this church is imperiously called upon to throw in her mite into the general fund of Christian benevolence and heavenly charity. Lo, what hosts of missionaries issue forth from other sections of the church of Christ, mingling, no doubt, alas! frequently, poison with gospel food. But where is our herald to display in

their glory, and preach in their purity, the Calvinistic doctrines of the Bible? Will this branch of the reformation church in North America continue inactive? Animated by such sentiments as these, this presbytery did, at its last meeting, unanimously pass a resolution to the following effect:

Resolved, "That the representatives of this presbytery be and they hereby are instructed to bring before the synod, at its next meeting in August 1832, the propriety of organizing a board of missions, to be under the direction of synod." Animated by the same sentiments one congregation in our bounds, has itself organized a missionary society, collected by subscription a handsome amount, and stands ready, by constitutional provision to annex itself, as a member to that system which the synod in its wisdom may see proper to organize.

Rejoicing in the goodness of the right hand of our God to us, praying that the everlasting kingdom of our Lord and Savior Jesus Christ may come, and his will be done on earth as it is heaven, and that the good will of Him who "dwelt in the bush when it burned as was not consumed," may be upon this reverend synod, we remain, dear brethren,

yours,

Signed, SAM. W. CRAWFORD,
Mod.

JOHN H. SYMMES,
Pres. Clerk.

NORTHERN PRESBYTERY.

To the Synod of the Reformed Presbyterian Church in North

America, the Northern Presbytery report as follows :

The presbytery, upon a review of the events subjected to its cognizance during the past year, find reason for mutual congratulation, and thanksgiving to Almighty God, accompanied with causes for tears of penitential sorrow.

By the grace of the Most High, the churches under our care continue to walk in the truth, and to increase in the number of their members. Two ministers in this presbytery, Rev. James Christie, and Rev. William L. Roberts, are without pastoral charge. Mr. Christie, who, in consequence of the infirm state of his health, had asked and received a disjunction from his congregation in Albany, previously to the last meeting of the synod, resides within our bounds, and preaches when the state of his health will admit. The pastoral relation which Mr. Roberts had sustained to the united congregations of Clyde and Sterling, was dissolved at a meeting of the presbytery held in New York, October 6th, 1830. He too resides within our bounds, and is diligently employed in preaching among our vacant congregations.

At our semi-annual meeting in May last, two of the probationers under our care, Messrs. John H. Symmes, and William Willson, were transferred to the Presbytery of Philadelphia. Mr. David Scott, a probationer, preaches with acceptance to our congregations. Mr. John McMaster, a probationer from the presbytery of Pittsburgh, has recently visited us, and has been favorably received.

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At a meeting in the month of October last, Mr. Erasmus D. Mc-Master, a probationer under our care, left our immediate connection. The Rev. James R. Johnston had done so previously. Both of these gentlemen, it is understood, have connected themselves with the Presbyterian church, under the care of the general assembly.

Two congregations under our jurisdiction have been organized within the past year, viz. the Second Reformed Presbyterian Church in the city of New York; and the Reformed Presbyterian Church in Lansingburgh. Of the former of these congregations, the Rev. Robert Gibson has been installed pastor. Of the latter the Rev. Robert McKee, who was ordained and installed, December 29th, 1830, as the pastor. The Rev. John Fisher was ordained to the work of the ministry, and installed over the church in York, on the 21st ult.

The only event which we have to report to the synod, in addition to those now detailed, is as follows, viz.—From a decision of the session in Coldenham, adjudging censure to one of its elders, for the alledged offense of having voted at a late town election; an appeal by the party under trial was presented to the presbytery at its meeting in New York, on 1st inst.

The grounds of protest stated in the appeal, are irrelevancy and deficiency of proof. The trial upon the appeal is now pending; and the presbytery stands adjourned to meet at the call of the mo-

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derator, with the understanding that a meeting will be held as soon as practicable after the termination of this synodical meeting. —All which is respectfully reported by

MELANCTHON B. WILLIAMS,
*Clerk of the Northern
Reformed Presbytery.*

Philadelphia, Aug. 5, 1831.

CAUSES OF A FAST.

The committee on "the signs of the times" beg leave to report as follows :

That upon a minute investigation of your public documents, together with their own observation upon the state of the church, they believe that there exist causes for humiliation and of thankfulness.

When God is about to bestow any special benefit upon his people, he first brings them to a deep sense of sin, and then to a humble and godly confession—"He that covereth his sins shall not prosper."

Great and many are the sins that abound; of them we select a few as causes of fasting and humiliation before God.

Teachers of error are continually on the increase. Their exertions to extensively circulate erroneous sentiments, pollute the streams of gospel ordinances, and bring into disrepute, both the doctrines and standards of the reformation church, are unparalleled. Weekly and monthly periodicals, either in direct opposition to all religion, or in support of systems at war with the doctrines of the Bible, and the

faith of our godly fathers, are extensively circulated, eagerly read, and sinfully retailed.

Nor is this all. Corruptions, both in doctrine and order, are generally introduced among our sister churches in this, and in other lands. As children of the same mother, we deplore their apostasy from the elevated station which they once occupied, in the days of the reformation, in behalf of purity, both in principle and practice. While we would not magnify ourselves against them, or boast of our own purity or piety, we would nevertheless lament their defection from the faith, whether in rejecting from their standards any reformation attainment: or permitting, with impunity, men to minister at the altar of God, who mislead the ignorant, and trample under foot the doctrines which they had covenanted to maintain. We may not say concerning them as did wicked Cain, "Am I my brother's keeper?" No, we would sigh and cry for all their abominations; carry their case with us to the throne of God—entreat that he would send out his light and his truth to be their guides, and recognize them, as belonging to that visible community, the spiritual bride of Christ Jesus of whom it is said, "My dove, my undefiled, is *one*, she is the only one of her mother."

A Laodicean spirit prevails among our members. The love of many is waxing cold. There is little of that fervent zeal that used to characterize our fathers, in the early settlement of the church in this land; and, perhaps, our zeal can still less compare with that of

those men who were the instruments in the hands of God, in raising the church from the sinks of popery. We have but too much reason to fear that Jehovah may say of us, as of the Laodicean church, "I would thou wert cold or hot."

Among Christians there seems to be no little want of brotherly love and Christian forbearance. An observer would hardly be disposed to say, "Behold these Christians how they love one another." Too little is the injunction of the Spirit of God regarded, "forbearing one another and forgiving one another, even as God for Christ's sake hath forgiven you."

Nor is this limited to church members in their individual character. Alas! too frequently the same evils are exemplified among the officers of the house of God; though united in one common cause, under the same holy obligations, and accountable to the Prince of peace.

It is also a cause of sorrow, that some of our youth, born and educated in the church, and who once bade fair to take from their fathers' hands, the white, though blood-stained flag of the *covenant*, and unfurl it in defiance of all the enemies of a covenanted reformation, find it convenient to abandon the *unpopular testimony of a witnessing church*.

Unthankfulness to the Lord for all his bounties bestowed upon us, as individuals, and as a church, is a prevailing sin.

The immoralities of our highly favored land demand our grief, and call for deep, sincere, and godly repentance.

Profane swearing;—sabbath

breaking;—drunkenness;—hatred of, and opposition to, religious associations;—together with a misrepresentation of the motives actuating religious persons in their efforts to reform society;—continued unwillingness to acknowledge Jesus' headship over the nations, and take his Bible as the supreme rule to regulate all their political deliberations and enactments,—and the existence of slavery in many of our states, especially in the district of Columbia, under the immediate jurisdiction of the federal government, are so many items in the long black list of our national crimes.

While we acknowledge the justice of God in bathing his sword in blood, that it may come down upon sinful nations, devoted to destruction; yet, we do sincerely lament the numerous, and highly aggravated sins, that have constrained the Almighty to come out of his place to take vengeance upon his enemies—and we mourn over the miseries that ungodly men have brought upon themselves by their wickedness and impenitence.

For the above reasons, your committee respectfully recommend, that the first Thursday of March, 1832, be set apart as a day of fasting, humiliation, and prayer; and that all the congregations, societies, families, and individuals under your charge, be called upon conscientiously to observe the same.

Your committee farther report, that notwithstanding all the evils that abound, there is abundant cause of thankfulness to the God and Rock of our salvation.

By the good hand of our God upon us, we enjoy the necessities,

and even the luxuries, of life ;— “Bread has been given us, and our water has been sure.” Wicked as the nation is in which we dwell, we enjoy liberty to worship God in agreeableness to his holy law ; we enjoy civil liberty, and national peace, at a time when the old world is torn by internal faction and foreign invasion. As to us, “the bow is broken, the spear is cut asunder, and the chariot of war is burned in the fire.” Some of our statesmen have had the magnanimity to urge upon the constituted authorities the observance of the sabbath ; and some have even gone so far as to urge the immorality of keeping the sons of Africa in bondage, and the consequent degradation of this great and increasing empire. It is also a cause of thankfulness, that there is now so laudable an opposition to freemasonry, in this and in other lands.

Thus we are encouraged to hope, that the day is not far distant when our land shall abandon her iniquities, and turn to the Lord.

We enjoy many spiritual advantages, for which it becomes us to be grateful.

The Bible in our own language, gospel ordinances, an increasing ministry, new congregations in our cities, and in the wilderness, the growth of almost every congregation belonging to us in the land, whether settled or vacant, a continued adherence (at least in profession) to the law and the testimony, together with the efforts of the different denominations of Christians, to send the Bible to the heathen nations, that they may be taught their duties to God, and each other ; thereby,

in fact, acting upon our own avowed sentiment, long since embodied in our standards, and maintained, that the Bible is the supreme rule to regulate our conduct in all the relations which we may sustain in the providence of God. Added to this, the respect paid to the Reformed Presbyterian church by several of the most respectable and large associations of Christians in our land, and a formal acknowledgment of our religious standing.

And last, *not least*, the kind friendship and unity subsisting between us and our European brethren of the Reformed Presbyterian Church, the descendants of the martyrs, and inheritors of our faith—of which kindness and unity we have a confirmation in the presence of a beloved brother, as their delegate, to sit with us in our supreme ecclesiastical judicatory, and consult with us on all important matters, that affect our mutual faith or practice, but especially concerning a holy bond of brotherhood, by which they and we may be connected in a covenant not to be forgotten.

For these, and other reasons, your committee respectfully recommend, that the last Thursday of December be set apart as a day of thanksgiving to Almighty God, for all his benefits bestowed upon us, and, that the congregations under your charge, be called upon to spend it in the public and private exercises of God's worship. All of which is respectfully submitted. The synod adopt the above.

SAM. W. CRAWFORD, Mod.

JOHN BLACK, Clerk.

Philadelphia, Aug. 10, 1831.

To the Editor of the American Christian Expositor.

REV. SIR,

Through the medium of the Christian Expositor, I beg leave to return my sincere thanks to the members of the Reformed Presbyterian Synod, for the very friendly and respectful manner in which they received me, at the last meeting of synod in Philadelphia. To the Rev. J. Gibson, and to the Rev. Drs. Wylie and Willson, and their congregations, as also to the congregations of the Rev. R. Gibson and M. Roney, I have much pleasure in returning my sincere thanks, for granting pecuniary aid to the mission in the British provinces.

To yourself, more thanks for your unmerited friendship to me, and exertions in raising aid among your people and friends, in behalf of the same mission. To you, mere thanks are an empty compliment. *I am in your debt*, and I count it an *honor* to be in debt to the man to whom the church herself is so much indebted.

The kind, the Christian, and gentlemanly attention of the Rev. Dr. McMaster to me, while on a visit to his place, will long be gratefully remembered by

Yours, in the ministry
of the gospel of our
common Master,
ALEXR. CLARKE.

To the Editor of the American Christian Expositor.

REV. AND DEAR SIR,

A grave subject has, I am informed, been under discussion for some time in the Synod of New York, and in the General Assembly of the Presbyterian Church in the United States, viz. "Is bap-

tism by a Romish priest valid?"

This subject was sent up to the highest judicatory, by the Synod of New York, and they postponed the consideration thereof. The synod in consequence of this postponement again resumed the subject at their sessions in October last. A few of the members urged a *dismissal* of the subject: and they finally prevailed. It was urged in debate, that the *ministry* of the Catholic church was valid; and by consequence, that their *administrations* were valid. On the other hand it was said that the Roman church had lost its *visibility*, and therefore that administrations by her officers were invalid! The subject is familiar to you: and I have no doubt it would gratify many in this community, to ascertain your views upon *this abstract* question proposed to synod: and to receive from a mind so abundantly furnished with the recollections of authentic ecclesiastical record, the true account of the manner in which Luther and other Reformers treated the administrations of Roman priests. Did they recognize the administration of baptism by popish priests as valid? Should we in this day so recognize that administration? I am aware of the connections of the Roman church and their *addenda*, to the form of administration prescribed by our Lord. These I wave as having in my estimation no bearing on *the merits* of the question. I wish your views on the abstract principle above stated, with all the *historical* facts, and inductions therefrom, which may bear upon the subject. This tax upon your time by one of the constant readers of your valuable journal, will I trust be fully paid, when you

consider that the subject has assumed an interest in the public mind, and that it is important to lead that mind to scriptural and sound results.

With the greatest respect,
Σ.

GENERAL SYNOD

Has divided the *former* Northern Presbytery into three :

Of these, the *Northernmost*, organized 12th September.

The *Western*, 14th October. Dr. McMaster moderator. John N. McLeod clerk.

The *Southern* Presbytery, will constitute on *Tuesday*, 8th Nov. 1831, in Chambers street, New York, at ten A. M.

PERSECUTION OF THE LOLLARDS IN ENGLAND.

It has been supposed that Wicliffe and his followers received some light of Christian knowledge from the Albigenses or Waldenses ; since, at the time that the English occupied Guienne in France for 300 years, they were in the immediate neighborhood of the Albigenses. Besides, Renaud Lollard is said to have come to England as a preacher, as early as the year 1217. The Lollards therefore preceded the Wicliffites, though the latter are usually called Lollards—a German word signifying psalm-singers. Wicliffe, an Englishman, was educated at Oxford. About the year 1387, he ended his life at his parish of Lutterworth, in Leicestershire, of the palsy. He wrote and preached, with great boldness, against the errors in the church of Rome ; but is thought to have engaged too much in

worldly politics. Besides Wicliffe's other works, he made a translation of the scriptures. About forty years after his death, Wicliffe's bones were dug up and burnt, and his ashes scattered into a brook, which "conveyed them into the Avon; the Avon conveyed them to the Severn, and the Severn into the ocean : thus becoming (said his biographers) a striking emblem of his doctrine, which spread through many distant countries." The Lollards endured much in the Savior's cause. A clergyman, William Sawtre, was burnt at London, in 1400. The Lollards often met in St. Giles's Fields to worship late at night. At one time they were attacked ; twenty were killed and sixty made prisoners. The preacher, Beverly, and Sir Roger Acton, were hanged and burnt. Abraham, a monk, died a martyr at Colchester. Mr. White, a preacher in Norfolk, died a martyr. John Claydon and his books were burnt in London. John Brown, of Ashford, Kent, was burnt. Six men and a woman were burnt at Coventry, for teaching their children the creed, the Lord's prayer, and the ten commandments in the English tongue. Thomas Basley and Richard Wick, priests, suffered as Lollards, in London : the latter was a remarkably eminent Christian. In 1440, some persons of rank were imprisoned for life, because Lollards ; and amongst them was the Duchess of Gloucester. In 1494, a lady, Joan Boughton, aged 80 years, was burnt in London. Her daughter, Lady Young, suffered death likewise afterwards. In 1506, William Tiltrey was burnt at Amersham, and his

daughter was compelled to light the fagots to burn her father. A priest, named Roberts, was burnt at Buckingham; rejoicing that he died for the gospel. In 1507, Lawrence Gualle was burnt at Salisbury. These were a few of the many holy witnesses for the truth, called Lollards, "who loved not their lives unto the death."

But the most illustrious martyr among Wickliffe's followers, was JOHN OLDCASTLE, an Englishman, born in the reign of Henry the Fourth, at whose court he was brought up. He was knighted, and, for his service in the wars, honored with the title of LORD COBHAM. He became very zealous for the gospel, openly reprov- ed the idolatrous worship of the church of Rome, and took the part of the ministers who taught Wickliffe's doctrine. The king sent for Lord Cobham, and desired him to be obedient to the Roman church, and confess his error. He mildly answered, "You, most worthy prince, I am always willing and ready to obey, foras- much as I know you to be the minister of God, bearing the sword for the punishment of evil doers, and for the praise of them that do well; unto you, next un- to my eternal God, I owe all obe- dience, and submit all that I have unto you, being ready at all times to do whatever you shall in the Lord command me."—*Christian Records.*

their long and approved utility, a kind of prescriptive right to our regard. But while the press has teemed with catechisms on reli- gious doctrine, information con- cerning the constitution and order of Christ's kingdom upon earth has been left, for the most part, to those volumes of ponderous literature which are accessible to few, and utterly useless to the ge- nerality of readers. The effects of this negligence are but too ap- parent.—We are, therefore, glad to see an attempt to draw the pub- lic attention to this matter; and to bring a scriptural view of the Christian church within the reach of juvenile understanding, and the poor man's purse.

It is obvious from the number of subjects compared with the size of the book, that nothing more is intended by this "Cat- echism" than an outline of truth and argument.—Dense and valu- able matter, however, is to be found under every one of the heads enumerated.

We know well the rank which the author holds, and ought to hold, in the scale of both sense and talent.—We can cheerfully re- commend his work to the serious reader; and sincerely wish that its acceptance with the public may encourage and enable him to emit, in a short time, a new and improved edition."—*New York Christian's Magazine, edited by John M. Mason, D. D. New York.*

MCLEOD'S—ECCLESIASTICAL
CATECHISM.—SEVENTH EDITION.

RECOMMENDATIONS.

"Manuals of elementary in- struction, in the form of question and answer have obtained, from

"So useful has the catechetical mode of conveying instruction ap- peared, that it has been applied to almost every subject within the compass of human knowledge— And why should not a staunch

Presbyterian, of the old school, come forward with his "ECCLESIASTICAL CATECHISM," also, and claim to be heard on the peculiar features of Presbyterianism, and its claims to be received as of divine authority?

The contents of this small but valuable work, are—Questions relative to the *Christian church—Church-fellowship—Church-government—Church-officers—Church-courts—Religious worship—and Church-discipline*. The proofs are quoted at length, and appear, in general, to be well selected and applied. The notes appended to the work are extremely valuable. They contain more full illustrations of the different subjects treated of in the body of the Catechism, and throw no small light on the history of the church, and on the various passages of the word of God which treat of spiritual government and law. Did our limits admit, we could, with pleasure, quote the able and satisfactory remarks on the terms, *church, presbytery, Jewish synagogues, imposition of hands, deacons, baptism, &c. &c.*—We beg to recommend this tract, very strongly, to all those who wish to be established in the faith and profession of their fathers, and not to be moved about with every wind of doctrine."—*Edinburgh Christian Instructor*, for March, 1821, edited by Andrew Thompson, D. D. Edinb.

TO CORRESPONDENTS.

The editor returns thanks to his literary friends for their communications, and asks their indulgence while making room for

ecclesiastical documents to the partial exclusion of other subjects. His own attendance on presbytery and synod, his absence from home, and his indisposition, have occasioned the *fifth* and *sixth* numbers to appear later than the due time. The *SEVENTH* will, he hopes, restore the order. Looking upon Zion the city of our solemnities, we do not, as yet, find "Jerusalem a quiet habitation." We are in a militant state. The IDEA of strife in the bosom of the church is unpleasant to *him who is for peace*; yet, at the recommendation of synod, p. 235, this Magazine shall have room for a HEAD OF FREE DISCUSSION. Each of the learned contributors will be responsible for his own productions; and the conductor of the vehicle will treat with impartiality all *strivings*, Phil. i. 27, of them who "seek that they may excel to the edifying of the church."

To SUBSCRIBERS, intimation is given that the *minimum* annual subscription is now due; but the time is prolonged so as to include the month of December; all who have already made their remittances, have the thanks of the editor. Care shall be taken to rectify, as speedily as possible, mistakes which may have occurred in the distribution of the Expositor.

The publishers, all the members of synod, and all the agents are authorized to obtain subscribers and collect subscriptions. Remittances may be made to the editor by post; and Mr. THOS. LONE is employed, to deliver the numbers, to obtain subscribers, and collect the dues in this city.

AMERICAN CHRISTIAN EXPOSITOR.

VOL. I.

DECEMBER 1, 1831.

NO. 8.

SAFETY OF THE CHURCH.

(Continued from page 245.)

II. To consider, more extensively, the evidences which bear testimony to the safety of the church.

The text itself, indeed, is evidence sufficient. Christ's words stand in no need of confirmation. In condescension to our weakness, however, God gives unto us line upon line, and precept upon precept. The evidences of the most important doctrines of Revelation are diffused through the whole volume of the sacred writings. This was necessary to prevent mistakes—to encourage a diligent perusal of the Holy Scriptures—and to confirm the faith of his children, in particular articles, and in the authenticity of the whole system. Had revelation been communicated to us in a regular system, the scriptures would neither have been as safe or as useful as they are in the present form. Did they teach the same doctrine, enforce the same duty, and promise the same comfort once only; however plainly, perspicuously, and accurately it might have been expressed; a corruption of the original text by accident or design, a false translation or an improper criticism, would have unsettled the faith of thousands—would have rendered it difficult if not impossible to ascertain the truth, and heretics and infidels would have had a decided advantage over the friends of religion.—These dangers are happily pre-

vented. The great doctrines of Christianity appear every where in the book of God. They are interspersed through the historical, the preceptive, the promissory part of revelation. Every book, every chapter, is a system of divinity. What is in one place more obscurely intimated, is elsewhere clearly explained. In order to wound religion in any of its principles, the sacred text must be adulterated in every page of our Bibles. What infidels object to revelation, the want of a systematic arrangement, is really an evidence of its authenticity. Infinite wisdom is discoverable through its apparently negligent simplicity; and the wisdom of man is confessed to be folly. It will not, therefore, be deemed improper, that *comparing spiritual things with spiritual*, we endeavor to collect, from the testament of our Lord, additional arguments for the safety of his church.

And,

1. This appears from the light in which she appeared to God in his eternal choice—an object of love.

The Ancient of days had the plan of his works before him, ere time commenced its march. It was fixed; and the church was elected in Christ her head and representative. He hath chosen us in him before the foundation of the world. Eph. i. 4. Believers are by nature destitute of any lovely quality to render them eligible to such privileges as their Father's election includes. They are sinners; but as fallen men,

the Father himself loved them, and gave his only begotten son to die for their sins. 'This reflects not dishonor on the divine character. It would, indeed, argue perverseness of mind in man to love an object whose qualities were all odious. Man's taste is a subject of law, and that would argue its vileness and consequent culpability. The love of man is, moreover incapable of producing in its object a moral change. But neither of these objections militate against the electing love of God.

The moral excellency of his own nature is the only criterion of the propriety of his volitions, He is not accountable to another. for none can say unto him, What doest thou? His love is moreover efficient. It has, upon its objects, a transforming influence. It provides for the guilty robes of righteousness, and clothes the vile with every lovely attribute. *Behold, the daughter of the king is all glorious. Thou art all fair, my love, there is no spot in thee.*

If the church then appeared to him in this light from of old, her safety will necessarily follow, if there be power and wisdom sufficient, on the part of Heaven to secure her final exaltation. The word and wisdom of God, our Redeemer expresses his delight on a foresight of his connection with the church. His discourse implies her safety, who is beloved by one in possession of such resources as he commands. "I am understanding, I am strength. By me princes rule, and nobles, even all the judges of the earth. The Lord possessed me in the beginning of

his way, before his works of old. When he prepared the heavens, when he established the clouds above, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth then I was by him rejoicing in the habitable parts of the earth, and my delights were with the sons of men." Such love, aided by infinite resources, will not suffer its object to perish. "I am persuaded that neither death nor life," &c. Rom. viii. 38, 39.

2. This safety appears from the purposes of the divine mind respecting the object.

If he have purposed the church's safety, she cannot be destroyed. *His counsel shall stand and he will do all his pleasure.* Not a particle of matter in creation which he hath not formed, and which he doth not regulate. Not a single event in the moral world, concerning which he hath not made previous and adequate arrangements. There never was a time in which he was undetermined, never a time in which he altered his arrangements in a single instance. *He is of one mind, who can turn him? The foundation of God standeth sure, having this seal, the Lord knoweth them who are his.* These purposes have special reference to the church. Her salvation is predestinated. No event can hinder it. His purposes are all consistent with one another. As to his infinite mind they are one. In this one all events are included. He has therefore obtained this inheritance, *being predestinated according to the purpose of him who worketh all things according to the counsel of his own*

will, that we should be to the praise of his glory.

3. The price paid for the church's redemption is a pledge of her safety.

The price is infinite. According to previous stipulation it hath been paid. The parties contracting, are infallible. Nothing can argue greater security.

The Word was made flesh and dwelt among us. In order to ransom his church God tabernacled in our nature. He voluntarily humbled himself, by appearing in the likeness even of sinful flesh, by fulfilling in our room all righteousness and by his suffering unto the death in our behalf. He who knew not sin, by inherent pollution or actual transgressions, was by imputation made sin for us. He had a fellow-feeling of our infirmities, and experimentally learned all our afflictions. He felt the enraged efforts of malicious spirits to aggravate his torments, during the hour and the power of darkness. Infinite wrath poured its torrent on his devoted head. The communication of the cordial drops of his Father's love was withheld, while he drunk the cup of sourness and bitterness unmingled with sweetness. His soul shuddered. His agony expressed his blood through his garments. He groaned, he bled, he died. Deep, deep did he lay the foundation of the building of mercy.

Thus he paid for the redemption of the whole church—purchased not with corruptible things such as silver and gold, but by the precious blood of Christ. Every individual believer was thus ransomed from sin and from death—Thou wast slain and hast

redeemed us to God by thy blood out of every kindred, tongue, and nation. For their souls and their bodies he laid down the stipulated price, of infinite value—Ye are no more your own, ye are bought with a price, therefore glorify God in your bodies and spirits which are his.

Every thing necessary, to preserve their souls and bodies, to prepare them for his house above, to introduce them to his heavenly mansions, and to continue them in the enjoyment of endless felicity, he thus by his death provided for them—All things are yours and ye are Christ's. In consequence of his death he is himself exalted—Wherefore God hath highly exalted him and given him a name above every name. All his purchased stores are committed to his own disposal, and as our Great Banker, he distributes to the necessity of his saints out of his fullness—In him it pleased the Father that all fullness should dwell—Out of his fullness have we received grace for grace. What then, has his church to fear? Who is he that condemneth? it is Christ that died, yea, rather is risen again: but,

4. The safety of his church may be argued from the interposition of Providence in her behalf.

Because the High Priest of our profession hath redeemed his church from the curse, God hath given him authority to employ all the resources of nature in her service and for her good—He is a King and a Priest upon his throne; and shall build the temple of the Lord. The Father promised this to him, when he subscribed the

bond as our surety—Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession—He has performed the promise—And I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came unto the ANCIENT of days; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. The Redeemer asserts in positive terms that he in possession of such authority—All things are delivered unto me of my Father—All power in heaven and in earth is given unto me.

The angels who have kept their first estate, and the whole church in heaven and on earth, recognize him with joy in this capacity.—Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood. And I heard the voice of many angels round about the throne, and the beasts and the elders, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Rev. v. 9, 12.

The scriptures teach us that the Prince of the kings of the earth, rules his empire in subser-viency to the salvation and the stability of his church. In order to conceive aright of the system of grace, we must consider it as the chief of the ways^d of God. "Say ye unto the righteous, it shall be well with you." "All things shall work together for good to those who love God," In

the inspired representation which the prophet Ezekiel gives us of the movements of Providence, in chap. i. and x., Jesus in the appearance of a man sits on a splendid throne directing the revolutions of the wheels. Even in the midst of his humiliation some rays of his intrinsic glory escaped through the mantle of his poverty. Angels announce his birth with joy; and a star directs to the spot in which he lay. While ministering on earth, he healed the sick, opened the eyes of the blind, stopped the rage of the maniac, and forced Satan to obey his voice. Over the winds and the waves he exercised unlimited power during his life, and while He suffered, nature trembled and seemed to mourn.

To the disciple whom he loved, he appeared gloriously in the island of Patmos. He, whose vesture was dipped in blood, and whose name is the WORD OF GOD, is also, KING OF KINGS and LORD OF LORDS. From the mediatorial angel who stands at the golden altar with a censer full of incense in his hand, the righteous receive all their blessings and the wicked their punishments. He is the Governor among the nations. He rules in the midst of his enemies. The angels of light are his ministering spirits, and the devils are chained to the wheels of his chariot.

No weapon formed against Zion shall prosper. God hath raised his Son from the dead, and set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not

only in this world but that which is to come, and hath put all things under his feet, and gave him to be Head over all things, to the church which is his body, the fullness of him who filleth all in all.

5. We have an evidence that the church will be finally triumphant from the victories which she has already achieved.

The contest between her and the gates of hell have long ago commenced. For nearly six thousand years, the war between the seed of the woman, and the seed of the serpent has lasted. Even the leader of the church's forces, whom God gave for an ensign to the people, has been furiously attacked by the powers of darkness. Behold! the consequences Christ overcame in his death, spoiled principalities and powers, led captivity captive, and in his exalted state gives gifts unto men. As the body to the head, so is the church to Christ. In him, all her members are more than conquerors. The breaker is come up before them; they have broken up and have passed through the gate, and are gone out by it: their King shall pass before them and their Lord on the head of them. Under the banner of the Redeemer, the church has marched her foremost ranks. The great trumpet of the gospel has given a certain sound and these have prepared for the battle. They have engaged; they have conquered; and are now at rest in the full possession of their heavenly inheritance. The utmost efforts of the enemy could only kill the body and thus hasten the saints to their kingdom and their crown. A few more

skirmishes will finish the contest as it respects the part of the army now engaged. Succeeding generations will follow; and from the success which has accompanied the efforts of those who have previously engaged, they may assuredly calculate on victory. They are embarked in the same glorious cause—they are clad in the same impenetrable armor—they have the same glorious and omnipotent Captain, who has already issued orders to the sentinels of heaven, "Open ye the gates that the righteous nation which keepeth the truth may enter in."

6. There is established in the counsels of the Eternal, an inseparable connection between the divine glory and the church's welfare; and this shall undoubtedly secure her salvation.

For his glory, God is exceedingly jealous. He will not suffer it to be given to graven images. He has himself connected it with the system of grace, and Zion is a crown of glory in the hand of our Lord. Who then will attempt to wrest it from him?

The special agency of each divine person, the special honor of these divine agents, are now engaged in a common cause with the church. The promises of God shall not fall to the ground. The intercession, cannot be in vain, which the High Priest makes within the sanctuary. The Spirit which dwells in the hearts of believers is immortal and omnipotent. Once communicated to the soul of an adopted son, he never separates from him. The Father's love is sure, the Son has finished his redemption. The Spirit of grace will with equal cer-

tainty lead unto glory those who possess this great pledge of their inheritance. After that ye believed, ye were sealed with that Holy Spirit of promise, which is the **EARNEST** of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. i. 13, 14.

Infinitely secure, then, must be this vessel laden with the riches of the divine glory—the Great Pilot will conduct her into the haven—the powers of hell shall not prevail.

III. Consider the utility of this doctrine.

If Jesus hath been conversing with you, my brethren, during the exposition of this text which I have essayed, ye will not be strangers to its use. You will have it hereafter to say, Did not our hearts burn within us while he talked with us by the way, and while he opened unto us the scriptures? In order to help you to the practical application of it, I shall conclude these remarks by suggesting some of the uses which the discussion of the subject may answer: and

1. It inclines the believer to contemplate this glorious object in its proper light.

Things glorious are said of the city of the Lord. God himself delights in his church. He will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. Our elder brethren, of God's intelligent family—those pure spirits who have ever lived near him and have enjoyed his fellowship, are still learning more of his character from the church. They have an interest in her movements;

they eagerly investigate the mysteries which have reference unto her. To principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Turn your eyes, Christians, to the same object. It is inviting beyond expression. Those who were ransomed from the death, gathered into Christ himself as their head inseparably connected with them, the man Christ surrounded with all the effulgence of the Godhead, seated upon the throne of the universe; the winged seraphim the ministers of his pleasure; death and hell cast into the lake of fire, the gates of glory opening to the generations of the righteous, they enter with joy and gladness. Oh, God! with thee they are happy and safe.

2. This doctrine is calculated to wipe away the tears which bedew the church's cheeks, and disfigure her in the presence of her children.

If she calculate on natural causes, the prospect before her is gloomy. Unbelief threatens to wrap around her the mantle of destruction. The heavens blacken, the earth trembles, the mountains are cast unto the midst of the sea, and the waters roar; but, there is a river, the streams whereof make glad the city of God. The promises in the hand of the Spirit convey peace and joy unto the soul.

Confer not, my friends, with flesh and blood. The text directs your hopes to the agency of your Savior. Go up through the wilderness leaning on your beloved; and in the light of his countenance the church will appear beautiful

as Tirzah, comely as Jerusalem, and terrible as an army with banners. In the world you shall have tribulation; but in me you shall have peace. Be of good cheer, I have overcome the world.

3. The words of our text, strip the menaces of her most powerful enemies of all their terror.

The heathen indeed rage, and the people imagine a vain thing. *The kings of the earth set themselves, and the rulers take counsel together, to plot against the Lord and his Anointed.* When such formidable combinations are seen formed against the church from without; when corruptions and distractions prevail within her walls, it is not surprising that her friends should be alarmed; but let not fear palsy the arm of industry in her service. The Lord reigneth, let the earth be glad. A sight, of Immanuel building his church, animates, invigorates and cheers the soul. They appear to be more for us than they who are against us. Their vociferous threats die on the distant breeze; their arrows fall to the ground without a stroke. Our heavenly Father hath declared of his Son, "Thy throne, O God, is for ever and ever—a sceptre of righteousness is the sceptre of thy kingdom. He hath appointed him to rule in the midst of his enemies."—By a public decree he hath commanded the nations to submit to his authority. "Be wise, ye kings, be instructed, ye judges of the earth—kiss the Son." And he hath sanctioned the decree, by threatening destruction to those who will not comply with its behest.—"Lest ye perish from the way when his wrath is kindled but a little."

You will recognize therefore, brethren, in him, who during his humiliation was a servant of rulers, in his present exalted state the Supreme Ruler and Judge. Why need you fear the threat of your adversary? Your Maker is your husband, the Lord of hosts is his name. All the treasures of wrath, as well as the treasures of grace, are at his disposal; the instruments of the Lord's indignation are in his hand. All judgments, the partial distribution of punishments in this life, and the irrevocable sentence, which stamps with eternity the wo of the wicked, are administered by the Mediator. He hath given him authority to execute judgment *because he is the Son of man.* John v. 27.

4. This doctrine is useful, in order to encourage us to fight the good fight of faith.

Yes, brethren, I am not afraid to insist, in your hearing, upon the power of the enemy; I am not afraid to assert in positive language your own weakness, while I have it in my power to present you with such a powerful Ally. Jesus shall build his church, the builders shall not lose their labor. Trust ye in the Lord Jehovah for ever: in him is everlasting strength. The cause of truth is his. Can you believe the infidel, with the power of a false philosophy, shall be able to effect what the whole force of superstition tried in vain—tear the Bible from the bosom of the church? Did your King in all his glory, appear in your assembly with this book in his hand, bidding defiance to every adversary, would you be assured of the safety of the sacred scriptures? Be then assured of

it. Jesus, though not visibly, is really present in his church. His stately steppings are heard in his sanctuary. He is as a wall of fire round about her and the glory in the midst of her.

The efforts of your internal enemies are also great. The struggles of corruption within are fierce and obstinate. The temptations of the world have many attractions; but fear not the united efforts of all your enemies. Follow up the defeat which Jesus gave to the powers of darkness; and like those who have already conquered push the victory. You do not meet the enemy naked and defenseless. You have the whole armor of God. Your fellow-soldiers are the excellent of the earth. The Son goes before you and the God of Israel shall be your reward. Isa. lii. 12.

How shall I part with you, my brethren, without asking you, respectfully, on whose side are you? I am authorized to set forth the safety of the church and of all her sons and daughters; but not, all they who say Lord, Lord, shall enter into his kingdom. I cannot assure any of you personally that he is in a state of safety. The church shall enter to bliss, but many a fellow-worshiper shall be left without when the door is shut. Oh! brethren, give all diligence to make your calling and election sure. I can assure you there is sufficient merit in Christ's blood to cleanse from all sin—that there is in your Father's house bread enough and to spare—that you are all *welcome, invited, commanded* to believe in his Son whom he hath sent: and that he who believeth shall be saved; shall

have all the security which the text promises to the church; shall have grace here and glory hereafter. AMEN.

LIFE OF JOHN KNOX, THE SCOT-
TISH REFORMER.

[Concluded from page 261.]

"The righteous shall be in everlasting remembrance."—Psal. cxii. 6.

When the general assembly met in December, 1563, Knox took no part in the proceedings, till the business was far advanced. He then introduced the subject of the charge and prosecution against him for convoking the brethren, and entreated their judgment—whether he had been guilty of usurping authority to himself, or had merely acted in obedience to the authority of the church. The courtiers vehemently opposed the discussion of the question; the assembly, however, took it up, and determined that Knox had acted on the authority of the assembly, when he issued the letter for which he had been prosecuted.

During the sitting of the next general assembly, in June, 1564, Knox and several of the brethren were called to a conference with Maitland, the queen's secretary, and other courtiers. Knox was accused of speaking disrespectful-ly of the queen. Maitland, his accuser, was learned and subtil, but was quite overmatched by the plainness, honesty, and intrepidity of Knox. In August, Knox was commissioned to visit the churches in Aberdeenshire; and by the following assembly, he received

a similar commission to Fife, Strathearn, Gowrie, and Men-tieth; with power to try ministers, exhorters, and readers, and suspend them, or depose them, if he found them incompetent to their office, or chargeable with any crime.

The queen's marriage in 1565, with Darnley, a professed Roman Catholic, alarmed the Protestants. Darnley was the eldest son of the Earl of Lennox, and was naturally of a temper haughty and overbearing. His marriage with the queen served to increase his insolence, till he became almost intolerable. The conduct of the queen in proclaiming him king, without the consent of estates, increased the displeasure of the nobles. The earl of Murray, especially, expressed his disapprobation of the marriage, and thus excited the bitterest resentment of Darnley. The queen finally attempted by violence to destroy Murray and his friends, and they were therefore forced to take refuge in England.

Darnley, though a professed Roman Catholic, was really of no religion. He one day could assist the queen to celebrate mass, the next he could attend the sermons of the reformers. Having gone in great state to St. Giles, to hear Knox preach, the reformer, in illustrating his text, Isa. xxvi. 13, 14, having spoken of wicked princes, whom God sometimes raised up to scourge a people for their sins, quoted the following scriptures: "I will give *children* to be their princes, and *babes* shall rule over them. *Children* are their oppressors, and *women* shall rule over them." The king

applied these passages to himself, and returned in a great rage to the palace.

The council immediately cited Knox to appear before them. To their accusations he replied, "that he had spoken nothing but according to the text;" and added, "that as the king, for the queen's pleasure had gone to mass, and dishonored God, so should he, in his justice, make her the instrument of his ruin." The queen burst into tears, and Knox was inhibited from preaching while their majesties remained in the city. But their removal having taken place before the ensuing sabbath, the inhibition was of short duration, and he continued to execute the duties of his office with unabated vigor and boldness.

The general assembly, which met in December, directed Knox to write a consolatory letter in their name to the ministers, exhorters, and readers, throughout the kingdom, encouraging them, notwithstanding the inadequacy of their stipends, to continue their labors of love, and exciting the people to afford them a suitable maintenance. Knox and Craig were also appointed to draw up a plan for a general fast—a task which they performed in a truly masterly manner.

The danger to which their religion was about this time exposed justly alarmed the reformers. The most powerful of the Protestant nobility had been driven into exile, and the queen was desirous of seizing the opportunity for re-establishing popery throughout the kingdom. The king and many of the nobility openly celebrated mass; and the queen had sub-

scribed the Roman Catholic league, for destroying all who professed the reformed religion. The exiled lords were summoned to appear before parliament, with a view to destroy the chiefs of the reformation; and the queen had altars prepared, which she intended to erect in St. Giles, in order to celebrate the idolatries of popery.

All these formidable measures were suddenly defeated by the murder of Rizio, a worthless favorite of the queen. Rizio was a foreign musician, of low birth, but of insinuating manners. Having gained the favor of the queen, he discovered such overbearing insolence as enraged the nobility, and they resolved to put him to death. At the head of this detestable conspiracy was the king himself, who had now, through the machinations of Rizio, totally lost the affections of the queen. Rizio had been the principal enemy of the Protestants; but, upon his death, the parliament in which the queen trusted for the restoration of popery, was prorogued; the exiled lords returned to Scotland; and thus, for the present, ended the plots of the queen against the safety and permanence of the reformed religion.

Shortly after occurred the murder of the king—the ill-fated marriage of the queen with the earl of Bothwell,—the resignation of the queen, and the appointment of Murray to the regency, during the minority of James. During the greater part of these transactions Knox was in England. On his return, the assembly, in June, 1567, appointed him, with some others, to visit the west country,

and endeavor to persuade the nobles, who still adhered to the queen, to attend the next assembly, and unite with them in confirming the establishment of the Protestant religion.

On the 29th of July, in the church of Stirling, Knox preached the coronation sermon of James VI. of Scotland, afterwards James I. of England; and, upon the 15th of December, he preached before the first parliament under the regency of Murray. This parliament ratified all the acts of the year 1560, in favor of the Protestant religion, and neglected nothing which could contribute to eradicate the remains of popery and establish the reformation.

But while the great majority of the nation favored the nobles who had deposed the queen, a strong party still adhered to her interests, and only waited for a fit opportunity of restoring her to the throne, and of re-establishing the Popish religion. On the 2d of May, 1568, the queen escaped from Lochleven, where she had been imprisoned, and was soon joined by numbers who were dissatisfied with the government of the regent. The regent, who was at Glasgow at the time of the queen's escape, collected what forces he could, and immediately took the field. The two armies met at Langside, near Glasgow; and, although the forces of the regent were much inferior in number, he gained a complete, and, on his side, an almost bloodless victory. The queen fled from the field, and took refuge in England. Her imprisonment of nineteen years, the many plots laid for her escape and restora-

tion, her trial and tragical death, are all matters of general history, which do not come within the scope of our narrative. The favorers of the queen, being disappointed in their aim by the result of the battle of Langside, resolved to assassinate the regent. Hamilton, of Bothwellhaugh, had been condemned to death, and owed his life to the clemency of the regent—yet, by this ungrateful man, he was shot in Linlithgow, on the 23d January, 1570. Knox had been the most intimate and attached friend of the regent. He, therefore, felt his loss not merely as a public calamity, but as a personal affliction. He preached his funeral sermon on these words, "Blessed are the dead who die in the Lord." When the preacher drew his character and described his virtues, his audience, of upwards of three thousand persons, was dissolved in tears. The grief of Knox was so great that it proved injurious to his health; and, in the month of October, he had an attack of apoplexy. It is almost inconceivable with what joy the report was circulated by his enemies, both in Scotland and England. But to their grief and confusion, God raised him up again, and, in a few days, he was able to resume his ministerial labors.

When the assembly met in 1571, several anonymous libels against Knox were affixed to the church doors. Bills were also circulated, threatening his life. The assembly called upon his accusers to come forward with their charges, but none of the cowardly assassins dared to appear. As to the threats against his life, Knox ob-

served, that his life was in the hands of God who had preserved him from many dangers. When his enemies proceeded still farther to accuse him of having sought the aid of Elizabeth of England, against his native country, he repelled the charge. In doing so, he thus spake, "What I have been to my country, though this unthankful age do not acknowledge, the ages to come will be constrained to testify. And thus I cease—requiring of all who have aught to say against me, to do so openly; for it appears to me most unreasonable, that, in my decrepit age, I should be compelled to fight against the bats and owls that dare not come to the light." The malice of his enemies still continuing, his friends were obliged to guard his house by night, to prevent his assassination. Nor were their fears unfounded. One evening a musket ball was fired in at his window; but the God who suffers "no evil to befall" his people, wonderfully disappointed the intended murderer. Knox had changed his usual seat that evening to another part of the room; so the ball passed harmless through the vacant space where he had been accustomed to sit. His friends, now doubly alarmed for his safety, entreated him to retire from Edinburgh; but he firmly refused. But when informed that they were determined to defend him at the hazard of their lives, and that if any suffered injury he would be to blame, he yielded with reluctance to their repeated entreaties. From Edinburgh he now retired to St. Andrews, and there continued to discharge with his accustomed

diligence the various functions of his ministry.

His constitution, naturally strong, was now so weakened by his labors, that, though still continuing to preach, he was yet scarcely able to travel. He required to be supported in walking; to be assisted into the pulpit; and he then required some time for rest before he could commence his discourse; but, when warmed with the subject, he forgot his weakness, and spoke with a vigor and eloquence that astonished and delighted his audience.

The civil commotions being much abated, and the queen's party having left Edinburgh, Knox was earnestly invited to return to his congregation. This he refused to do, except allowed perfect freedom of speech against the party by whom the castle of Edinburgh was treasonably held. The commissioners gave him full assurance of unrestrained liberty of speech, upon which he prepared to return. In the end of August, 1572, he again preached in St. Giles, to the great delight of his audience; but, finding his voice too feeble for so large a church, he requested that a smaller might be provided. Accordingly the Tolbooth church was fitted up for his reception. His strength continuing rapidly to decline, and Craig, his former colleague, having removed from the congregation, the people, with advice of Knox, fixed upon Lawson, sub-principal of the college of Aberdeen; who, in due course, was installed as his colleague in the ministry. The infirmities of Knox were now rapidly increasing; and the melancholy tidings

of the horrid massacre of the Protestants in Paris,* saddened the remainder of his days. He publicly inveighed against the treacherous cruelty of the French king, and denounced the judgments of God against his house. Le Croc, the French ambassador, complained; but the regent decidedly refused to interfere.

In the beginning of November he was so weakened, as to be unable to pursue his ordinary practice of reading every day some chapters of the Old, and some of the New Testament, with a portion of the Psalms, the whole of which he was accustomed to peruse once a month. But he requested his wife and Richard Bannatyne, his servant, (or rather secretary,) to read to him every day while he lived, the xvii. of John, a chapter of the Epistle to the Ephesians, and the liii. of Isaiah. Desirous of meeting once more with the elders and deacons of his church, and David Lindsay, minister of Leith, he sent for them, and addressed them to the following effect: "The time is approaching for which I have so often longed; when I shall be relieved of all my cares, and be with my Savior Christ, forever. I am not ignorant that many have blamed me for undue severity; but God

* In the course of one week, upwards of 30 great men, 120 gentlemen, and 100,000 of the Protestant commonalty in Paris and other parts of France were cruelly murdered. The streets of Paris, for some days, literally ran with blood. The Pope held a jubilee!! and sung, "te deum laudamus," in Rome!! The Protestants were alarmed and mourned, as they saw the blow intended for the whole body. But the eye of Providence was awake, and the sword of justice soon overtook the principal actors in the tragedy; and the massacre in Paris papal has, in our days, been awfully avenged by the massacres in Paris atheistical. Whether God have yet proclaimed peace to the descendants of the murderers, time will show.

knows, that I never in my heart, hated those whom I censured. I indeed hated their sins, and every thing in them that was contrary to God; but I labored to win them to Christ. I feared not the faces of men, because the fear of God was before my eyes. And now, brethren, stand fast in the doctrine you have been taught; join not with the ungodly. And do you, my brother Lawson, fight the good fight, believing that against the church, so long as it holds forth the doctrines of truth, even the gates of hell shall never prevail."

Before going away he privately requested Lawson and Lindsay to carry a message from him to the laird of Grange, who held out the castle against the friends of the king. "I pray you," said he, "go to him, and tell him from me, that unless he forsake his present wicked course, neither that rock in which he confides, nor the carnal wisdom of that man, (Maitland,) whom he counts half a god, shall preserve him; but he shall be shamefully pulled out of that nest, and hung before the sun, except he be granted repentance. That man's soul is dear to me, and I would earnestly have him to be saved." Grange afterwards called to mind the words of Knox when fulfilled to the letter, and seemed to take comfort from the hope, that as the prediction had been verified, so would the prayer for his salvation be answered.

To the earl of Morton, when visiting him, he said, "In God's name I charge you use his blessings aright, and better in time to come than in time past. If you do this, God will be with you and

honor you; if you do not, he will deprive you of all these blessings, and your end will be shame and ignominy." The truth of these words was nine years afterwards acknowledged by Morton, at the time of his execution.

A religious lady desiring him to praise God for the good he had done, he interrupted her by saying, "tongue! tongue! lady, flesh of itself is too proud, and needs no incitement to self-conceit." He exhorted her to lay aside pride, and to be clothed with humility; and declared, that as for himself, he solely relied on the free mercy of God, manifested in Christ Jesus, whom he embraced as his wisdom, righteousness, sanctification, and redemption.

Having ordered his coffin to be made, he continued much in prayer, often saying, "Come, Lord Jesus, into thy hands I commend my spirit." Addressing those around him, he said, "Wait on the Lord with fear, and death will not be terrible." Being asked if he felt great pain, he replied, "I have no more pain than he who is already in heaven; and would be contented to lie here seven years, if such were the will of God." But in prayer, he thus addressed God, "Lord, thou knowest how intense my pains are; but I do not complain. Yea, Lord, if such be thy will concerning me, I would be content to bear these pains for many years together; only do thou continue to enlighten my mind through Christ Jesus." In the evening he desired his wife to read the 15th chapter of 1 Cor. which being done, he said, "Is not that a comfortable chapter?" Shortly after, lifting up his head,

and pointing to heaven, he said, "Now, for the last, I commend my soul, and body, and spirit, into thy hand, O Lord!" He then said to his wife, "Go and read where I cast my first anchor," (viz. the xvii. chapter of John.) Afterwards he spent some time in apparent uneasiness, and was asked why he mourned and sighed so heavily in his sleep. "I have been often," said he "tempted by Satan to despair, but he could not prevail. Now he has tempted me to trust in myself, and to rejoice and glory in my labors; as if I should merit heaven by the faithful discharge of my duty. But I have expelled him with these passages of scripture. What hast thou, that thou hast not received? Not I, but the grace of God in me. By the grace of God, I am that I am. Being vanquished he is gone away ashamed, and shall no more return. Thanks be to God who giveth me the victory! And now I am sure, that without pain of body, or distress of mind, I shall soon change this mortal and miserable life for that happy and immortal life that shall never end. Family worship being performed, he was asked, if he heard the prayers. He emphatically replied, "*Would to God that you and all men heard them as I have done.*" A little after, he added, "*Now it is come.*" "Now, sir," said Richard Bannatyne, "recollect those comfortable promises which you have often shown to us, of our Savior Jesus Christ; that we may know that you hear us, give us some sign." Upon this he lifted up his hand, and sighing twice, expired without a struggle. *Surely the end of the righteous is peace!*

"Thus," saith Bannatyne, "departed this man of God, the light of Scotland, the comfort of the church, the mirror of godliness, the pattern and example of all true ministers, in purity of life, soundness of doctrine, and boldness in reproving sin."

He was buried in the churchyard of St. Giles, on Wednesday, 26th of November, 1572. His funeral was attended by Morton, now regent, by the other lords that were in the city, and a vast multitude of all ranks, who lamented his death as a national calamity. When laid in the grave, Morton pronounced his character and eulogium in these memorable words, "There lies he who never feared the face of man."

SOCINIANISM LEADING TO DEISM.

"Now, of the opinion of Dr. Priestly himself, that Socinianism was nearly akin to Deism, we happen to have on record a most remarkable instance. Some one had told him that Jefferson, late American president, was a deist; 'Then,' replied Dr. Priestly, 'he cannot be far from us!'"—*Orthodox Presbyterian, No. V. p. 148.*

To the Editor of the Orthodox Presbyterian.

SIR,—Allow me to trespass for a short space on the pages of your valuable publication, while I attempt to illustrate the opinion of Dr. Priestly, expressed in the above quotation, and prove your position, "that Unitarian sentiments have a natural tendency to subside into Deism,"

The memoirs and correspondence of Mr. Jefferson, edited by his grandson, have been recently published in 4 vols. 8vo.; and they have been noticed by most of the leading journals of the day

in terms of high commendation. But while these impartial Christian critics have lauded his "*patriotism and sound philosophy*" to the skies, they have not uttered a sentence against the *Anti-Christian principles* of the man which deserve to be held up to public detestation. I am aware that Mr. Jefferson has acquired great popularity, both in Europe and America, as a patriot, a statesman, and a philosopher. From his meed of praise I mean not to detract; and the utility of this work, in some points of view, I wish not to question. But, at the same time, let it be understood that these volumes prove him not only to have been an *unbeliever* in divine revelation, but a *scoffer* of the very lowest class; and the gross impiety and profane ribaldry uttered in the following extracts, deserve to be held up to the abhorrence and detestation of every Christian mind.

That *he was a Unitarian*, we learn from the following passage in a letter to Dr. Waterhouse, written in 1822:

"I trust there is not a *young man* now living in the the United States, who will not *die a Unitarian*."

That he was a *Humanitarian of the lowest class, and a Materialist*, appears from the following passage in a letter to President Adams, in 1822: "But while this syllabus," he says, "is meant to place the character of Jesus in its true and high light, as no impostor himself, but a great reformer of the Hebrew code of religion, it is *not to be understood that I am with him in all his doctrines*. I, (viz. Mr. Jefferson,) am a *Materialist*;

he, (viz. the Lord Jesus,) takes the side of *spiritualism*; he preaches the efficacy of repentance towards forgiveness of sin; I require a counterpoise of good works to redeem it," &c. &c.

In a letter to Dr. Cooper, November 22d, 1822, he thus speaks of *prayer meetings*: "In our Richmond, there is much fanaticism, but chiefly among the women. They have their night meetings and praying parties; where, attended by their priests, and sometimes by a henpecked husband, they pour forth the effusions of their *love to Jesus*, in terms as amatory and carnal as their modesty would permit them to use to a mere earthly lover."

In a letter to James Smith, written a short time afterwards, he says of the *doctrine of the Trinity*: "The hocus pocus phantasm of a God, like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs."

In a letter to John Adams in 1823, he says: "The day will come, when the mystical generation of Jesus, by the Supreme Being as his Father, in the womb of a virgin, will be classed with the *fable* of the generation of Minerva, in the brain of Jupiter." In a letter to William Short, written in 1822, he thus speaks of *Christian ministers and the Christian sabbath*: "We have most unwisely committed to the hierophants of our particular superstition, the direction of public opinion, that lord of the universe. We have given them stated and privileged days to collect and catechise us, opportunities of do-

livering their oracles to the people in mass, and of moulding their minds as wax in the hollow of their hands." In his letter to President Adams, already referred to, after speaking of the "*stupidity of some of the evangelists*" and early disciples of Christ, and the "*rogue*" of others, he says of Paul: "Of this band of *dupes and impostors*, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus."

You will thus see, Mr. Editor, that Dr. Priestly was correct when he said of Jefferson, "he is not far from us." For if he was not at that time a *Unitarian*, we find him in these letters arrived at Unitarianism; and how far he was still from Deism is a question that will not be easily solved. In the opinion of the world he was an illustrious man. But, contrasting his celebrity with these extracts, we have a melancholy but striking illustration of Hervey's celebrated aphorism, "Though in his temporal concerns, and in the things relating to this world, a man may have *sight keen as the eagle's*; while, on the subjects of his everlasting peace and the eternal world, he may be *blind as the encaverned mole*." The author of "The Course of Time" most undoubtedly had such men as Priestly and Jefferson in view, when the "Bard of Earth" tells the "New Arrived" of the different characters who reject the gospel, and wrest the scriptures to their own destruction.

"First, and not least in number, argued some
From out this book itself, it was a lie;
A fable framed by crafty men to cheat
The simple herd, and make them bow the knee
To 'kings and priests.' Those in their wisdom
left
The light revealed, and turned to fancies wild;

Maintaining loud, that ruined, helpless man,
Needed no Savior!

Another, stranger and more wicked still,
With dark and dolorous labor, ill applied,
With many a gripe of conscience, and with
most

Unhealthy and abortive reasoning,
That brought his sanity to serious doubt,
'Mong wise and honest men, maintained that
He,

First Wisdom, Great Messiah, Prince of Peace,
The second of the uncreated Three,
Was nought but man, of earthly origin;
Thus making void the sacrifice divine,
And leaving guilty man (God's holy law
Still unatoned,) to work them endless death."

Book 2d, page 33, 34, 35.

THE PROVIDENCE OF THE MEDIATOR.

[Continued from page 252.]

"Stop, ravisher of nations; stay thine hand
Of conquest: thine eagle talons ne'er shall
clutch
This covenant land. He that commands the
waves,
And whom the winds obey, o'errules thy
power."

The Mediator provided for the introduction of Christianity into Britain, by the invasion of Julius Cæsar: this established a connection between it and the Roman empire, which gave an opportunity for the admission of the gospel among its inhabitants.

In the preceding illustration of this topic, an important fact has designedly been kept out of view. It is now to be brought forward, as the basis of the present article.

The Roman emperors continued to imitate the example of Cæsar, by sending new expeditions into Britain, and occupying it with their armies. They, however, never occupied the whole of the island: the Roman authority was recognized only in the south. The inhabitants of the northern

part of Britain refused submission to the dominion of Rome.

This fact has excited a most commanding influence on the interests of religion ; an influence which has been auspiciously felt for at least sixteen hundred years ; which is still operating, and will continue to operate while the church of God continues in her militant state.

At the time of the Roman invasion, north Britain was inhabited by two distinct nations, or tribes—the Picts and Scots ; the former have ceased to exist as a separate people, for probably a thousand years ; the greater part of them being slain in the wars which were waged between them and the Scots, and the remnant having mingled with their conquerors, now form one people.

The Picts are supposed to have been of Scythian origin ; and whether the Scots are descended of the same common stock, or whether they came from the European peninsula, or other parts of the continent, is, at this late period, impossible to be decided. It is probable that the first Scots were emigrants from the peninsula, compelled to leave their homes by the oppression of the Carthaginians and Romans, who successively held it under their authority.* It is historically certain that the same stock which originally peopled Albion, or north Britain, also peopled Ireland. Which of these the Scots first occupied, is now more a matter of antiquarian curiosity, than of historical importance. The iden-

tity of their common origin is undoubted : the same name and language were common to both. Nor is this evidence of their being descended from the same origin, altogether obliterated at the present day.*

It was thought proper to make these remarks respecting the origin of a people who, in the providence of God, were destined to arrest the progress of the Roman arms in Britain, when their further progress would have been hurtful to the interests of religion.

The fact that the Scots never yielded their independence to the Romans, which has been assumed in the preceding observations, is supported by unquestionable testimony. "Of the three nations which first inhabited this island after the coming of Cæsar, the Britons were subject to the emperors of Rome successively little less than five hundred years ; but the Scots and Picts were under their own kings.†

* "That the Hibernians, who were called Scots in this century," &c. Mosheim's Church History.

† There is undoubted evidence that Ireland, at least from the fourth down to the tenth century, was known by the appellation of Scotia, and its inhabitants under the appellation of Scots." Edinburgh Encyclopedia.

The inhabitants of Ireland were called Irish Scots, to distinguish them from the inhabitants of Albion, or Scotland, who were called Albion Scots.

The identity of the people of the two countries is as apparent in the language as in the name. That which was once the only language of both, is still spoken by a great part of the inhabitants of Ireland, and by the Scottish Highlanders. "The low country people call the Highlanders Irish Scots, because of their language being the same, differing only in dialect." Introduction to Knox's History.

† Buchanan's History of Scotland, book second.

* Introduction to Knox's History of the Church of Scotland. Buchanan's History of Scotland.

* About the year 80, A. D., Agricola, the Roman general, after having fought with Galgacus, the celebrated Caledonian chief, the battle of the Grampians, raised a chain of forts thirty miles in length, so as to connect the rivers Clyde and Forth, running from the vicinity

At a period so distant as this is from the invasion of the Romans, it is impossible for us to form correct opinions as to the motives under which they acted ; but whatever reasons they had for the invasion of the country, these would naturally influence them to retain it. And the motives which induced them to seize a part of the island, would be equally strong in relation to the possession of the whole. In the latter case, indeed, there would be additional motives ; for they could not possess the southern part of the island without a vast expense of money, and a great waste of soldiers ; while they had a fierce and warlike nation in their immediate neighborhood unsubdued. To secure the peaceful occupation of the south, the Roman emperors and generals kept steady in view the complete subjugation of the north. During several centuries it was one continued trial of strength which should have the mastery, the Romans or the Scots. The legions of Rome frequently overran the country, although they could not occupy

much of it for any length of time : far less could they bring the natives to submit to the Roman yoke !

The walls which at different times the Romans were compelled to raise to form barriers between them and the Scots, would, though history were otherwise silent on the subject, be everlasting memorials of the impotency of Rome, with all her policy and power to make the hardy sons of Albion trundle, to the eagled banners of Rome.

Policy, as well as force, was employed. The Roman general, Maximus, stirred up the Picts to aid him against the Scots. The combined army met the Scottish, at the water of Doon, in Ayrshire, in A. D. 380, the Scots suffered a total defeat, their king and the most of the nobility being killed. The whole nation, with the exception of a few, who were mostly ministers of religion, chose rather to abandon the land of their fathers, than submit to the Romans. They were scattered throughout Norway, Denmark, and Ireland. At the end of twenty-seven years exportation, having concerted their plans, they returned home, and with the assistance of allies from the different nations among whom they were exiled, took possession of their own land, and succeeded in driving back the Romans and Britons.* This is perhaps the only instance in the history of the

of Falkirk on the east, to Dunglass on the west. *Edinburgh Encyclopedia.*

In A. D. 191, the emperor, Adrian, to prevent the incursions of the northern barbarians, (so the Romans called the Scots) built a wall, composed of wood and earth, extending from the river Eden, in Cumberland, to the Tyne, in Northumberland ; thus leaving out of the Roman province a part of what now forms the kingdom of England. *Mavor's Universal History.*

In A. D. 208, "Severus built the wall which still goes by his name, from Solway frith to the German ocean." *Mavor.*

The chain of forts which had been raised to connect the rivers Clyde and Forth, was subsequently strengthened by a deep trench : and at a later date, along this same line was built a wall of stone, twelve feet high and eight broad. The foundations of this wall are still traceable. It was no sooner built than the impetuous Scots threw down large portions of it, and attacked the enemy. *Buchanan's History, book fifth.*

* Buchanan, book fourth. The writer of this essay is aware that some writers who are not well acquainted with the ancient history of Scotland, take for granted that this is the first coming of the Scots into Albion. They have been led into this error by Bede, a writer of the eighth century, which has been exposed and confuted by Buchanan.

world, of a whole nation leaving the land of their birth to avoid the oppression of a superior enemy. The spectacle is one of the sublimest that history can present : a whole nation preferring voluntary banishment from their country, rather than put their necks under the yoke of a foreign tyrant !

This determined and successful resistance to the authority of Rome was not without happy effects on the moral and religious character of the Scots, and was to become the means of much greater good in future ages. In view of this, the mediator directed and supported them in maintaining their liberty, in a manner unequalled in the history of nations. This fact became exceedingly useful to the interests of the church of God, both immediately and at a subsequent period. This is evident from the history of the Scots, from the time that Christianity was first introduced among them. There are some historical traditions which place this event as early as the beginning of the second century, when some of the disciples of the Apostle John are supposed to have visited the northern part of Britain ; the probability of this has already been shewn in consequence of the intercourse produced between Rome and Britain by the invasion of Cæsar.

It is certain that as early as the third century Christianity was established among the Scots. Donald* and his queen were baptized ; and continued to promote the interests of religion. This is noticed not so much to prove the early introduction of the gospel

among the Scots, as to shew the connection which existed between their national independence and the prosperity of the Christian religion among them.

A few years after Donald and his queen had made a profession of religion ; and when by their pious exertions and example the truth had made considerable progress, it was almost overturned by the invasion of the emperor Severus. The laudable efforts of the exemplary monarch were rendered nearly abortive. A decline was the consequence ; and the druid religion in part restored. But, as soon as the country was freed of the enemy, Christianity began to recover from the shock which it had received. In A. D. 277, Cratilinth the king, expelled the druids, and obliterated every memorial of them. From this time forward Christianity gradually increased. Thus it appears that the establishment and prosperity of the Christian religion in Scotland was inseparably connected with the maintenance of their national independence : that whatever endangered the latter also retarded the prosperity of the former. The sentiment, the establishment of which has been the object of these remarks, is further corroborated by a consideration of the coincidence which is found to exist between the will of the nation and the state of religion during that time. It has been stated that the expulsion of the pagan religion by Cratilinth, was followed by continued gradual increase of Christianity. For a hundred years the Christian religion advanced progressively. In consequence, however, of the terrible

* The first of this name.

defeat of the Scots, at the water of Doon, religion again declined. It was scarcely possible, that it could have been otherwise. A nation but recently converted to the truth, and of course but slightly acquainted with it, could not be expected in the struggle for existence to give much attention to the business of religion. Those who remained in their own country in preference to going abroad endured severe and unrelenting persecution, from their pagan enemies. The return and success of the Scots, however, was again followed by the advancement of Christianity. Thus we find a continued coincidence existing between the prosperity of religion, and the national independence of the Scots.

The interests of religion were promoted by it in another way : Scotland was thus able to offer a place of safe retreat to the Christians of South Britain, when they were persecuted by the intolerant Romans. During the reign of the emperor Dioclesian the Britons who had embraced Christianity were the objects of a hot and ruthless persecution. They fled from the dominion of their persecutors ; and among the Scots, found an asylum where they worshipped the living and true God without the fear of man. But, it must not be forgotten ; because it tends to illustrate the providence of the Mediator ; that the advantage was not all on the side of the persecuted Britons, while they found a place of refuge from the rage of their persecutors, among the Scots ; they taught these the way of God more perfectly. The Britons being under the authority

of the Romans had more intercourse with the Christians, who were in the Roman legions ; and of course would have more extensive and correct knowledge of divine truth, than the Scots, who were almost continually at war with the Romans. Thus the Mediator caused the sufferings of one part of his church to become the means of disseminating and enlarging the knowledge of truth in another. The Scots gladly hailed their persecuted Christian brethren from the south ; and provided them with residences and means of support.

"At length when the Romans were weakened by their cruel wars at home, and perpetual molestations abroad, matters being a little quieted, the Scots were also glad to embrace a peace ; who being thus freed from external cares did principally endeavor to promote the Christian religion ; they took this occasion to do it, because many of the British Christians being afraid of the cruelty of Dioclesian had fled ; amongst whom sundry eminent for learning and integrity of life made their abode in Scotland."*

The Roman empire, itself, became professedly Christian ; but it was not long till religion began to decline ; and corruption proceeded with rapid steps. The Romish hierarchy unveiled its antichristian character : it, in fact, became "the man of sin and son of perdition," whose rise was foretold by the apostle.† This system spread the leaven of its baneful principles over the whole Roman empire. The civil power of Rome was employed to compel

* Buchanan, book, 4th.

† 2 Thes. II. 3.

the consciences of men, and make the inhabitants of the Roman "earth" bow with humiliating submission to the idolatrous mandates of the Vatican.† While the bishop of Rome was striving to corrupt the Christian religion, and to bring the church under his dominion, the Scots were making powerful efforts to propagate it, not only at home but also abroad. At the request of Oswald, king of Northumberland, Scottish missionaries were sent into that province, and also into other parts of England. Charles the Great of France, whose ambition was to ennoble his country by literature, sent to Scotland for learned men to teach philosophy in Paris. At the same time many religious members went from Scotland to France, "out of their zeal for God and godliness, who preached the doctrines of Christianity with great success.‡

Such was the use which the head of the church made of the national independence of Scotland. He caused it, because he had designed it before hand, to subserve the interests of religion and learning, in different countries of the world.

The same zeal, which induced the Scots to promote religion and literature in foreign countries, encouraged them to resist the encroachments of "the man of sin" at home. Long after the religious liberties of the Roman "earth"

were subverted; and the pure doctrines of Christianity comparatively pure, and resisted the domination of the Roman pontiff. In the seventh century the Culdees* vindicated the authority of Christ as the only king and head of his church against the usurpation of Rome. And as late as the tenth century, they preached against the pardons and indulgences of Rome, and gave their testimony in behalf of the obedience and death of Christ as the only atonement for sin.†

Not only was the purity of doctrine preserved, but also that of the government of the church. The lordly bishops of the Episcopal hierarchy, found no place in the church of Scotland for a thousand years, P. C. The name, indeed, was in use; having been applied to the members of religion, as early as the fifth century. And to the name bishop, there can be no objection. It is a scriptural designation. Till the eleventh century, the bishops of the church of Scotland were on the footing of presbyterian equality? no one of them having a diocesan supremacy over another.‡

With all the purity of doctrine and government which they retained; it is not to be denied that the insinuating influence of popery made an impression on the

* Worshipers of the true God.

† Howie's Introduction to the Scots Worthies. Shield's Hind let loose.

‡ Spottiswood's history. The testimony of this historian is conclusive in such a case. He was himself a high churchman, and a thick and thin partisan of Episcopacy. The best high churchmen are fonder of appealing to the traditions and ancient history of the church in behalf of Episcopacy, than to the bible; with this general feeling of his order, Spottiswood, would not have given up an historical fact of so much importance to his own views if it could have been denied or suppressed.

† In the close of the 6th century, Pope Gregory tried to corrupt the church among the Britons, by one Austin, whom he sent. "As for Austin he labored to reduce all things to the dominion of the bishop of Rome. He so loaded the Christian discipline with such new ceremonies, that he scarcely left any mark or footsteps of true piety behind him. Buchanan, book 5th.

‡ Buchanan, book 5th.

people of Scotland. But, it was not so easily done; nor to the same extent, as in those countries which had submitted to the lordship of imperial Rome. For a long time after these had acknowledged the supremacy of the pope, it was scornfully rejected in the north of Britain. And, although the supremacy and corruptions of Rome, did, after a long and hard struggle, find a place in the Scottish church, yet it was not till the morning of the reformation was about to dawn. And even during this night of religious darkness, there were many who kept their garments clean from the idolatry and superstitions of the times! and gave an honorable testimony in favor of the truth as it is in Jesus Christ. These witnesses retiring from the persecuting influence of popery, preserved in the more remote parts of the country their testimony for Jesus, and finally transmitted it to the Lollards of Ryle.* And, if the slender information, which history affords on this subject, can be relied on, the religious establishments which had been founded in the fourth century in Icolmkill, provided a shelter for this witnessing remnant.†

It is deserving of notice, that at no time, even in the depth of popish darkness, had the supremacy of the popes such a hold on

* Letter of the general assembly of the Church of Scotland to the Helvetic churches, as quoted by Crookshank. *Ibid* let loose, 2d period.

† It is probable that the Lollards of Kyle were the same with the Culdees. These having sequestered themselves in Icolmkill and others of the Western Islands, could, from their contiguity to Kyle, on the Ayrshire coast, easily have intercourse with it. Being divided only by a narrow frith. This might have been done with safety too, as all of these places were removed from the immediate notice of the hierarchy which had its seat of government in another part of the kingdom.

the public mind in Scotland, as among those nations that had submitted to the dominion of imperial Rome. It was no uncommon thing for the Scottish kings to prohibit the legates of the popes coming into the kingdom, even when armed with his authority. A striking instance of this kind occurred in the thirteenth century. The English, after their defeat at Bannockburn, secured the influence of the pope to compel the Scots to grant a cessation of arms, till his holiness should have an opportunity of hearing and deciding the quarrel between the belligerents. A legate was sent to king Robert, to command him to obey in the pope's name; to which Bruce answered, "In this his holiness must excuse me, for I will not be so unwise as to let the advantage I have slip out of my hand." This answer was considered as an insult; the legate, accordingly, laid the kingdom under interdict, which was absolutely disregarded by the whole kingdom. Than this, nothing more can illustrate the slight hold which the usurpation of the popes had on the public mind. In no instance, during the domination of popery, had an interdict been treated with such marked disrespect. The patriotic king disdaining, alike the arms of Edward and the menaces of the pope, followed the terrified legate into England with his victorious army.

If that case is compared with the interdict of England in the reign of king John, the difference of feeling in reference to the authority of the pope will be readily perceived.

In the reign of John, a rebellious

ous and audacious ecclesiastic* had been killed, by some English noblemen. The pope demanded satisfaction of the English monarch. The satisfaction demanded was so unreasonable that it was peremptorily refused. The consequence was, the kingdom was interdicted. By an interdict, all religious rights and services were forbidden, and the people were freed from their obligations to the civil authorities. A most alarming weapon, indeed, in the hands of a cunning ecclesiastic. And so the king of England found it. Public business of all kinds was nearly abandoned; the dead were refused the decencies of Christian sepulture, and cast into ditches or pits; marriages were not allowed to be celebrated within the precincts of a church which at that time was thought indispensably necessary to their solemnization. Upon this scandalous outrage on their rights and liberties, the terror-stricken nation, including king, nobles, and people, looked tamely on, as if they had been spell-bound. And, finally, the humbled monarch, to redeem his crown and his kingdom which had been bestowed on the king of France, was compelled to submit to the arrogant and unjust claims of the pontiff; and as a token of his penitence and submission, prostrate himself before the pontiff's legate; and suffer the latter to put his foot upon his neck!!

Had the public mind in Scotland been as servile to the superstitious dread of the pope's authority as was that of England, the manly disdain with which Bruce treated his presumptuous claims

would have completed his own ruin. But the polite pontiff knew that it was otherwise; and the interdict fell from the legate's lips as a powerless threat. He knew that it was vain to try to menace into obedience, a people, who would measure it, more on the principle of their own right than of his assumed claim. Accordingly the interdict was as little regarded by the Scots as the foaming of the Atlantic on the rocky sides of the inaccessible St. Kilda.

From this cursory view of the religious liberty, and the doctrines held by the Scots; it is evident that the former was much greater, and the latter more pure and evangelical than in those countries where the dominion of imperial Rome had been recognized. It appears that the means which facilitated the introduction of Christianity among the nations, came subsequently to hasten its corruption and decline. In Scotland, where the authority of Rome civil, never was admitted, the usurpations of Rome papal, was comparatively limited. In England, and other nations which had submitted to the Roman yoke, superior advantages had been enjoyed from an intimate connection with their conquerors;—they were sooner civilized, and became sooner acquainted with the truths of Christianity. But the same connection tended ultimately to the subversion of the gospel, and the substitution in its place of the mummeries of popish superstition, and the bondage of popish tyranny.

Reasoning on the principles of induction, it is concluded that the

* Thomas a Becket.

liberty and purity of the church of Scotland would not have been so well preserved, had the Scots succumbed to the dominion of imperial Rome. Their successful resistance is referred to the wisdom and power of the Mediator, who endowed these hardy mountaineers with an unconquerable love of liberty, and gave them the means of preserving it safely in the forests and fastnesses of their "Island home," that he might afterwards employ both it, and them, for the development of truth and the good of the church in general.

The fact which has been the subject of the preceding illustration, proves previous design and determination. It was not a mere fortuitous coincidence which turned out for the good of the church without previous arrangement. The Mediator designed it; and executed his design in the accomplishment of his providence.

The argument may be summed up in a few words. First, it was necessary that the Romans should invade the island of Britain, that a communication might be opened between it and the Roman empire; and thus, the gospel be introduced. Second, it was necessary that the northern part of the island should be kept independent of Rome, so as to afford a refuge for pure religion and its professors; when the one was corrupted and the other persecuted.

THE HUMILIATION.

Εαυτὸν σκενωσας, *Phil. 2. 7.*

In religion there is much that is mysterious. There are many

propositions to which we are commanded to give credence, which, although they are plain and simple when considered in themselves, are inexplicable by our capacities depraved as they are by sin.

That this is necessarily the case will at once appear, when we consider the objects which religion contemplates. It is that bond which connects the creature as a moral accountable being with his Creator. And, certainly, if there is to the creature himself so much that is inexplicable in the mode of his own existence, in the physical world around him, and in the moral empire of Jehovah, of which he is a subject; if, when he attempts to ascend to the heavens, and employ his faculties about the things of divinity, he finds many things in the character, and attributes, and operations, of Jehovah, which are far beyond his grasp; it should not be deemed surprising, that in the religion which he professes, many subjects too sublime for his stature, too profound for his intellectual strength to reach, should be presented to his attention. Yet, that it abounds in mysteries, is one of the greatest objections of infidelity against divine revelation. Objections against its mysteries are the greatest weapons its enemies make use of against the orthodox faith. That reasoning, however, which would banish from the list of credibilities every thing that is incomprehensible, if it proves any thing, proves entirely too much, it would introduce universal scepticism into the world; it would reject, as unworthy of belief, every thing in physics, every subject in

morals, every principle of the system of redemption; for around every one of these there is thrown a curtain of impenetrable mystery, as we will sooner or later find as we proceed in their investigation. This objection is founded in a mistake of that which is the proper object of belief—Facts, and principles, as they are deduced from and illustrated by them; effects, as they are perceived, and deductions drawn from their observation, are the legitimate objects of belief. We must believe these, either because we have ourselves observed them, or upon the testimony of another who is worthy of credence. Of the *nature* and essence of the things with which we meet, of the *mode* of their existence, and of the *manner* of their *production*, we are most profoundly ignorant. And because those things connected with them are entirely inexplicable, are we to reject the belief of the things themselves? Because we know not *why* the magnetic needle in the compass of the mariner points us to the north; because we are ignorant of the *cause* which directs it towards that particular point in the heavens and turns it from all others; because we cannot comprehend the reason why, in certain cases, it varies from the laws which usually govern it; are we, on this account, to refuse belief in these facts entirely, to deny the evidence of our own senses demonstrating these phenomena? The sustentation of the universe, the fact of God's presence with every creature which, from the constitution of its nature, is dependent, and constantly requiring support; the harmony and uni-

formity of the laws of nature as they are approved by him, all demonstrate the *omnipotence* of the Creator; and in this *fact* we exercise belief. Yet this attribute is incomprehensible, we are not asked to explain it, and none but a madman would assert his ability to comprehend it.

There are two kinds of evidence, both of proportionate strength in insuring belief: the evidence of personal observation, and that which rests on the authority of another. It is the latter kind of evidence which we have for many of the truths of our holy religion. The most of these are pure matters of revelation. In his word God informs us of this, and upon the authority of his assertion we are commanded to believe them. He there asserts the subsistence of the Divine Being in a Trinity of Persons; and the *FACT* we must believe, though every thing connected with it may remain enveloped in mystery—in a mystery which we are not called upon to comprehend. A few evenings since, in the dead hour of night, a meteor of unusual appearance coursed along the heavens. In this fact we were in belief though we did not ourselves perceive it—still we believe it; however others have informed us of it, we believe it, though they and we are utterly unable to explain its nature, the causes of its appearance at that particular period, the effects it produced, or the connection which existed between it and that war of elements by which it was succeeded. And when God himself informs us that there are “three that bear record in heaven, the Father, the Word,

and the Holy Ghost," and that these three are one ; shall we not believe it, even although it is far beyond the comprehension of our finite capacities as the attributes of the infinite must necessarily be!

This doctrine, of the Trinity in Unity, and distinct subsistence as a divine Person, of the Son of God, our text takes for granted—"But *he made himself of no reputation.*" The particle but, grammatically referring to the preceding verse, refers us to the doctrine of that verse as indispensably necessary to the proper understanding of the one before us. He thought it not robbery to be equal with God, "but made himself of no reputation." In discussing this subject we will first explain,—secondly, apply.

1st. We will explain the words, Negatively.

2. Positively.

"*He made himself of no reputation.*"

These words express voluntary action. It is of Christ Jesus the apostle is speaking, and of him he affirms that he became what he previously was not. Into this state he came by voluntary humiliation. This necessarily results from his person being divine and independent. He is beyond all control. His acts must all be voluntary. Nor until after he became their substitute was he under any controlling obligation to humble himself in behalf of sinners. The Father never regarded him in any other light than as a voluntary servant whose acts were all unavoidable on account of their entire freedom and voluntariness. The original words here rendered, "He made himself of no reputation," have been variously trans-

lated, and have received a great variety of explication. These we shall not waste time in answering, but premising that all general terms must be modified in their explanation by the objects to which they are applied, we observe, that the genuine idea of the word *Kavow*, as derived from the Hebrew *קָוָה*, denotes hollowness or emptiness.

When used figuratively it indicates diminution and degradation. When it is applied to a law, it signifies to make void,—to the action of removing a garment to divest or disrobe,—to a vessel, to empty ;—to a person, to degrade from office, or from any lofty station in the community ; or to deprive of certain rights and privileges which he may have possessed. When this term is applied to the Redeemer as voluntarily submitting himself to degradation, we must exclude from it every idea which would attribute faultiness to him, or deservedness of the degradation to which he was subjected.

In the estimation of men, it is true, he deserved much of that degradation to which they exposed him. The Jews adjudged him worthy of the most degrading death for his alledged infractions of the Mosaic law, and his rebellion against the civil,—they thought him worthy of no reputation, though he claimed the highest possible character—the Son of God, one in nature with the Father. But had they estimated the subject as they ought, they would have considered his degradation as conferring upon him the highest character ; the lowest point of his humiliation, as en-

tiling him to the most exalted reputation.

We would therefore retain unaltered the common translation of these terms, as best conveying the correct idea of the Redeemer's degradation. The reputation which any one possesses is that estimation in which the world regards him, as derived from his outward conduct and actions. Men judge of character from external appearances, and not unfrequently they are deceived. Thus they judged of the Redeemer. He did nothing really which could render him deserving of a bad reputation. Yet he placed himself voluntarily in such a situation, as to men in general rendered him liable to no other than a bad reputation in the world. He performed such acts as in their estimation deservedly conferred upon him the worst of characters.

To the eyes of the world he made himself deserving of no reputation. In the estimation of the spiritually enlightened—in the estimation of his eternal Father, he by these same acts of voluntary humiliation, secured for himself a name that is above every name.

I observe then, first, that these words do not signify that Christ Jesus did any thing in the course of his life which rendered him deserving of a bad character. Men derive a reputation from their possession of superior intellectual capacities, of benevolent dispositions as these are evinced by acts of charity and beneficence towards their fellow-men, from their moral conduct as members of society. And from no

imbecility of intellect, from no destitution of benevolent sensibility, from no act of immorality, did our Redeemer deserve a bad reputation, for none such existed. His superior intelligence, seen at the earliest period of his manhood, is evinced by his persuasive and convincing disputations with the Jewish doctors in the temple—by the replies which he gave to the entangling questions of the priests and others wishing to convict him of some offense—by his exposition of the law of Moses, and of the duty of subjects to the civil commonwealth of which they may be members. The mightiness of his intellect is evinced by the system of doctrine and practice which he inculcated, so admirably adapted to the nature and present exigencies of humanity, so calculated to promote the present happiness and future welfare of man—and the glory of the great Creator.

His whole course through a world replete with misery, exhibits his benevolent disposition. To the miserable and destitute in every condition, his special attention was directed. He visited the abodes of wretchedness, he removed the diseases of their inmates, he consoled the disconsolate, he upheld the bowed down. When he beholds the mourning widow pressed down to the earth by her bereavement of her only son, he takes pity on her loneliness, and restores him to her embraces, rescued from those of the king of terrors. When he looked forward to the ills awaiting ungrateful Jerusalem, he shed tears of sorrow at the contempla-

tion. And when he approaches the tomb of the deceased Lazarus, the mourning of the surrounding friends, the stifled lamentations of the bereaved sisters, his own overpowering feeling of bereaved friendship burst forth in expressions of weeping—"Jesus wept." His voluntary abasement throughout affords the highest evidence of his title to the character of a being of the most refined benevolent sensibility. His morals, it is true, were called in question. The fault-finding Jews accused him of frequenting the company of publicans and sinners, of violating the sabbath, of encouraging rebellion. But how unjust is this charge! If he visited the abodes of the wretched, it was to reform their conduct, to improve their morals, to instruct them in the doctrines of the kingdom. If he healed the sick and plucked the corn from the fields for his hungry disciples on the sabbath, he did it as an act of necessity, and mercy, and as the Lord of the sabbath he had a right to suspend when he pleased the operation of the laws which ordinarily regulate its observance, had such suspension been necessary. He commanded that the "things of Cæsar should be rendered unto Cæsar," and had he inculcated resistance to his power, he had a right so to do, for he was himself the King of Israel, which is now enslaved by the oppressor.—"When he made himself of no reputation," it is therefore evident that he did nothing which rendered him deserving of a bad reputation among men. This cannot then be the meaning of the text.

N.

DIRECTORY

FOR THE WORSHIP OF GOD.

[*AN OVERTURE published by order of synod.*]

Religious worship is personal and secret—social and private, in families and in fellowship meetings—Social and public, in the ministry of the word and sacraments—Occasional, connected with other exercises.

CHAPTER I.—THE SECRET WORSHIP OF GOD.

Sect. 1.—Man is a rational and accountable being. He is a subject of moral government, formed with a capacity for worshipping God in an active manner. All inanimate and irrational creatures in a passive manner proclaim the glory of God, but it is the distinguishing privilege of man, actively to declare that God is glorious. Man is a subject of religion. He is under a moral law. This binds him primarily to acknowledge and worship God. This law has claims on him as an individual. These claims are personal. They require personal religion. All men individually stand related to God. They are dependent upon him for their being, and all their enjoyments. It behooves them to acknowledge this with gratitude and thanksgiving. Prayer is a rational service. The Christian is required to be always impressed with a sense of his obligations to God, constantly to endeavor after a praying frame, and carefully observe such set times as God hath appointed.

2. There are some special seasons for prayer. The first division of time is into night and day—the evening and the morning. The Christian is bound in an especial manner to worship God in secret, both evening and morning. The visitation of the Lord preser-

ving our souls in life, through the silent watches of the night—that our beds are not made our graves, and our sleep the sleep of death, ought to be thankfully acknowledged in the morning. While at the same time it becomes us to seek the divine blessing and direction through the day, with the forgiveness of all our sins for Christ's sake. In the evening we ought to acknowledge the divine goodness experienced through the day, pray for the pardon of the sins contracted therein, and implore the divine protection through the night.

3. Much of the Christian's exercise consists in secret prayer. None need complain for want of matter. By closely examining the heart, there will be found cause enough for crying to the Lord. The remainder of unsubdued corruptions—hardness and impenitency of the heart—want of due humility, and the prevalence of indwelling sin, will afford abundant matter of complaint at a throne of grace.

4. In the exercise of secret prayer the heart should be duly affected. All the sinner's wants should be spread before the Lord. All those secret sins which are unknown to any but the person's self, should be fully and unreservedly confessed to God. Here the believer should wrestle with God for himself and others. Here the Lord's goodness must not be forgotten—the sacrifice of praise and thankfulness must be rendered, and the multitude of his mercies gratefully remembered.

5. It is the duty of heads of families, not only to be much engaged in the duty of secret pray-

er themselves, but to endeavor that all under their inspection carefully attend to it. All due encouragement should be given, and suitable instructions tendered, to the young and ignorant, together with pertinent reproofs and admonitions as the case may require.

6. The duty, as its nature is secret, so it ought to be done in secret. To speak aloud, or in a public manner, so as to be heard or seen by others, is contrary to the nature of secret prayer. It is a withdrawing from the world, that in secret the believer may pour out his heart unto the Lord, that he may be refreshed with his gracious presence. From whence he returns with encouragement and alacrity to the duties of the family, and to *the meetings of the saints of God both private and public.*

7. Audible words, however necessary they be in social prayer, where others join with the speaker, are not essential to personal prayer. Pious breathings of the soul towards God—ardent and holy ejaculations, are highly proper on many occasions, when the formality of words would be unsuitable and unbecoming. Such ejaculations ought to be much employed and cultivated. By these the soul, unknown to others, converses with God. These are swift messengers, who quickly find their way to heaven, and seldom return without an answer.

8. With private prayer, there ought to be frequently joined reading a portion of God's word; meditation upon some text of scripture, some Christian grace, or duty; and reflections on strik-

ing occurrences in God's providence. Christians should, occasionally, devote some time to private fasting and prayer, accompanied with a solemn and formal act of personal covenanting, that they may thus be enabled to live and walk by faith, in the hope of eternal life.

CHAPTER II.—FAMILY WORSHIP.

Sect. 1. Every Christian family is a church in miniature. Families ought to be as temples consecrated to the Lord. God demands the morning and evening sacrifice of family devotion. The blessing of the Lord, and his gracious presence are with religious families. They are the dwellings of the righteous, in which the voice of joy and health is heard. They are joyfully employed in proclaiming the wondrous works of the Most High. While on the contrary, the curse of the Lord enters into the families that call not on the name of the Lord. Their portion is appointed with the heathen, upon whom divine vengeance shall fall.

2. Every morning and every evening it behooves the head of the family to call together all under his charge for the purpose of worshiping God. He is to implore the divine blessing and assistance in the devotion—to acknowledge their unworthiness and unfitness for duty—to seek the direction of the Spirit of God—to look for promised grace and strength through Jesus Christ, that they may worship God acceptably. They are to sing a convenient portion of a psalm, and read for their instruction a portion of the Old and New Testament.

Lastly, to address the throne of grace in solemn prayer and supplication. In which they are to pray for themselves as a family—for the whole church of Christ, and for all descriptions of mankind. In all this the head of the family, or such as he shall appoint, is to be their mouth unto God, the rest of the family solemnly and attentively joining in silence, except when the praises of God are sung, in which they ought all to join in a vocal and audible manner. In the absence or unfitness of the man, the duty devolves upon the woman, or on some other fit person, if such be present, whom she may appoint.

3. It is the duty of all the members of the family, to be strictly attentive to, and deeply impressed with what is sung or read in family worship. Nothing is to be sung but some part of the "scripture psalms," to the exclusion of all paraphrases and imitations; and nothing read but some part of the inspired writings. These contain the will of God for our salvation. The duties enjoined, the commands given, and the doctrines taught, should be carefully observed, and resolutions formed in the strength of divine grace, for new and better obedience. The sins reproved should be closely brought home to the conscience. Good examples should be improved, and bad examples avoided. If gracious promises are given, the heart should be strictly examined, to see whether we are the characters to whom they are made, and from them, encouragement should be taken to go on, more cheerfully in the good ways of the Lord.

4. Catechising belongs to the duty of the head of the family. This should be attended to on every suitable occasion. The sabbath evening is generally a very proper season for this exercise. The head of the family should see to the spiritual instruction of those under his charge, that they grow in grace and in the knowledge of the truth as it is in Jesus, that they imbibe no heretical or false doctrines, but drink in the pure milk of the word of God, that they may be fed thereby.

CHAPTER III.—PRIVATE SOCIAL WORSHIP.*

Sect. 1. Man is a social being. The author of the human constitution in its original formation, infused into it social principles, the exercise of which is not only a duty but a pleasure. Every faculty of the soul and member of the body ought to be enlisted under the banner of the cross, and devoted to the service of Christ. The moral obligation to society, and the duties appertaining thereunto, arise from the moral nature of man, a creature particularly formed for society.

2. The society for which man was originally designed is twofold, divine and human, communion and fellowship with God, and mutual intercourse among the human family. Man, possessing a moral as well as a social nature, is thereby fitted for religious society. This society is exemplified in the character of the church. She is the family of Christ, the body, of which he is the head. The members of Christ are members one of another. They are to

be joint and social worshippers of God, to meet often together and speak to one another about the glory of God and the concerns of their own souls.

3. Private social worship is a divine ordinance; all church members are bound, conscientiously to attend to it. None who despise or neglect it can with propriety be considered as regular members of the church of Christ. They are united in one body—one spirit—one faith—one Lord, and one baptism. It is accordingly the indispensable duty of such members of the church as are contiguous to each other, to form themselves into social meetings, for the purpose of worshipping God, and for their mutual edification. The members of such meetings are voluntarily to associate, at such times and places as shall be found most convenient for the whole. The society ought to receive satisfactory reasons for the non-attendance of such as may be absent from any meeting. If the members are not favored with the preaching of the word on sabbath days, it is their duty to attend to these meetings, as being the next social institution for the disciples of Christ, and then they ought to spend the usual time employed in public worship. On working days, both the times of meeting, and the time spent in each meeting, must be regulated by the circumstances of the members.

4. Heads of families ought to be careful to bring with them to social meeting, all their members that can attend, both male and female, old and young. In such meetings there is a perfect equality. They are in no sense offi-

* The society, or prayer meeting.—*EDIT.*

cial, but are predicated on the ground of private membership in the church. This equality does not, however, destroy the distinctions, which our Creator hath implanted in our nature, and enjoined in his law. The woman is still inferior to the man, and the younger to the aged. If at any time there be not male members sufficient in the meeting, women may be employed as the mouth of the society, in acts of worship. Great caution and prudence are however necessary in such cases. The duty, as in family worship, primarily belongs to the man.

5. To such meetings it does not belong to propose to applicants terms of Christian communion. The terms of the church's fellowship, are proposed to all candidates for membership by the judicatories of the church, who alone have the right of admitting to sealing ordinances. An agreement with these terms is there obtained from all who are admitted. On the footing of that profession, and not on the ground of any new declaration of terms of communion, do the members of the church hold religious fellowship with one another.

6. The religious society is not an ecclesiastical judicatory.—To try offenders in societies is foreign to their nature, and improper. The courts of Christ's house know not private societies in judgment. They exercise discipline on individuals only. Every regular member of the church is entitled to the enjoyment of the privilege of private social communion, as well as the other privileges of the church, until they be forfeited by scandal

attaching to his character; and of this forfeiture, the church judicatory alone are the competent judges. The members of the society to which he belongs should aid in bringing the offender to trial.

7. All societies possess the right of keeping themselves pure—of purging themselves. The session is the representative of the congregation, and possess this right over the congregation. They only can admit to, or deprive of the privileges of the church, in relation to that congregation. But when there is no organized church, and no church session, the society have it in their power to keep themselves pure. They cannot indeed judicially try the case of the offender, but they may exclude him from their fellowship.

8. The great business of the meeting is prayer, praise, and Christian edification. The exercises of the meeting should all have this tendency. The members should consider themselves as engaged in worshipping God. Prayer for the divine blessing should precede the other exercises of the day. These may be diversified. Singing the praises of God, reading his word, and calling upon his name, mutual exhortation, catechising, conversing on religious subjects, speaking to practical questions, or cases of conscience, reading sound authors on divinity, or expositions of the word of God, may all with propriety be used as exercises suitable for the meeting.

9. Questions proposed for discussion, ought to be well select-

ed. They ought all to have a practical tendency. Such as immediately concern the life of faith, and the conversation of the Christian.

The meeting may be concluded by prayer, or singing a portion of a psalm.

CHAPTER IV.—PUBLIC WORSHIP.

Sect. 1. That God is to be worshiped publicly in the congregations of his saints, is clearly taught in the scriptures of truth. His worship is instituted by himself. Human inventions have no place in divine institutions. The manner and order of public worship must be carefully collected from the sacred writings. To the law and to the testimony recourse must be had to ascertain every article of duty.

2. Appearing before God in his sanctuary is a most solemn thing. We then approach the awful presence of God in acts of religious devotion. His jealousy burns exceedingly hot nigh his altar, and it becomes his worshipers to draw near with reverence and deep humility. Solemn preparation is highly necessary, previously to entering the courts of God's house. Prayer for the divine blessing to accompany his ordinances, to assist his ministers, and sanctify the word preached to the congregation.

3. When the congregation is to meet for public worship, care should be taken to assemble at the appointed hour of beginning, not suffering trivial causes to prevent their attendance. They are without any religious ceremony to

take their seats in a grave and becoming manner.

THE ORDINARY SERVICES OF THE LORD'S DAY.

1. The congregation being assembled, the minister who conducts the worship, after solemnly calling on the people to worship God, is to begin with a short prayer, in all humility and holy fear, acknowledging the august majesty of the dread Sovereign of heaven and earth, before whom they in an especial manner present themselves—their own vileness and unworthiness to tread his courts—their utter inability of themselves to discharge the duties respectively incumbent upon them—imploping the divine assistance and blessing—the pardon of their sins, and acceptance of their persons and services, through the mediation, and for the sake of the Lord Jesus Christ.

2. The public worship being begun, the people are to attend wholly thereto, not indulging themselves in conversation or reading, except what may be referred to by the minister, much less in whispering, salutations, gazing, sleeping, or any irreverent and indecent behavior. And if any through necessity be detained till after the worship is begun, they ought not when they come into the public congregation, to betake themselves to their private devotions, but reverently join with the assembly in the exercise, in which they may be then engaged.

3. After prayer, the minister shall proceed with some pertinent remarks, to call the attention of

the congregation to a portion of psalmody, which he shall distinctly read out, and explain, so that the people may be helped to sing with judgment and with understanding. In singing of psalms the voice is to be tuneably and gravely ordered. Any grave and melodious tune may be used, which the congregation generally can sing: but the chief care of the conscientious worshiper, is to sing with understanding and grace in the heart, making melody unto the Lord. The mind ought to be solemnly impressed with the divine authority of what is sung. Considering that it is the Lord's song, the words of God and not of man.

4. Singing the praises of God is an important and necessary part of divine worship. The book of psalms is divinely appointed for this purpose. No imitation of the psalms, or any other human composition, may be admitted into the exercises of religious worship.

5. The psalm being sung, the minister is to address the Lord by solemn prayer, acknowledging and bewailing sin and guilt, both original and actual. Blessing God with thankfulness for all his mercies—confessing the sins of the nation—the defections of church members—entreating that the Lord may bless his own ordinances—send the illumination of his Spirit—grant aid and assistance to his ministering servants—the propagation of the gospel—the downfall of Antichrist—the in-bringing of the Jews, and conversion of the Gentiles—imploping the divine pity in behalf of the poor and needy—the upbuilding and establishing of Zion—that the

Lord may yet make her a praise in the earth, according to his gracious promise, and that all spiritual and temporal blessings may be bestowed according to their need upon all the people of God.

6. Prayer being ended, the minister in ordinary cases is to read out a portion of scripture for lecture. The principal scope of the passage is still to be kept in view. The verse or paragraph ought to be analyzed or divided into its distinct parts, and a clear explanation of them given, removing textual difficulties, if any occur. Afterwards the several doctrines that are contained in the text, are to be clearly stated, and the whole concluded with practical observations, such as are important and edifying, and naturally grow out of the subject.

7. The lecture being ended, the minister is to address the Lord by prayer, with thankfulness, acknowledging the long-suffering kindness and forbearance of God; praying that the Lord would seal instructions upon the hearts of the hearers; carry home his word with the power and energy of the Holy Ghost, and make it effectual to the convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation. After collection is made for the poor, and other pious purposes, and a suitable portion of a psalm is sung, let the minister dismiss the congregation, by pronouncing the apostolical benediction.

AFTERNOON.

1. When the congregation are assembled in the afternoon, the

worship is to commence by singing a psalm, after which the minister is to implore the divine blessing, aid, and assistance, by prayer. In his sermon he is to endeavor to be clear and perspicuous. His introduction should be brief and appropriate. It may be taken from the text or context, or from some suitable sentiment or theological subject. If a doctrinal proposition be raised from the text, it must not only be truth, but a truth contained in that text. It may, however, be illustrated and confirmed by collateral texts. Great plainness of speech is to be used, but no low and vulgar expression. The truth must be delivered not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power. The reasoning should be solid and convincing. The illustrations striking and full of light, calculated to convey the truth into the hearts of the hearers with interest and with pleasure. Reproofs are to be delivered in a firm and decided manner, with affection and with godly zeal, manifesting a love for souls, and a hearty desire for their spiritual and eternal advantage; a becoming gravity is to be used, carefully avoiding all affectation of gesture and expression.

2. In condemning errors, and testifying against those that hold them, great care must be taken not to mix human passion, anger, or bitterness, with zeal for the truth, and concern for the glory of God.

3. The doctrine ought to be brought home to the particular cases of the hearers, by a heart-searching and special application;

showing to every one his face as in a glass; warning against danger; exhorting to duty, and offering fully and freely the Lord Jesus, with all his salvation even to the chief of sinners, with all those motives and encouragements which the word of God affords to perishing sinners, to flee unto him and be eternally saved.

4. The sermon being ended, the minister is to pray for the blessing of God upon the exercises in which they have been engaged, and after singing a suitable portion of a psalm, (if no other ordinance is to be administered,) let him dismiss the congregation with a solemn blessing.

OF THE ADMINISTRATION OF THE SACRAMENTS.

OF BAPTISM.

1. Baptism is a sacrament of the New Testament, a seal of the covenant of grace. To enjoy it is the privilege of believers, and their infant offspring. Children are confederates with their parents in that covenant, of which baptism is a seal.

2. Baptism is to be administered by a lawful minister of Jesus Christ only. It is not to be administered privately, but publicly in the face of the congregation. Teaching or preaching the word of God is to precede its administration.

3. The baptism of infants is not to be unnecessarily delayed, nor is it to be improperly hurried, as if it were essential to salvation.

4. When a child is to be baptized, notice thereof being pre-

vously given to the minister, it is to be presented by the parent or parents of the child, in the face of the congregation. Before baptism, he is to demand of the parents a public profession of their faith—explain, if need be, the nature of the ordinance, and the duties and the obligations under which it lays those who receive it for themselves or for their children—also demand a solemn engagement, in the strength of promised grace, to those duties which grow out of the relation in which Christian parents stand to their offspring and to the church of God. This being done, he is to implore the divine blessing upon the administration of this ordinance, and all concerned therein; setting apart by prayer the water to be used as a symbol, from a common to a sacramental use.

5. After prayer he is to demand the name of the child, which being told him, he is to say, calling the child by its name, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." And while he is pronouncing these words, he is to baptize or sprinkle the child with water, without any other ceremony whatever.

6. This being done, he is to return thanks to God for his new covenant, love, mercy, and faithfulness. In a particular manner for his goodness to this child and its parents, praying that the Lord would graciously receive the infant now baptized, and solemnly introduced to the household of faith—keep him through life in his holy fear, and at last afford him a glorious introduction to

that rest which remains for the people of God.

OF THE LORD'S SUPPER.

1. The Lord's supper is a memorial of the death of Christ. It is frequently to be administered in the Christian church. Its frequency however depends upon the circumstances in which the church may be placed.

2. The ignorant, immoral, and scandalous, are not fit to receive this sacrament. It is a feast for the friends of Jesus only. Not only must the worthy receivers be in a state of grace, but also in a gracious frame. True believers may communicate unworthily. They thereby seal unto themselves manifold temporal judgments.

3. Solemn preparation is necessary to worthily partaking of the Lord's supper. Intended communicants behoove to examine themselves. Preaching the gospel, fasting, and prayer, are to be used as means well adapted to obtain the necessary preparation. And on the day before the communion sabbath, there shall be a general exhibition of the principles and order of the church, and a distribution, in a constituted session, of the tokens of admission, the reception of which by intended communicants, shall be understood as a public profession of those principles, and of that order, with a view to the sealing of their covenant with their God at the table of the Lord.

4. On the morning of the communion sabbath, a sermon suited to the important occasion is to be preached. Previously to admi-

nistration, the minister is in the name of Christ to debar from this holy ordinance all who are unworthy of a seat at the table of the Lord. He is also to invite all that Jesus hath bidden to this heavenly feast.

5. After this warning and invitation, the table is to be decently covered with the elements, and the minister is to read, and explain the words of institution from the eleventh chapter of 1st Corinthians, or from some of the Evangelists. He is then as a sacramental action to *take*, and afterwards by prayer, *bless* and set apart the elements of bread and wine, from a common to a sacramental use.

6. The elements being set apart, he is first to administer the bread, and afterwards the wine, using the words of Christ or his apostles on this solemn occasion. After all have communicated, it will be proper to give a suitable exhortation to the people, and return thanks to God for his goodness, praying for the pardon of sin, and the divine blessing to follow the solemnities of the occasion.

CHAP. V.—DIRECTORY FOR THE SOLEMNIZATION OF MARRIAGE.

Sec. 1. Marriage is an ordinance of God, not peculiar to the church of God, but common to mankind. It is founded in the law of our nature, which is the law of God—the moral law. It is recognized by the Bible, and to all such as enjoy divine revelation, the Bible is the rule by which it is to be regulated.

2. Those who marry are bound to marry in the Lord. They are bound to receive instruction, direction, and exhortation from the word of God. They are not to be unequally yoked—Christians with unbelievers. Marriage consists in the mutual engagement of the parties to each other in solemn covenant. They need counsel and instruction in the nature of the duties that grow out of the matrimonial relation. It is therefore proper that marriage be solemnized by a lawful minister of the word.

3. In order to prevent rash and unlawful connections, no minister shall solemnize marriage, until he shall have evidence that the parties have caused their purpose to be duly published to all whom it may concern: such publication shall be made in the town or congregation to which each of the parties belongs, and for such length of time as may be necessary to ascertain, to the satisfaction of the elders of the church, that no lawful impediment to their union exists.

4. In all cases where there are parents or guardians alive, application is to be made to them for their consent. They ought not to force their child, or those under their care, to marry without their free consent, nor deny their own consent without just cause. In all such litigated cases reference is to be made to the session.

5. After the purpose of marriage hath been sufficiently published, the marriage is to be celebrated the first convenient opportunity, before a competent number of credible witnesses—it

ought not however to be on any day of humiliation, or on the Lord's day.

6. All relations among Christians are sanctified by the word and prayer. The minister who solemnizes the marriage is to pray for a blessing to accompany the administration of this divine ordinance, "acknowledging our sinfulness and unworthiness of the least of God's mercies—thanking God for the continuance of all his favors and blessings—entreating that the Lord would graciously vouchsafe his blessing to those who are now about to enter into the honorable state of marriage—giving them renewed hearts—fitting them for this new relation, with all needed gifts and graces for Christ's sake.

7. After prayer let the minister explain to the parties, the nature, institution, ends, and duties of marriage, exhorting them to a life and conversation becoming Christians entering into the matrimonial relation, that they be mutual good yoke-fellows, and helps meet for each other, both in the things that relate to this life, and especially in the things that relate to the life that is to come.

8. The minister is then solemnly to charge them, in the great and terrible name of God, the searcher of all hearts, before whose awful tribunal they must one day appear, to give an account of the deeds done in the body, that if either of them know any cause by promise, vow, pre-contract or otherwise, why they may not lawfully be joined together in marriage, that they now discover it. If no impediment be acknowledged, the minister shall

then desire them to join hands and pronounce, or assent to, the following or similar words, 1st. The bridegroom, I promise, vow, and covenant, in the presence of God and these witnesses, that I will be a faithful, loving, and affectionate husband unto this woman whom I now hold by the hand, until God shall separate us by death." Then the bride shall say, "I promise, &c. that I will be a faithful, loving, and obedient wife, until God shall separate us by death." The minister shall then pronounce them a married pair according to God's ordinance, and conclude the action with prayer; acknowledging with thankfulness the goodness of God in continuing this ordinance among the human family, praying that the Lord would follow his own ordinance with his blessing, and abundantly enrich the souls of the married pair with the graces of his holy Spirit, bestowing upon them a competent portion of the good things of this life, the comforts and fruits of marriage, with all necessary blessings for time and eternity.

FREE DISCUSSION.

A LETTER TO THE COLDENHAM CONGREGATION.

My dear friends,

I make no apology for addressing you through a public journal. The near relation which once united us as pastor and people, the unanimous call I received from you, the kindness with which you entreated me, when exercising among you the ministry in early life, and much lack of ex-

perience, I can never forget. The solemnity of my ordination to the sacred office, cotemporaneous and coincident in circumstance with my relation and familiar intercourse with you, calls up to recollection every feeling of solemn friendship. It is true we separated; but it is also true it was with great reluctance on both sides. The argument of the presbytery, predicated upon the public interests of the church in the north, never prevailed upon me, until I saw in God's good providence a prospect that you would be supplied with a better pastor. My late visit to Coldenham was intended as much for my own gratification and edification as for yours. I had heard nothing of the troubles among you, only that your pastor had left you; for your loss in that I sympathized with you, but little did I think that the accuser of the brethren had succeeded so far as to fire the sanctuary, and threaten to burn down to the ground the synagogue of God in Coldenham.

On your memorial lately presented to synod in Philadelphia, August, 1831, little was said directly, still to it, and the subject of it, frequent allusions were made. It is an unhappy fact, that the ministers of our church, the members of the constituted synod, are not entirely agreed on the best method of applying our principles. On the principles themselves there is but one opinion; they all earnestly want Bible reformation; they all agree as upon a matter which admits of no argument, that a Christian cannot consistently hold office when his investiture therewith cannot be

had without first swearing to support *immoral principles* incorporated with *worldly* constitutions. They admit even more, that where the case is doubtful, it is our obvious duty to abstain. In the same manner all agree that we should never sit in judgment unless we can be allowed to judge for the Lord, and speak out our decision by his word. You will agree upon these great principles too. Why not hold with one another holy fellowship on these great principles? I am somewhat afraid that you fail in the discharge of some relative and religious duties you owe to one another, and to God, or the contest would not run so high. Are you uniform and fervent in your closet and family devotions? Attention to these duties, and the enjoyment of fellowship with God therein, will tend very much to spiritualize your minds, and wean you from the world and guard you against its snares. On the other hand, if any of you do sin by any act of sinful conformity, it will dispose the rest to restore such an one in the spirit of meekness, if possible, and if that cannot be done, to proceed in a very cautious manner in the administration of discipline. We should always remember that the wrath of man worketh not the righteousness of God. Wisdom is profitable to direct; the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated. O friends, cultivate with great care this meekness of wisdom; this charity which vaunteth not itself, and which is not easily provoked.

Has one member of your church

voted at the town election for town officers? has another assumed the character of a jurist? I do not say you should, if these things are so, feel no concern; but you ought, before you publish as faulty such matters abroad, know exactly how the matter stands. There are two ways of telling the same story, and neither of them positively false. In Philadelphia I was told that two of our ministers sat on a jury in the city. I confess it started me a little; but I recovered myself, and on inquiry, I found they only assisted in an inquest. When reports of a brother's irregularity in any respect reaches our ear, we should see himself as soon as possible, or ascertain by a friend how the matter stands.

If such a course is not pursued, you may depend you will be perpetually harassed with mutual animosity, hard feelings, hard language; the enemy will in that case have a cheap and easy triumph. "Speak not evil one of another, dear brethren, lest ye be destroyed one of another." Remember, dear friends, it is not your own character only, and your own comfort that are implicated. The influence of your principles upon surrounding society, the standing of your church, the honor of your Savior; all, all is at stake. Give not way to evil passions. Still I would not have you to relax discipline, and mutual watch for one another—integrity and faithfulness to the common cause which you have jointly taken up, and solemnly sworn to support. But this I have long considered a maxim in the government of the church, that no

process should be instituted until other means, if any such be in our power, be tried in vain. Let it always be with real and manifest reluctance, that a charge is publicly preferred. This should particularly be the case when the scandal is purely in the eyes of the church; if the crime be as the apostle says of the Corinthians' case, not so much as named among the Gentiles. The case is some different. Still we are not to make public opinion the rule of our duty, or of our discipline. No, let the rule of our former attainments be strictly observed, and advances to perfection be made on every occasion offered. For this purpose we should carefully consider and diligently study the history of the faithful contendings of our worthy predecessors; make ourselves familiar with the arguments they used to defend their principles, that we may defend them too. I have often been struck with the arrogance and self-sufficiency of little folks, who would prate against the principles and opinions of ancient venerable men; as if the mere circumstance of these are on the antiquity of their works, or of some words out of one in modern times, their arguments are unworthy of examination; and because I cannot answer some objection that may be framed against them, therefore they cannot be answered. The acts bearing upon the subject of your memorial are explicit, and the arguments accompanying them, I think conclusive, in relation to the cases contemplated; these acts have not been repeated.

(To be concluded.)

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FREE DISCUSSION.

A LETTER TO THE COLDENHAM CONGREGATION.

Concluded from page 329.

The discussion of them may, as is common, have a little weakened their authority, still they exist, and in so far as the principle of practice, they were intended to establish and enforce, may be denied in theory or impugned in practice *under such circumstances as they evidently contemplated*, it is disorderly, it is sinful.

The legislation of our synod has transferred the powers of administering these laws to the local judicatories, as most competent to judge of matters of existing facts and circumstances of danger. This disposition of these acts, whether judicious or not, affects not at all the moral principle; nor does it diminish, but rather accumulate, the responsibility of their inferior courts. It is satisfactory for me, dear brethren, to state, that in tendering to you all this, I am acting in concurrence with synodical enactment, and I think the tenor of my advice is in union with the sentiments of the members.

I do hope therefore, that you will take the first opportunity which your kind Lord may afford, after having prayerfully laid the whole matter before God in prayer, to humble yourselves before God as a congregation, and keep a day of fasting. No doubt many of the brethren, especially those to whom, from former rela-

tionship, your welfare is so dear, will strive to be present with you in spirit; confess your faults one to another, and pray one for another; humble yourselves beneath the mighty hand of God, he will exalt you in due time. I trust also you will fervently pray the Lord of the harvest to send forth laborers, and specially that he will fulfill to you his faithful promise, to give you a pastor according to his heart, that will feed you with knowledge and right understanding, making you to know, by able discussion, the way of truth and faithfulness and convince the gainsayers.

J. M.

THE PRACTICE IN THE SEVERAL JUDICATORIES OF THE CHURCH OF SCOTLAND, 1830.

(Continued from page 264)

Overtures.—It is provided that acts, which are intended to be binding rules and constitutions to the church, must first be proposed as overtures to the general assembly, and being there passed as such, must be transmitted to the consideration of the several presbyteries, that their opinions and consent may be reported to the next general assembly. It is of great importance to the interests of the church, that presbyteries should show diligence in this respect, and not allow overtures to lie from year to year on their tables, as no overture can be passed into a law till the more

general opinion of the church is found to agree thereto.

When *overtures*, transmitted by the assembly have been received, the presbytery, at a previous ordinary meeting, appoints the particular day on which such *overtures* are to be considered: in like manner when an *overture* originates with a presbytery, the member who proposes them gives notice, at a previous ordinary meeting, of his intention to do so.

In expressing an opinion upon an *overture*, nothing more is necessary than simply to approve or to reject it. Any changes that are suggested upon it are generally disregarded by the assembly. The adoption of them is equivalent to the transmission of a new *overture*. The proposition transmitted for the consideration of presbyteries remains as it was sent, till the more general opinion of the church has been obtained upon it in the state in which it is transmitted. Hence the more simple and unincumbered that an *overture* is, the better.

Separate Register.—In consequence of the act of parliament for raising and establishing a fund for a provision for the widows and children of the ministers of the church of Scotland, &c., presbyteries are required to keep a separate register, for recording the names and parish churches of all the ministers of the respective parishes, the dates of their ordination or admission, the dates of their marriages, the names of their children, the time of their children's death, the time of the deaths of ministers, the names of their respective widows, and the dates of the marriages or deaths

of ministers' widows residing within their bounds. This register is regularly signed by moderator and clerk, and submitted, with the minutes of presbytery, to the examination of the synod; and the annual lists are made up from it, which must be transmitted from presbyteries to the trustees for managing the fund.

Ordinary meetings of presbytery.

—The election of the members of assembly renders two meetings of presbytery indispensable in the course of the year. The number of meetings held depends usually upon the local business to be transacted. Some presbyteries meet once a month. Presbyteries have the power of meeting when they please. But it is necessary, before the meeting is closed, to resolve when the next meeting is to be held, to enter this resolution in the minutes, and to cause it to be publicly intimated by the officer; otherwise the presbytery is defunct, and, without the intervention of the superior court, has no power to reassemble for business.

Pro re natâ meeting.—A *pro re natâ* meeting of presbytery is called by the moderator, either on his own motion, when any thing has occurred which appears to him to require the assembling of the brethren before the time of the ordinary meeting; or on application made to him by some of the members of presbytery, with a statement of the grounds on which the application is made. He may refuse to grant it; but the responsibility of doing so rests upon him, and at the first ordinary meeting the whole of the circumstances will be brought before

the presbytery. When a *pro re nata* meeting is called, letters of intimation, both of the day of meeting, and of the subject to be discussed, are written to every member. The notice must be sent to them a sufficient time before the day appointed for the meeting. The moderator states at the meeting the circumstances which led him to call it; and the presbytery, in the first place, pronounces its judgment upon his conduct in doing so. No other business but that for which the meeting was called can be transacted at it.

The clerk and the officer of the presbytery are of its own appointment.

SECTION IV.

The Provincial Synod.

A provincial synod is composed of three or more presbyteries, as that matter happens to be regulated by the general assembly. The time also, and the place of the synod's meeting are fixed by the assembly. There are fifteen synods in the church of Scotland, and most of them meet twice in the year.

Constitution.—The synod is opened by the moderator of the preceding synod, who preaches a sermon suited to the occasion. After public worship is finished, he intimates that the synod is to meet, and he constitutes it by prayer. The roll of the synod is then made up, the presbytery which stood first on the roll at the preceding synod being put last, and that which was in the second place being called first. "Every member of all the presbyteries within the bounds of the synod is a member of that court, and the

same elder, who had last represented the kirk-session in the presbytery, is its representative in the synod;" and, on producing a proper extract of his election under the hands of the session-clerk is entered on the roll.

Correspondents.—"Neighboring synods correspond with one another, by sending one minister, and one elder, who are entitled to sit, to deliberate, and to vote with the original members of the synod to which they are sent."* They must have a regular commission from their own synods to act as correspondent members, and on its being produced and read, their names are added to the roll.†

Correspondent members are sent only to neighboring synods. It is unconstitutional to send them to presbyteries within their bounds.‡

Correspondent members are appointed at the first diet meeting of the synod. Every synod must have at least two meetings for the dispatch of business.

Moderator.—The roll being made up, a new moderator, who must be a minister, is chosen. The mode of choosing him varies in different synods. The general principle is to take the moderator from the oldest of those ministers who have not filled the chair. The moderator is changed at every periodical return of the meeting of synod.

Order of business.—The minutes of the last meeting of synod are then read over, and such matters as require to be noticed are taken up in their order. A com-

* Hill's View of the Constitution, p. 83.

† Assembly 1829, sess. 9. Synod of Glenelg.

‡ Assembly 1812, Session 7. Grant, Synod of Orkney.

mittee is appointed for receiving such overtures as it is proposed to submit to the consideration of the synod, and for judging, whether or not they should be transmitted. Another committee is appointed for like purposes in regard to bills, references, and appeals. The chief business of the synod is thus prepared by these committees, and can come to it only through them. Committees are also appointed to revise such presbytery books as are laid on the table, it being the law of the church that every presbytery within the bounds shall produce its registers to the provincial synod to have them examined and attested.* Other committees are appointed as the synod sees cause, in order to simplify or expedite its business.

The clerk gives notice of the reports received from presbyteries respecting students to be taken on probationary trials, and these are ordered to be considered at the next sederunt.

If presbytery clerks fail to forward the extract of a student's certificates, it is competent for the student himself, or any member of synod, to lay the extract before the synod. The extract may be presented at any diet of the synod which is not the last.†

Intimation is publicly made of the time at which the next diet is to commence, before the adjournment takes place.

Committees.—The committees meet in the interval between the diets.

The moderator and clerk are

ex officio moderator and clerk of the committee for overtures. The other committees choose their own moderators and clerks.

Petitions are presented to the committees for overtures and bills, along with any papers which it is desired to bring under the notice of the synod, praying that the same may be transmitted. It is competent for these committees to refuse to transmit any papers, the contents of which they do not approve of, or with which they deem it unnecessary to occupy the time of the synod; and when there is any informality in the mode of presenting or drawing up the papers, it is their duty to refuse to transmit them. But the parties who lodge the papers have the right of appeal, and so may bring the conduct of the committees, and ultimately the subject matter of the papers, before the synod.

The committees draw up regular minutes, in which they state particularly the whole of their transactions, and these minutes constitute their report to the synod.

The committees for revising presbytery registers commence their revision from the last attestation of the synod, and name in their report the page or date from which they begin, and the page or date to which they bring down that revision. They have to observe not only that the registers are exact and well kept, but also whether there is any thing truly censurable in them, and in itself material with respect to discipline, and if there appears to the synod to be such censurable matter, it is re-

* Act 9, Assembly 1700.

† Act 8, Section 6, Assembly 1813.

corded as censured both in the synod book and in the attestation.* A form of attestation, where there is nothing censurable, is given in act 9, assembly 1700. The report of the committees for revising registers is presented in writing, and signed by the members.

Second diet of synod.—At the next diet of the synod, after the minutes of the former meeting have been read, the extracts of the certificate or certificates laid before presbyteries in favor of students proposed for probationary trials are read, and the synod judges of the expediency of allowing the several presbyteries to admit the different students to trials. The report of the committee for overtures is then called for, and whatever it contains for the discussion of the synod is first taken up.

When overtures are transmitted by a synod or a presbytery to the general assembly, it is usual to appoint the members of the synod or the presbytery who may be members of assembly, to support the overtures in that venerable court. But these members of synod or of presbytery are not thereby placed at the bar of the assembly. In the discussion of overtures there are no parties. All the members of assembly have the same right to speak and to vote upon the subject of any overtures that are introduced, only through courtesy; those members who are connected with the quarters from which overtures have originated, are generally allowed to speak first, and to ex-

plain the grounds upon which the overtures have been transmitted.

The report of the committee for bills is next called for, and the references, complaints, or appeals from presbyteries, or private parties, are severally heard and determined. Then, in succession, the reports of the committees for revising presbytery registers, and of the other committees that may have been appointed, are taken under consideration.

Privy censures.—Privy censures are enjoined in all the inferior church courts, and in former times were duly attended to. In synods each presbytery was removed in succession; the remaining members conferred about the conduct of the absent presbytery, in so far as it was known to them; and admonition, if it appeared necessary, was given in the spirit of brotherly love to the presbytery when it was again called in. The practice of privy censures has now gone into disuse, although notice is taken of them, it is believed, at every meeting of synod. It would be more becoming to omit the notice of them altogether, than to profess to delay them from one meeting of synod to another, without any intention of ever resuming them.

When the business of the synod is finished, a committee is appointed to revise the minutes before they are written out *in munda*. Intimation is publicly made of the time when the next meeting of synod is to be held, and of the place of its meeting; and the moderator closes the synod with prayer.*

The proceedings or minutes of

* Act 9, Assembly 1700. Act 9, Assembly 1706. See Section 1. Minutes

* Pardovan's Collections, Book I. Title 14.

every synod must be signed by both the moderator and the clerk thereof. And synod books, completely filled up, are required to be produced yearly to the general assembly in order to their being revised.*

The clerk and the officers of the synod are of its own appointment.

Pro re natâ meeting.—Meetings of synod *pro re natâ* are occasionally, but very rarely held. The act of assembly 1647, asserts the right of assembling synodically as well *pro re natâ* as at ordinary times. There are instances in which such meetings have been held by appointment of the general assembly. In one case a party was empowered by it for a *pro re natâ* meeting of synod, if he saw meet.† In another case the meeting was to be called on the application of any three ministers.‡ It appears from the records of the synod of Glasgow and Ayr that in very few instances was a *pro re natâ* meeting held, in which power had not been previously given by the synod to call such a meeting. And it appears farther from these records, that, in every instance, except one, the *pro re natâ* meeting was held with the same forms, and in the same manner, as an ordinary meeting of synod.

The members of every presbytery within the bounds being supposed to be present at the synod, it is competent for any of the presbyteries to hold a special meeting, under the authority of

the synod, intimation being publicly given of the meeting at some one of the diets of synod.

(To be continued.)

THE DISCIPLINE OF THE REFORMED PRESBYTERIAN CHURCH.

[An overture recommended by synod.]

INTRODUCTION.

Discipline is the exercise of the power, with which the constituted authorities of the church are invested, for the direction of the principles and behavior of church members. It is by the divine institution intimately connected with the *doctrine*, the *worship*, and the *government* of the church. The holy Jerusalem lieth four-square. All these parts of a well organized church meet, and confer, like the four sides of a square, order and beauty on the space which they inclose. Not one of them can be complete without the others. The *doctrine* of the church embraces, as articles of faith, the constitution of government, ordinances of worship, and the principles of discipline. *Government* is the power which the Head of the church has appointed, in order to preserve the doctrine pure, to maintain the ordinances entire, and to exercise faithfully the discipline. The *worship* also must be conducted in agreeableness with the other three great parts of the ecclesiastical system; and the *discipline* of the church promotes and preserves the edification of its members, according to the established government, worship, and doctrine.

This is the law of the house,

* Act 11, 1698.

† Assembly 1724, Sess. 6, McCormick, Synod of Fife.

‡ Assembly 1730, Sess. 13, Chalmers, Synod of Aberdeen.

and no society has a right to expect the divine blessing in the neglect or violation of it. Experience shows, in too many instances, that discipline is never neglected by a church without being speedily followed with corruption of worship, of power, and of doctrine.

We are urged by the most forcible considerations to the vigilant, prompt, and impartial exercise of the discipline of the church. The present state of the church in America, requires the greatest delicacy and discernment in the rulers, who would so exercise the authority with which they are invested. Much must be left to the discretion of these rulers in applying general rules to particular cases. But the general rules must be provided.

THE BOOK OF DISCIPLINE.

Embraces rules for the reception of church members—for the direction of their conduct; for the correction of scandals—for the exclusion of the unworthy—and for the readmission of excluded penitents.

CHAPTER I.—ADMISSION OF MEMBERS.

The formation of a church—the manner of receiving members into an organized church—the qualifications necessary to admission.

SECTION I.—OF THE FORMATION OF A PARTICULAR CHURCH.

1. The visible church, being a people called of God by the revelation of his grace to a covenant relation with himself in Jesus Christ, is the body to which the promises are made, and teachers are given; and accordingly exists previously to a regular organization under officers. To

those persons, nevertheless, who have received power from the Head of the church as rulers in Zion, alone belongs the exercise of ecclesiastical authority in the organization of churches.

2. Two or more persons or families meeting, any where in this world, and agreeing in the profession and practice of the true religion, may associate for its maintenance, and in the use of whatever means of acquiring and communicating information they regularly possess, admit others who shall agree with them into their fellowship. Such a society of saints is a private church, and are to be recognised by ministers as a part of the visible church of God.

SECTION II.—THE MANNER OF RECEIVING MEMBERS INTO AN ORGANIZED CHURCH.

1. Although in every organized congregation, the church session alone has the power of admitting members; yet, those persons intending to apply for communion, or who are desirous to make inquiry into the order of our church, may previously be admitted to worship in some one of the private societies of the congregation.

2. The children of a parent or parents in the communion of the church, are by birthright members, and are to be *publicly admitted* by baptism; and the infant children of those parents who join the church, are admitted along with their parents. All who are unbaptized, whether adults or infants, are to be publicly recognised by baptism, and that baptism which has been administered by

a minister of Christ is valid, and not to be repeated.

SECTION III.—THE QUALIFICATIONS NECESSARY FOR ADMISSION.

1. All those who are born of Christian parents, and have enjoyed the means of Christian knowledge, are to be considered as within the pale of the visible catholic church: But such are the divisions among professed Christians, and the diversities in doctrine and practice of different denominations, and even in the different congregations of the same denomination, that no line can be drawn by which it can be ascertained that some should be admitted into this church without personal examination, and others excluded.

2. Every thing commendable in the doctrine and order of other churches shall be encouraged and supported; but no testimonial, except what is given by some part of this church, shall be considered as sufficient ground for the admission of a church member, without personal examination: nor shall any censure except that of this church be sustained as sufficient ground of exclusion, without an examination of its merits. Censures, which are found, on examination, to have been justly inflicted shall be recognized, and no fugitive from regular discipline shall be encouraged: but those censures, which are inflicted through partiality or caprice, or are any way tyrannical or unfaithful, shall not be respected in the decisions of this church.

3. The minister shall examine,

in the presence and with the help of the elders of the church, all applicants for admission into the church, upon their knowledge, piety and morality, and no one shall be admitted unless such examination proves satisfactory to a majority of the session.

4. The measure of knowledge necessary for admission, depends in some degree, on the capacity and opportunities of improvement which the applicant may possess: but no one shall be admitted who is ignorant of the first principles of the system of grace, or holds any sentiments contrary to the declaration and testimony of this church. Every one who is able to read and understand the terms of communion, and the documents to which they refer, must give evidence that he has diligently read, and that he doth approve of them.

5. Great prudence and delicacy are necessary in examination of an applicant's piety, as no man can ascertain whether another is really a believer; but the church is a holy generation, and cannot consistently admit any one evidently destitute of piety, or who professes to be unregenerate. Every member must give satisfactory evidence of his living in the practice of secret prayer and family religion; and must intelligently profess both, respect for experimental godliness, and acquiescence in the plan of salvation revealed in the holy scriptures.

6. Church members are sinners who have been called to be saints, and must therefore give evidence of their morality. The testimony of respectable neigh-

bors and certificates from other churches shall be sustained as proof of the moral conduct of an applicant for admission into this church: and those who apply while laboring under scandal, are to be admitted by the exercise of suitable censures, to a regular standing in the church.

CHAPTER II.—DIRECTION OF MEMBERS.—OF PRIVATE MEMBERS AND OFFICERS.

SECT. I.—OF PRIVATE MEMBERS.

1. Children constitute a great and important part of every Christian church; and nature teacheth that, from the earliest ages, their education should be conducted with suitable care for their principles and their morals. Parents or guardians, and the several private societies to which children belong, are to co-operate with the eldership of each congregation in their discipline.

2. The schools, in which children are educated, whensoever it is practicable, should be under the direction of the church; and the teachers should set the example of piety before the youthful mind, beginning and closing the labors of the day with solemn prayer, instructing them too, from time to time, in the elementary principles of religion and ecclesiastical order. The teacher should never indulge the children under his care, in immoral plays—books—or practices.

3. Parents and guardians are required to set before their offspring and other youth under their direction, an example of family religion, and to command

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their decent attention to it. They are to direct them to the elementary systems of religious truth, and to a proper course of reading suitable to their circumstances—to exercise a just control over the amusements in which they indulge, the company which they keep, the connections which they form for life, and the business in which they shall embark. Children are not to be permitted to attend dancing schools, or assemblies, theatrical exhibitions, or any other licentious places or parties of pleasure.

4. The pastor of each congregation is to direct the youth in the prosecution of Christian knowledge; to class them according to their several ages and attainments; to examine them, from time to time; and both to encourage, and affectionately urge them when they come of years, to improve their privileges, by giving themselves over to the Lord and unto the church by the will of God.

5. Every church member is in spiritual things to receive directions from the eldership of the congregation. Christian families shall be subject to ministerial visitation; and they shall be frequently exhorted to duty. Public diets of examination shall be held by the pastor, from attendance on which, none except ecclesiastical officers shall be exempted. They shall be directed to abstain from all practices inconsistent with the testimony of this church; especially from all entangling associations with ungodly men.

6. Although the church disclaims the right of directing mem-

bers in their civil pursuits, disorderly behavior, even in these, is subject to its cognizance. Going to law before the unjust and irreligious is unbecoming the Christian rule of conduct. A suit may be lawfully defended, and also commenced against those that are without; but in order to prevent rash and needless litigation, no member shall commence a suit at law, which admits of such delay, without previous consultation with judicious brethren or some of the elders of the church. And brother shall, in no case, go to law against brother, until the case has been referred to the church for advice. It shall be the duty of the church judicatory to direct its members to submit the case to competent arbitrators, and to nominate such arbitrators, unless the parties at variance agree themselves in a choice.

7. All church members shall be directed to attend to fellowship meetings; and for the better maintenance of social order, a ruling elder shall, if practicable, attend in each society, and take care that the several members regularly attend and mutually perform their respective duties. The pastor of the church shall annually visit each society, give them such directions, and institute such examinations as may conduce to the edification and Christian comfort of the members.

SECT. II.—OF CHURCH OFFICERS.

1. The public servants of the church of God are subject to its

discipline, as well as private members, although to themselves, exclusively, belongs the exercise of it. Every court is bound to direct its own members, and the inferior judicatories must receive direction from the superior.

2. The supreme judicatory of the church is bound to direct the exercise of discipline throughout every part, and may examine the records of the inferior judicatories, in order to ascertain whether they faithfully discharge the duties of the trust reposed in them.

3. The synod or assembly must inquire into the state and conduct of the several presbyteries, examine them as to the state of religion in their several bounds, and direct them in every part of required duty. It belongs to them, to inquire whether ministers and elders regularly attend the meetings of presbyteries, and to urge them to punctuality.

4. Presbyteries may examine, at pleasure, the session books of the several congregations, and direct them how to keep all their records. And when presbyterial visitations are made to any congregation, it shall be their duty especially to inquire what is the deportment of each pastor, whether he attends to parochial duties, whether he associates with men of loose principles or practices, and what is the state of his congregation; whether the elders regularly attend the meetings of session, and faithfully support the pastor in his ministrations: and the session is to prepare for such an examination previous to each annual meeting of presbytery.

CHAPTER III.—CORRECTION OF OFFENSES IN THE CHURCH.—SCANDALS, PROCESS, APPEALS, CENSURES.

SECTION I.—OF SCANDALS.

1. Imperfection is attached to the behavior of all men while in this life ; and it is not every thing which is either displeasing or sinful that constitutes *scandal* in the church ; but something which, in itself, or from its circumstances, may tempt others to sin, expose the church to just reproach, or mar the edification of the saints.

2. Offenses which require the corrective discipline of the church are of three kinds—*Heresy*, which consists in maintaining errors contrary to the holy scriptures, and condemned in the subordinate ecclesiastical standards—*Immorality*—and *contempt* for the established order of the church.

3. All church members, capable of committing such offenses, are liable to discipline, whatever station they may occupy in life ; even minors after they shall have arrived at the years of discretion, or after having been admitted to the Lord's table, are, in all respects, equally with those of more advanced years, subject to corrective discipline. As the criminal diffidence and neglect of those young persons who do not choose to make an early profession of the faith, cannot invalidate the obligation arising from the divine law, and their own baptism, so it is not to prevent the application to them of that discipline which the Redeemer appointed for his family.

4. Offenses must frequently arise in the visible church from

the ungodliness of unsanctified professors, and the power of indwelling sin in believers, and the end of discipline is, in subordination to the glory of God, the preservation of the purity of his church, by the reformation of offenders, and by deterring others from similar transgressions.

5. Offenses which are *private*, either personal transgressions, affecting only one or a few, or any other scandal known only to a few, are, if possible, to be settled without giving the scandal any greater degree of publicity, according to the rule in such cases provided, Matth. xviii. 15, 17.

6. When private expostulation has failed, or when the scandal is so gross and notorious that private means are inadequate to its removal, it is *public*, and demands public correction ; but since nothing tends more to weaken the authority of discipline, than the multiplication of processes which are either useless or unnecessary, care should be taken that public process be not commenced for slight offenses, which if proved, are irrelevant to censure, or which are evidently incapable of any proof.

7. No charge shall be admitted against any member of the church unless it be presented within one year, in case of private members or ruling elders, or two years in case of ministers, after the facts upon which the charge is founded have come to the knowledge of the accuser.

SECTION II.—OF PROCESS.

1. The presbytery in case of ministers, and the session in every

other case, is the competent authority to commence and finish a process for scandal, unless a reference or appeal be made to the superior judicatory: but the superior judicatory may, when occasion requires it, direct the inferior to institute a process; they may commence and finish a process themselves, or appoint a commission to do so, in cases in which the inferior judicatories are remiss in the exercise of discipline, or otherwise incapable of applying a remedy to an open scandal.

2. All processes on account of scandals originally *private*, and belonging to the class of personal trespasses, must be pursued in the name of the complainer; and he is bound to prove both the offense, and the regularity of his own demeanor in regard to it, under pain of censure; but if the scandal becomes public, the church judicatory is bound to commence the process against one or both parties, rather than tolerate the evil without applying the remedy.

3. No person can be compelled to become an accuser, nor is any accusation to be received from one who is not of good fame, or who is himself under scandal or process for scandal; but a process may be conducted in the name of any one not liable to these objections; and a complainer, who advances an accusation against a member of the church, without entering a regular process against him before the competent judicatory, is to be libeled himself for disorderly conduct.

4. The church judicatory is not however to permit discipline to

fail in its object for want of an accuser. If individuals are unwilling to put themselves to the trouble of entering a process, or afraid of being considered as troublesome for disapproving of scandals, the officers are bound to be prompt in commencing a process for every public scandal.

5. When a process is entered, at the instance of a person or persons undertaking to furnish the proof, the judicatory shall present to the party accused, a *libel*, stating the scandalous nature of the offense, charging it, in point of fact, on the accused party, specifying the time and place of the offense, and giving a list of the witnesses, allowing the accused, if he himself desires it, at least one week to prepare for trial.

6. When the judicatory commences a process without any particular accuser, it is upon the ground of *famaclamosa*, and the charge against the accused may be presented in more general terms; but in every other respect, the same rules apply as in case of a specific libel. In either case the process may be continued by adjournments from time to time, as may be necessary in order to provide the means of forming a righteous judgment.

7. A copy of the charge shall be regularly served on the accused, accompanied with a citation to appear before the judicatory; and if he refuse to obey the first citation, another shall be served, after such interval of time as shall be reasonable to grant him. A second neglect shall be followed with a third summons, after which the trial shall be commenced whether he appear or not.

8. When the person accused shall appear before the judicatory, the moderator shall read, or cause to be read, the charge against him, and, if need be, explain it; he shall shew him the end of discipline; admonish him that he now stands before a court deriving authority from the Head of the church, and that it is his interest and duty to maintain the purity of the church, and support its discipline, and that it is at his choice to confess the charge, or put himself upon trial, as he may deem best calculated to promote the glory of God and the good of his church.

9. If the accused puts himself on his defense, he shall have liberty to show the *irrelevancy* of the charge, or the *falseness* of the alleged facts by which it is supported, and to use, in every other respect, all lawful means to clear himself of the imputation.

10. The judicatory shall summon all the witnesses necessary in the case; and church members must obey the citation: others can only be requested to attend. It being necessary, that the judicatory should know all that can be known or declared to others respecting the case in trial, they must avail themselves of every kind of information accessible to them, using their own discretion in impartially and minutely weighing the nature of the testimony before them. Testimony must ever bear a proportion in weight and in clearness, to the improbability, the magnitude, and the consequences of the scandal, and no person shall be convicted upon the testimony of a single witness,

however pointed and clear it may appear to be.

11. The examination of witnesses shall, in all possible cases, be in the presence of the accused, and the moderator shall conduct the examination at his own discretion, and at the suggestion, of any member of the judicatory, or of the party or parties concerned in the trial. In cases where the personal attendance of important witnesses cannot be had, the judicatory shall delegate a member or members, or shall request some other judicatory or competent authority to procure such testimony for their use, and give unto it that weight in forming their decision which it appears to them to merit. When the judicatory, or either party require testimony upon oath, the moderator shall administer it, the deponent standing up and lifting up the right hand, and all present standing to worship the great and omniscient God, to whom the appeal is made.

SECTION III.—OF REFERENCES.

1. A cause may be removed from a lower to a higher judicatory, by any party concerned, accompanied by a declinature or protest; and in delicate cases the judicatory itself may refer it to next superior, for advice, in the whole or in a part of the premises.

2. Any one concerned in a trial, may decline the authority of a judicatory, which undertakes to judge of a case over which they have no cognizance, or which acts any way illegally, or evidently partial in the process, appealing for redress to the next supe-

rior judicatory ; and, in such cases, a written declinature, specifying the grounds of it, is to be laid before the judicatory ; and a copy shall be presented to that judicatory to which the appeal is made.

3. An aggrieved party may protest against the whole, or a part of the proceedings, or of the sentence of a judicatory, delivering such protest with the reasons of it to the judicatory which conducted the process, accompanied with an appeal to the next superior, of which protest a copy shall be presented to the judicatory to which the reference is made.

4. No appeal shall be admitted, unless notice is given to the judicatory, before which the case is tried, at, or before the definitive sentence, and unless the appeal is delivered in writing within two weeks after the party aggrieved shall receive notice of the sentence ; unless such party be removed to such a distance, or involved in such circumstances as should render compliance with this rule impossible.

5. Superior judicatories shall be accessible to every member of the church, by petitions for redress of grievances, as well as by declinatures and protests, accompanied with a formal appeal, and shall judge how far attention is due to all such applications ; endeavoring always to preserve the Christian liberties of every member, and to support the just authority of every judicatory.

6. In cases which no regular process can amicably settle, there is no alternative ; but, that the aggrieved party record his protest, and appeal to the Head of the ca-

tholic church, declining the authority of this particular church, and so commit his cause to God, and to the whole Christian world ; but such declinature is not to quash a process in a judicatory which is not prepared to acknowledge publicly the irregularity of its own proceedings.

SECTION IV.—OF CENSURES.

1. The censures which belong to corrective discipline, are *admonition* and *rebuke*, administered once, or more frequently, and with more or less degrees of publicity, as the case may require.

2. Admonition is the lowest degree of censure, and consists in warning the offender of his guilt, and in exhorting him to walk circumspectly for the future. It may precede a higher degree of censure, means of reformation to the offender, and is always to be administered by the moderator privately before the judicatory.

3. Rebuke is a higher degree of censure, and consists in the authoritative reproof of the offender for his sin, in the name of the Head of the church. The scandal is always to be mentioned, and all the members of judicatory are to stand up while the moderator pronounces the rebuke. This censure is always accompanied with admonition, and may be administered either privately, or publicly before the congregation.

4. It will be proper to repeat admonitions and rebukes, until the offender be brought to repentance, and others duly warned of the danger of falling into similar scandals ; but rebuke is never to be public, except for aggravated

offenses which are an outrage against natural law, or the public sensibility of the Christian church, lest it should prevent, more than it would promote, the honor and the edification of the church.

5. It must be committed to the discretion of ecclesiastical judicatories to apportion censures to scandals; were a specific censure appointed to each offense, it might tend to prevent the end of discipline, by showing to every one, who is tempted to sin, the price at which he may procure indulgence. Cases may also frequently occur, especially when the process is conducted in the name of individual accusers, in which the offense, although real, may have arisen more from infirmity than criminal design, and in which correction is better obtained by conciliation than reproof.

6. The process which is intended to remove scandal, frequently, from the misguided zeal or passion of the parties concerned, generates new scandal, demanding church censure: and in no case is more prudence and delicacy required on the part of church officers, to maintain order, to discriminate, and to administer promptly, due censure with an amiable severity.

CHAPTER IV.—OF THE EXCLUSION OF UNWORTHY MEMBERS FROM ECCLESIASTICAL PRIVILEGES.—SUSPENSION, DEPOSITION, EX-COMMUNICATION.

SECTION I.—OF SUSPENSION.

1. Suspension, as it relates to private members, is the *temporary*

exclusion from sacramental privileges: and, with respect to the officers of the church, *temporary exclusion both from the exercise of office, and from sealing ordinances.*

2. In cases of public scandal, and in very flagrant cases of private scandal, which cannot be speedily brought to trial, it is proper to suspend the accused until the trial comes on, and while it is pending; and, when a person is found guilty of an offense, he may be suspended, until he give evidence of reformation; in the former case, suspension is a necessary *precaution*, and in the latter, it is a higher degree of *censure* than rebuke.

3. Suspension may be either public or private, and for a certain time, or until evidence of reformation be exhibited by the offender. The sentence is to be pronounced upon the scandalous person, whether present or absent, by the moderator, in the name of the Head of the church, all present standing up during the administration of the censure. In cases of private suspension or rebuke, it may be sometimes proper to give public notice of the process and its termination to the congregation.

SECTION II.—OF DEPOSITION.

1. Deposition is the judicial degradation of an ecclesiastical ruler from his office. It is usually preceded by suspension, and always involves exclusion from sacramental privileges. When the pastor of a church is deposed the congregation is declared vacant; but suspension does not destroy the pastoral relation.

2. The sentence of deposition is not to be passed unless for heinous scandal, or habitual indulgence in less aggravated offenses; and, in the latter case, no minister shall be deposed without advice of synod, nor ruling elder, without advice of presbytery.

3. Before the sentence of deposition is pronounced by the moderator, in the name of Jesus, the Head of the church, it is proper that some member call on God in prayer for a blessing upon this solemn ordinance. Acts performed by persons under a sentence of deposition are not to be sustained as valid ministerial acts.

SECTION III.—EXCOMMUNICATION.

1. Excommunication is the highest censure which the church of God can inflict: it is not to be passed on any one rashly, or for slight reasons. The only ground of it is some heinous immorality, or obstinate and long continued perseverance in some scandalous practice, subversive of the doctrine or order of the church: It is a solemn exclusion from the fellowship of the church, declaring the impenitent offender to belong to the kingdom of Satan.

2. The sentence of excommunication is dreadful; because when justly inflicted, it is ratified in heaven: Satan receives power over the offender: he is given up to terrors of conscience, or to blindness of mind, and hardness of heart: although it does not dissolve natural ties, Christians are bound to shun all Christian fellowship, private as well as public, with the excommunicated person.

3. In order to prevent rashness

in the administration of this censure, no minister, unless in extreme cases, shall be excommunicated without a warrant from synod, nor any other member without a warrant from presbytery. And the subordinate judicatories shall in order to obtain such warrant, embrace the first opportunity of laying the case, which in their judgment requires the censure of excommunication, before the next superior judicatory.

4. Excommunication shall always be pronounced in public, and the offender must be cited to appear before the congregation. The minister is to explain the nature of this censure, to state the case, and call forward the offender; he is then to pray for a blessing on the ordinance, and, immediately after prayer, pronounce the sentence. Should the offender refuse to appear, his absence is not to prevent the sentence from being duly pronounced.

CHAPTER V.—READMISSION OF THE EXCLUDED.—OF PRIVATE MEMBERS, AND CHURCH OFFICERS.

SECTION I.—OF PRIVATE MEMBERS.

1: There can no case whatever occur, in which the church may not act in admitting, by suitable discipline, to full communion, one who with a proper disposition submits himself to such discipline. An excommunicated person may be restored, and the power which excluded is that to which the right of readmission belongs.

2. One who has been suspended from sealing ordinances for a definite time, is, at the end of that

period, to be restored; provided he has not fallen into scandal while under censure, and declares his penitence and desire to be absolved from the censure.

3. In cases in which suspension has been either for an indefinite time, or until evidence of penitence and reformation is given; the person who is under censure, is to make application in writing to the proper authority, for readmission to his former standing in the church. The penitence or reformation required for restoration to the church, is not merely what gives evidence of gracious affections; but must be such as will also remove the scandal for which the censure has been inflicted.

4. When a person who has been excommunicated applies for restoration, it must be in writing; and the case must be referred to presbytery. If upon close dealing with the conscience of the offender, and full examination into the state of his deportment, the presbytery have full satisfaction that the censure has answered its end, they may give orders for his restoration. In all cases restoration shall be accompanied with all the solemnity and publicity which were attached to the censure and scandal: and in cases of indefinite suspension or excommunication, restoration must be before the congregation, and preceded by a public confession on the part of the offender.

5. Private societies having no access to an ecclesiastical judicatory, may receive into full standing with them, a person who lies under censure, or scandal, upon full evidence of his penitence and

reformation, and explicit promise to submit to regular discipline on the first opportunity; provided such person has not been excommunicated.

SECTION II.—OF CHURCH OFFICERS.

1. As scandalous rulers are more dangerous to the purity and edification of the church than private offenders, so greater circumspection is necessary in their readmission. Nor is the hope of restoration ever to be held up to them as an inducement to submit to censure.

2. In cases of suspension, which expires by its own limitation, both ministers and ruling elders are restored to the exercise of their office by the competent authority, if no new scandal arises to prevent it; provided such persons manifest due contrition for the offense and anxiety to be absolved from the censure.

3. It is only in extraordinary cases, such as a pressing call for officers in the church, which cannot be otherwise obtained, or very exemplary Christian deportment, accompanied with peculiar capacity for public usefulness, that any one deposed from the office of a minister or ruling member ought to be restored to such office; but such persons may be admitted to communion in the church, in the same manner with private members, who had been excluded. And no one who has been deposed from office shall be restored unless he shall have been at least twelve months in regular standing as a private member of the church.

4. When a person deposed

from office, desires to be restored, he is to intimate the same to the competent judicatory, in writing, accompanied with a confession of the sin and of the justice of the censure, together with his motives for desiring to be reinstated in office. If such writing proves satisfactory to the judicatory, they are to deal freely and tenderly with his conscience; to institute a particular inquiry into the evidences of his humility, gravity, candor, and diligence in promoting the interests of religion, and in attending upon its ordinances.

5 When the judicatory is satisfied, that the end of the censure has been answered, and that the public service of the church shall be promoted, by the restoration of such an applicant, an order is to be passed for that purpose, and transmitted to the competent authority, to carry into execution; from synod to presbytery, in case of ministers; and from presbytery to session, in case of ruling elders.

6. A day is to be appointed, and publicly announced for the restoration, agreeably to this order; and on that day, which, in case of ministers, must be observed as a day of humiliation and fasting, after sermon the person must be called forward by the moderator of the judicatory; the order for his restoration, and his own request read; and the question solemnly asked, if he still adheres to that instrument; upon answering in the affirmative, and after prayer for God's blessing, the sentence of deposition is to be repealed, and the person restored to office.

7. No man shall be again tried

for offenses which have been thus cancelled; nor shall it be lawful to upbraid him with what has passed. But if a restored officer shall fall again into scandal, his former condition is an aggravation; and if the new instances be of the same kind with the scandal for which he had been censured, a less degree of scandal demands the application of the remedy with promptness.

MAN A RELIGIOUS AS WELL AS A RATIONAL CREATURE.

Job xii. 9. Who knoweth not in all these that the hand of the Lord hath wrought this?

Man is a rational creature, but there is a great variety in the exercises of the reasoning faculty. There is a period in life in which the exercise can scarcely be said to commence. In idiots and madmen the whole is irregular; and upon uncultivated minds reason sheds but a feeble light. Notwithstanding this, man is considered by all as a rational being.

Without extraordinary help we cannot have correct views of the perfections of Jehovah, or of the relation in which we stand to him; nor can the natural man yield that kind of homage to the true God, which is suitable to his character, or acceptable to his pure mind. Yet man is naturally led to believe that there is a Divine Superior, and is susceptible of a sentiment of devotion to that mysterious character.

Although this subject may appear remote from those doctrines which interest more immediately the pious soul, it is not unprofit-

able to ascertain the truth respecting it, inasmuch as the several parts of the system of morals and religion are intimately connected.

We therefore proceed to show,

That a human being must have some notions of God and religion, if he have the use of his natural powers, although he should be absolutely destitute of a supernatural revelation upon the subject.

Those who have endeavored to propagate Atheism generally reject this sentiment. Some suppose, or rather teach, that the doctrine of a divine existence has had its origin with designing men, in order to render it serviceable to their ambition—Others pretend to believe that it was suggested by the fears of the ignorant, and afterwards supported by the cunning of seducers—but it is not with Atheists we mean to contend in this discussion.

Nor is it with Pagans or Deists, for they take the principle for granted. We reason with those who, believing the scriptures, suppose that to a supernatural revelation alone, we are indebted for every idea of religion which exists in the mind of man. We shall therefore be justifiable in the legitimate use of arguments drawn from scriptural premises, for the support of the hypothesis which we have proposed to demonstrate.

1. From the character of the Creator, considering the place he has assigned to man in the system of created being, it may be concluded that the human mind is by its constitution religious as well as rational.

God is good, and wise, and powerful. Unfitness in his crea-

tures to answer the end which he had in view in making them is hereby excluded. He made all these good, and this goodness implied a natural adaptation to the rank appointed them.

Man, the principal of terrestrial creatures, was made for the purpose of contemplating the divine perfections, of declaring in an intelligent manner the praises of the Creator, of knowing and feeling that in the enjoyment of God supreme happiness could alone be secured to the soul. If these be the ends of his creation, he must have had in the primitive state natural ability to know so much of God as would be necessary to answer this purpose, and a natural propensity to reverence his authority.

But if it was necessary in order to suit the first state of man, that he be thus qualified it is equally inferable from the divine perfections that this natural capacity be not entirely destroyed in our fallen state.

Even in this estate of sinfulness and misery we are accountable creatures. And were we to be favored with no supernatural aids to devotion, we should be still under a natural obligation to serve God. Determining that this should be the case, it was necessary from his perfection that God should continue even in fallen man a natural capacity of knowing that there exists a superior, and some sentiment of fear before him. If it be a necessary consequence of the fall that all idea of God be lost, the creature man must then be in relation to God as an irrational animal, or even inanimate matter. Again, The indivi-

duals of our species were made for society. There is constitutionally in our minds a propensity to cultivate social intercourse. This principle is instinctive. It does not arise from experience, nor is it communicated by instruction. It is not nature but an adventitious perversion of it which drives the misanthrope from the face of society, or causes the deluded monk to inclose himself in his solitary cell. However incapable man in his sinful condition is to discharge perfectly the duties which arise from his relation to man, natural affection, and the social principle are still as essential to his mind as a heart and a head are to his body. Is man naturally furnished with the faculties necessary to enable him to act in relation to men, and shall we suppose that in relation to God, he is totally destitute of a natural principle of action?

2. A view of the natural powers of the human mind will warrant us in forming the same conclusion.

It would be foreign from our present purpose to introduce a discussion of all the intellectual and active powers of man. The human mind is formed by its intelligent Creator with various faculties capable of various exercises. Among them, we may observe some, which necessarily lead man to conceive of a divine existence. The UNDERSTANDING cannot but form the idea of *cause and effect*, and the CONSCIENCE necessarily refers to a superior for a sanction to its verdict.

Each of those facts requires some explanation, in order to render their force in the present argument perceptible.

The human mind at a very early period of life forms the idea of cause and effect. It is not conveyed by philosophical systems, but is suggested by observation. We cannot divest ourselves of it. To embrace it, and to act upon it, is a law of our nature. The child, as soon as he can lisp, desires to know what has produced the effect which has excited his attention. He perceives the change, and he is by nature forced to refer it to some cause. He asks what the cause is, you may deceive him, but you cannot satisfy his curiosity, nor stop his inquisitiveness, but by referring him to some cause supposed or real. Men must act upon this principle during the whole period of their lives; and although philosophers would for ever lecture against human credulity in this instance, they cannot prevail upon themselves or others, so far, as to make them desist from proceeding upon it in all their actions. They may tell us, that what we have taken to stand in the relation of cause and effect, only occupy the relation of antecedent and consequent without any natural tendency in the one to produce the other; and they may demonstrate, in some instances, this to be a truth; but that law of our minds which impels us to form the idea of cause and effect is so connected with our existence, that we must cease to be men when it is absolutely destroyed. Ignorant minds are in danger, not of ceasing to proceed on this principle, but of applying it without examination. In accounting for the changes which they conceive beyond their own power to produce, they are apt to ascend too suddenly to the first

cause. Un capable of connecting the length of argumentation into a long chain of reasoning, they refer every signal phenomenon to invisible agency, but there is little danger of their stopping short of a Divine Being until they have been otherwise instructed.

When I reflect upon my own actions, and compare them with some standard, the perception of their character is accompanied with a sense of approbation or disapprobation. This sensation admits of various degrees of pleasure and pain, which will be in proportion to the delicacy of the conscience and the merit of the action, the perception of which gave occasion for its exercise. As the sight of an object implies the existence of an organ of sight, the effect just mentioned necessarily implies the existence of the faculty of conscience.

But if such a faculty exist, it must be natural or acquired, and even the possibility of making the acquisition implies that the human mind is so constituted by its Author, as necessarily to acquire the faculty of conscience, or to leave unexercised one of the most eminent and excellent powers of the soul. And the supposition of its remaining in a state of idleness, still implies the existence of a distinct power on which the moral sense is ingrafted. But what is this original faculty of the soul? No principle of our nature, unless we have an innate sense of deity, can be a sufficient root to bear this noble branch. It will ultimately amount therefore to the same thing, whether we consider conscience as a distinct power of the soul, or as the dis-

tinct exercise of a more general power; as itself an original principle of our constitutions, or as the acquisition of an original principle, unless we extricate ourselves from every difficulty, by stripping the mind of all its intellectual and active powers, and adopt the Godwinic definition of the mind, *a mere recipient of perceptions*. It is further to be observed that if this faculty exist, it implies necessarily that we are naturally capable of forming an idea of a Supreme Being. As the sensation of pleasure occasioned by the sight of a beautiful object, implies a previous perception of the object, the exercise of moral sense implies my accountableness to an authority paramount to my own mind. Every sentiment of approbation or disapprobation of my own actions, refers to the will of a superior as the standard to which I am bound to adopt. It is upon this supposition that it can be said with truth, that God alone is Lord of the conscience.

From these premises we are warranted to conclude, that man by the use of his natural powers, is capable of ascertaining the truth of a divine existence without the aid of an extraordinary revelation. The

3d. Argument I would use with those who deny this, is drawn from the universal prevalence of the knowledge of a divine existence.

No nation is without some notions of a superior being. The most gross superstitions, as well as the sublimest efforts of reason, equally evince that men have some principle of religion.

Some men have labored to

make themselves and others believe, that there is no God; but we have great reason to doubt their sincerity. We can have no evidence of it but their own testimony, and that is not admissible, in as much as they are otherwise unworthy of credit, and in this particular instance the interested party. There are besides circumstances in the history of professed Atheists, which betray them. We have evidence of this in many instances, and we may presume the case of others was similar to that of those with whom we are best acquainted. The pressure of calamity, sudden emergencies, and even their philosophical systems evince their insincerity as well as their infatuation, and convince us that they never really prevailed so far as absolutely to eradicate a sense of deity from their own bosoms.

It would be unnecessary now to collect evidences from the different ages and nations of the world, of their having some kind of religion. We shall proceed to the last argument intended to be advanced.

4. It appears from the scripture revelation, that man is capable of knowing there is a God by the exercise of his natural powers.

The whole system of revealed religion proceeds upon this principle. It addresses men not only as rational, but also as religious creatures. "Him whom ye ignorantly worship declare I unto you." There is not a passage of the Old or New Testament which can be shown to flow legitimately from the hypothesis, that there is no natural religion: but there

are express testimonies in favor of the opposite sentiment. I shall quote only three passages.

1. Psalm xix. 1—4. *The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech or language, where there voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.*

It would put ingenuity itself to the rack, to find out means of evading the force of this declaration. The psalmist intended in this psalm, to show the superior excellency of revelation over natural religion: but clearly teaches that God is to be known, in some measure, from his works: though that knowledge which implies the conversion of a sinner, be from the Word. In the quotation we are taught that the visible heavens, and the succession of day and night are sufficient evidences of a divine existence. They "*declare his glory*" in expressive language. Shall it be said, the evidence is indeed sufficient, but man is naturally incapable of estimating its value? The psalmist prevents the objection. "*There is no speech or language, where their voice is not heard.*"—All nations understand their testimony. Yea, "*without speech or language,*" as some critics translate the words, without a voice addressed to the ear. "*Their line is gone out through all the earth, and their words to the end of the world.*" The evidence which they give, is delineated in an impressive manner, in durable characters. It is communicated through all the earth. It is intel-

ligible to every rational inhabitant of this world. Will it be replied, the apostle Paul gives a different exposition of this passage, Rom. x. 18. *Yes verily, their sound went into all the earth, and their words unto the end of the world.* Referring to the gospel preached by the apostles of our Lord.

The writer of the Epistle to the Romans, is, in this chapter, justifying from the Old Testament, the admission of the Gentile converts into the church. He quotes this verse from the 19th psalm, in order to give the Romans an idea of the general spread of the gospel, already among the nations, and justify the preaching of the word, among those to whom God preached by his works. Again, I may be answered, the apostle applies these words in a limited sense. We are certain the gospel had not yet met with a universal reception; and therefore it may be supposed they are not intended for universal application by the writer of the psalm. My reply is, it is necessary to give force to the apostles argument, that the text be understood in the fullest extent of the words. God speaks unlimitedly to all men by his works. Since the wall of partition is removed, why should we set any limits over which we shall not endeavor to preach the Savior. The Romans were in no danger of mistaking the meaning. They knew that the gospel had not yet been actually preached to all men, and they also knew that the works of nature held out the knowledge of a Creator and Supreme Governor, to all who have the natural powers of men.

(To be continued.)

THE HUMILIATION.

Εαυτον ενεωσας, *Phil. 2. 7.*

[Concluded from page 261.]

2. This does not mean that a Mediator he is of no reputation, for in that capacity all fullness dwells in him; it is not of his mediatory fullness that he is emptied. When the mediatory person was constituted as the great receptacle of the fullness of the Godhead, provision was made that this immeasurable receptacle should never suffer diminution. For the draughts to be made upon it would be endless, and constantly increasing as the capacities of the saints who should receive their sustenance from it should be expanded and enlarged. If in him was deposited by the Father, all the good that fallen man is ever to receive, all that is excellent in the earth flows down, in streams from this great fountain. From the period of their existence until their death every thing which they possess is received by God's people from hence; and it is because that forever it shall remain full, that their existence eternally in blessedness is secured. Here is a fullness of knowledge, a fullness of love, a fullness of power, a fullness of grace, a fullness of glory. And had the Redeemer emptied himself of this mediatory fullness when he appeared upon earth, what would have become of those saints already in blessedness who depend upon it for their support? How would believers on earth, the thousands converted by himself during the days of his humiliation, be supported, if the fountain of their sustenance had

been emptied? What would have become of the members of his mystical body if the head had been removed, or the source of vital influences dried up? And how could the Mediator himself have fulfilled the purposes of his mission, if he had emptied himself of his mediatory power, of his love, of his knowledge, of his grace? It cannot then be of his mediatory fullness that he is voluntarily emptied. Nor,

3. In making himself of no reputation, he did not divest himself of any of his divine perfections.

He still existed as God though clothed in human nature, and being divine he could not divest himself of any of his divine perfections. Divinity never can cease to be such in whatever situation or condition it may exist. And that he was not divested of his divine perfections, when even in the lowliest depths of his humiliation, his own conduct most clearly evinces. Amidst the rays of his humanity the splendors of his divine character are constantly shining forth.

When laying in the manger, angels did him homage; if he was divested of his divine perfection this would be idolatry. "I, and my father are one," is his own assertion, which could not be true, if his divine attributes had been laid aside.

And let the acts, competent for divinity alone to perform, demonstrate that he still exists as God. He healed the maladies of the body, and the morbid affections of the mind. He arrested the progress of disease in all its forms; he stayed the hand of the destroyer. He knew the concep-

tions of the mind before they were uttered; he permitted the religious worship of his creatures to be paid to himself. He did not then, "in making himself of no reputation," disrobe himself of his divine intrinsic excellency. Nor,

4. Did he disrobe himself of any of his official excellencies, rights and privileges, derived from the station which he voluntarily assumed? He did not divest himself of the authority which he possessed over the universe in all its departments. There is a distinction which must be carefully kept in view, between intrinsic excellency and official dignity. It is the latter of these we are now considering. In his official capacity, as the Father's honorary servant, he received from him "all power in heaven and in earth;" and of this he did not divest himself when he assumed our nature.

Thus we find him, even when he was making himself of no reputation, asserting his authority over the material creation: the elements of nature obey him.

By his voice the waves of the sea are settled. He rebuked the waves and they ceased their commotion; the winds cease to blow at his command; over men he asserts his authority; he selects for his service such as he pleases, and orders them to abandon their ordinary occupations that they may follow him.

He extends his power over the devils, he expels them from the bodies of men of which they have taken possession; he rebukes the prince of the power of the air himself who tempted him in the wilderness and commands him

to worship his Lord. He compels death and the grave to give up their victims ; and in all departments of the universe he asserts his mediatory authority. Even when he is humbled on the earth, as the Providential governor of the world, he sustains all things by the word of his power. He regulates the affairs of creation—the movements of the heavenly bodies ; he directs the whole course of events ; he reigns in Zion as our king, and gives laws and establishes institutions for our good. In the lowest point of his humiliation, the shoulders of the Mediator sustained this boundless universe. And even at the period of his crucifixion, when nature stands aghast at the acts of daring hardihood committed by men against the sovereign of the skies, when the sun, as in terror, hides its head, when darkness pervades the land, when the earth quakes from her centre, and the rocks are rent, yea when nature appears about to rush into ruin irretrievable—even then the Mediator could in truth exclaim, “The earth and all the inhabitants thereof are dissolved : I bear up the pillars of it.”

It is not of his mediatory authority that he divests himself.

2. *Positively*—This expression *ἐαυτὸν ἐκενώσε*, signifies :

I. That *He*, the Son of God, in his humiliation *divested* himself of all the honors of the world ; of all the enjoyments which the earth, in the fullness of its temporalities affords. He divested himself of the royalty of the house of David to which he was the heir, and instead of appearing as a temporal prince at the head of his armies,

to vanquish his enemies, and to seat himself upon the throne in all the splendors of royalty, he appeared as the meanest of men. “The earth is his own and the fullness thereof,” yet he deprived himself of its ease, and wealth, and homage. He laid no claim to its honors though its lord ; he permitted himself to be hungry though the proprietor of all its flocks and herds, its corn and wine, with all the delicacies which are raised from its bosom. He divested himself of the right of using as his own the earth of which he was the owner ; “for though the foxes had holes, and the birds of the air had nests, the Son of Man had not whereon to lay his head.” Instead of availing himself of its enjoyments, he remains throughout his entire life the “Man of sorrows and acquainted with grief.” Instead of claiming, as the legitimate sovereign, the homage of men, he is “despised and rejected by them.” Instead of seating himself on the tribune of justice to administer the laws of his own enacting, he appears as the criminal before the bar of a heathen magistracy ; instead of executing himself, as heaven’s great vicegerent, its laws, he is himself executed upon the accursed tree as being the most nefarious criminal. Thus, indeed, he “made himself of no reputation ;” he divested himself of every temporal enjoyment.

II. He divested himself of all the splendors of his former appearances to men. Before the period of his incarnation he appeared in various tangible forms to his people, as the great personal word of God ; in some super-

human form he appeared to Adam in the cool of the day, in the garden, and revealed his view to him. As the Angel Jehovah he makes frequent manifestations of himself to men, and under various characters. To Moses, in the desert, (Exod. vi.) he presents himself under the unusually splendid and alarming aspect of a bush enveloped in burning flames, yet remaining unconsumed; while under the influence of this supernatural phenomenon, Moses hid "his face for he was afraid to look upon God." To the hypocritical prophet of Edom he appeared as the Angel Jehovah, with the flaming sword in his hand, opposing his progress as he proceeded to curse the Israel of God (Num. xxii.) upon the plains of Jericho, where he is about to proceed to battle against it; Joshua lifted up his eyes, and behold there stood a man over against him with his sword drawn in his hand, "while," he says, "as captain of the Lord's host am I come." And Joshua fell on his face "and did worship." (Josh. v.) To Manoah and his wife he appeared as the Angel Jehovah ascending up amidst the flames of the altar. And when Daniel is discomfited by the visions of unusual brilliancy which he had beheld, he appears to him as one like the "similitude of the Sons of Men."

Of all the splendors of these his former visible manifestations of himself to men, our Redeemer, in the days of his humiliation, divested himself. He appeared not then, as frequently under the old dispensation, under the emblem of a preternatural light, a glory such as that which over-

shadowed the tabernacle and beamed on the surrounding scenery. He appeared not as ever he did to Israel, as that livid cloud of universal brilliancy, which hung over their camp and directed their movements by day, and which, when darkness approached assumed the form of a pillar of fire, which afforded to the light, and warmth, and protection, its aid; he now appears as the Shekinah of glory above the mercy seat when splendors dazzled even the practised eyes of the officiating priest. Under none of these attractive aspects did he appear in the days of his flesh, but merely as an ordinary man, presenting no claims to peculiar personal beauty; his countenance being marred, and his form more like "the sons of men," When he made himself of no reputation, he disrobed himself of all the multitudinous splendors of his former partial exhibitions of himself to mortals. But,

III. And that which *ἐκείνου ἑνεγκεν*, especially signifies. He deprived himself of the exercise of that right which, as the Second Person of the Trinity, he might have exercised over his manhood existing in union with his divine person.

The right of raising the humanity above the least possibility of pain or suffering, and of communicating to it every species of enjoyment. Every living being is most intimately connected with the most holy God; in proportion to his degree of holiness is the intimacy of his connection; and in proportion as he is holy he is happy. He is entirely preserved from misery as that is a concomi-

tant of unholiness ; he is preserved in the enjoyment of every blessedness, as that is his due when he remains holy—between holiness and happiness there is an indissoluble connection.

And, when the Second Person of the Trinity assumed a human nature, “ holy, harmless, and undefiled,” a human nature capable of enjoyment to the utmost extent of its capacity ; a human nature unsusceptible of being tainted by sin, and no other could be connected with the person of the holy God. It was his indubitable right to elevate the humanity so intimately connected with him, to a state such as all holy beings experience ; to a state far more elevated than any other could possibly attain to. And indeed, it was not of this right that he divested himself, but only of its exercise at a particular period. It was necessary for the accomplishment of the objects of his humiliation, that during its continuance his humanity should receive nothing more than mere subsistence from his divinity. This was one of the stipulations of the covenant ; and at the moment when his humiliation terminates he resumes the exercise of this right, and does exalt his human nature to the throne of the universe. To be the object of eternal admiration to every holy being in God’s empire ; to the enjoyment of all that inconceivable felicity, which its most intimate and inseparable connection with a divine person secures for it ; of the temporary exercise of this right ; when he made himself of no reputation—*ἑαυτὸν ἐκενώσας*, himself he emptied.

N.

THE PRESBYTERIAN ELDERSHIP.

To the Editor of the Orthodox Presbyterian.

SIR,—In offering a few thoughts from this side of the channel to your pages, allow me to express my joy at the appearance of *The Orthodox Presbyterian* ; regarding it, as I do, as a modest, yet valiant advocate for the truth, and anticipating that, under the divine blessing, it will be instrumental in helping forward a revival of vital godliness in the Presbyterian churches of Ireland.

Knowing little more of the state of religion in the churches under the care of the synod of Ulster, than what I have learned from the first three numbers of *The Orthodox Presbyterian*, I think I can, nevertheless, discover some favorable indications of the advancing spiritual prosperity of these churches. The first fact I gather from your papers on the synodical overtures is this : that the zeal of the synod is directed against error, not only in the grosser form of Arianism, but also in some of its less palpable, though equally mischievous forms ; inasmuch, as that the synod is henceforth to require from all candidates for the ministry, not merely a profession of belief in a form of sound words, but also some reasonable evidence of their knowing the truth, in its quickening and sanctifying power, on their own minds. A regulation of this kind must approve itself as scriptural to the veriest babes in divine truth, though it will, doubtless, be decryd as tyrannical, or denounced as Methodistical, by those who know not the power of godliness. But, let the synod of Ulster only

act up to the regulation, and demand, that all whom she admits to preach that word which is "perfect, converting the soul," shall be themselves converted men, and unquestionably a great revival of spiritual religion will follow from it. And would to God, that the church of Scotland would more distinctly recognize the principle, that biblical learning, and a capacity for composition and public speaking, in candidates for the ministry, are all nothing when unaccompanied with spirituality of mind and character. Let the presbyteries of that church be as rigid in requiring in students the latter qualification, as they are in enacting the former, and then may a general regeneration of all her congregations, and putting away of her abuses, and healing of her breaches, be speedily expected.

The second indication of the advancing spiritual prosperity of your churches, and which I gather from the notices of recent ordinations, is: the awakened attention which now appears to be paid to the scriptural nature of church government and discipline. A relaxed and corrupt government and discipline in churches, is a necessary consequence of erroneous and false doctrine. And hence Presbyterian churches, in which the truth has been adulterated by the ministry, have invariably declined from sound government and discipline. The word and doctrine are indeed the very seed or germ of the church; and where they are corrupted, though a church have "a name to live," it is really "dead," and can only by reformation be saved from ruin. That defective and mixed form of doctrine which gained

ground in the church of Scotland, from the days of Leechman till those of Blair, and by which the writings of both are characterized, but which is now happily on the decline, was attended with a correspondent corruption of the administration of the government and discipline of the church, in all her courts, from the general assembly down to the parish session. and the Socinianism which extinguished the truth in the English Presbyterian churches, has not left in them a vestige of the Presbyterian government or discipline; and even the name Presbyterian, as you have in one of your numbers observed, would have perished also, but for the endowments which are secured by law to congregations under that denomination.

Now, it is to me a hopeful sign of better days to the Presbyterian church in Ireland, that the ministers are calling the attention of their people to the nature of the Presbyterian discipline and government, as they are founded on the word of God. One effect of this will be, to lead congregations to form a higher estimate of the office and duties of the eldership, as well as of the ministry; and to a revival of religion in our congregations, as well as to their enlargement. An improvement in the character of the eldership is second in importance only to that of an improvement in the character of the ministry. And as it is to be feared that the general character of the eldership in our churches, comes far short of the scriptural standard; and, as your little journal is, no doubt, read by many who hold this honorable and important office, allow me, in the

following paragraphs, to notice briefly the causes of the low state of the eldership in Presbyterian churches generally.—The duties of the office,—the qualifications to be sought in those who enter in it,—and the means to be adopted for improving the character of the existing eldership.

(To be continued.)

PRESIDENT'S MESSAGE.

Washington, Dec. 5th, 1831.

Fellow Citizens of the Senate
and House of Representatives:

The representation of the people has been renewed for the twenty-second time since the constitution they formed has been in force. For nearly half a century, the chief magistrates, who have been successively chosen have made their annual communications of the state of the nation to its representatives. Generally, these communications have been of the most gratifying nature, testifying an advance in all the improvements of social, and all the securities of political life. But frequently, and justly, as you have been called on to be grateful for the bounties of Providence, at few periods have they been more abundantly or extensively bestowed than at the present: rarely, if ever, have we had greater reason to congratulate each other on the continued and increasing prosperity of our beloved country.

Agriculture, the first and most important occupation of man, has compensated the labors of the husbandman with plentiful crops of all the varied products of our

extensive country. Manufactures have been established, in which the funds of the capitalist find a profitable investment, and which give employment and subsistence to a numerous and increasing body of industrious and dexterous mechanics. The laborer is rewarded by high wages, in the construction of works of internal improvement; which are extending with unprecedented rapidity. Science is steadily penetrating the recesses of nature, and disclosing her secrets, while the ingenuity of free minds is subjecting the elements to the power of man, and making each new conquest auxiliary to his comfort. By our mails, whose speed is regularly increased, and whose routes are every year extended, the communication of public intelligence and private business is rendered frequent and safe—the intercourse between distant cities, which it formerly required weeks to accomplish, is now effected in a few days; and in the construction of rail-roads, and in the application of steam power, we have a reasonable prospect that the extreme parts of our country will be so much approximated, and those most isolated by the obstacles of nature, rendered so accessible as to remove an apprehension sometimes entertained, that the great extent of the Union would endanger its permanent existence.

If, from the satisfactory view of our agriculture, manufactures, and internal improvements, we turn to the state of our navigation and trade with foreign nations and between the states, we shall scarcely find less cause for gratulation. A benificent Providence

has provided, for their exercise and encouragement, an extensive coast, indented by capacious bays, noble rivers, inland seas, with a country productive of every material for ship building, and every commodity for gainful commerce, and filled with a population, active, intelligent, well informed, and fearless of danger. These advantages are not neglected; and an impulse has lately been given to commercial enterprise, which fills our ship yards with new constructions, encourages all the arts and branches of industry connected with them, crowds the wharves of our cities with vessels, and covers the most distant seas with our canvass.

Let us be grateful for these blessings to the beneficent Being who has conferred them, and who suffers us to indulge a reasonable hope of their continuance and extension, while we neglect not the means by which they may be preserved. If we dare to judge of His future designs, by the manner in which his past favors have been bestowed, he has made our national prosperity to depend on the preservation of our liberties; our national force on our federal union, and our individual happiness on the maintenance of our state rights and wise institutions. If we are prosperous at home, and respected abroad, it is because we are free, united, industrious, and obedient to the laws. While we continue so, we shall, by the blessing of Heaven, go on in the happy career we have begun, and which has brought us, in the short period of our political existence, from a population of three to thirteen millions; from thirteen se-

parate colonies to twenty-four United States; from weakness to strength; from a rank scarcely marked in the scale of nations to a high place in their respect.

This last advantage is one that has resulted, in a great degree, from the principles which have guided our intercourse with foreign powers, since we have assumed an equal station among them: and hence, the annual account which the Executive renders to the country, of the manner in which that branch of his duties has been fulfilled, proves instructive and salutary.

The pacific and wise policy of our government kept us in a state of neutrality during the wars that have, at different periods since our political existence, been carried on by other powers: but this policy, while it gave activity and extent to our commerce, exposed it in the same proportion to injuries from the belligerent nations. Hence have arisen claims of indemnity for those injuries. England, France, Spain, Holland, Sweden, Denmark, Naples, and lately Portugal, had all, in a greater or less degree, infringed our neutral rights. Demands for reparation were made upon all. They have had in all, and continue to have, in some cases, a leading influence on the nature of our relations with the powers on whom they were made.

Of the claims upon England it is unnecessary to speak, farther than to say, that the state of things to which their prosecution and denial gave rise, has been succeeded by arrangements productive of mutual good feeling and amicable relations between the

two countries, which it is hoped will not be interrupted. One of these arrangements is that relating to the colonial trade, which was communicated to Congress at the last session; and although the short period which it has been in force will not enable me to form an accurate judgment of its operation, there is every reason to believe that it will prove highly beneficial. The trade thereby authorized has employed to the 30th Sept. last, upwards of 30,000 tons of American, and 15,000 tons of foreign shipping in the outward voyages; and, in the inward, nearly an equal amount of American, and 20,000 only of foreign tonnage. Advantages, too, have resulted to our agricultural interests from the state of the trade between Canada and our territories and states bordering on the St. Lawrence and the lakes, which may prove more than equivalent to the loss sustained by the discrimination made to favor the trade of the northern colonies with the West Indies.

After our transition from the state of colonies to that of an independent nation, many points were found necessary to be settled between us and Great Britain. Among them was the demarkation of boundaries, not described with sufficient precision in the treaty of peace. Some of the lines that divide the states and territories of the United States from the British provinces, have been definitely fixed. That, however, which separates us from the provinces of Canada and New Brunswick to the north and east, was still in dispute when I came into office. But I found arrangements made for its settlement,

over which I had no control. The commissioners who had been appointed under the provisions of the treaty of Ghent, having been unable to agree, a convention was made with Great Britain by my immediate predecessor in office, with the advice and consent of the senate, by which it was agreed "that the points of difference which have arisen in the settlement of the boundary line between the American and British dominions, as described in the 5th article of the treaty of Ghent, shall be referred as therein provided, to some friendly sovereign or state, who shall be invited to investigate, and make a decision upon such points of difference:" and the king of the Netherlands having, by the late President and his Britannic Majesty, been designated as such friendly sovereign, it became my duty to carry, with good faith, the agreement so made into full effect. To this end I caused all the measures to be taken which were necessary to a full exposition of our case to the sovereign arbiter; and nominated as minister plenipotentiary to his court, a distinguished citizen of the state most interested in the question, and who had been one of the agents previously employed for settling the controversy. On the 10th day of January last, his majesty the king of the Netherlands delivered to the plenipotentiaries of the United States, and of Great Britain, his written opinion on the case referred to him. The papers in relation to the subject will be communicated by a special message to the proper branch of the government with the perfect confidence that its

wisdom will adopt such measures as will secure an amicable settlement of the controversy, without infringing any constitutional right of the states immediately interested.

It affords me satisfaction to inform you that suggestions made by my direction, to the Charge d'Affaires of his Britannic Majesty, to this government, have had their desired effect in producing the release of certain American citizens, who were imprisoned for setting up the authority of the state of Maine, at a place in the disputed territory under the actual jurisdiction of his Britannic Majesty. From this, and the assurances I have received, of the desire of the local authorities to avoid any cause of collision, I have the best hopes that a good understanding will be kept up until it is confirmed by the final disposition of the subject.

The amicable relations which now subsist between the United States and Great Britain, the increasing intercourse between their citizens, and the rapid obliteration of unfriendly prejudices to which former events naturally gave rise, concurred to present this as a fit period for renewing our endeavors to provide against the recurrence of causes of irritation, which, in the event of war between Great Britain and any other power, would inevitably endanger our peace. Animated by the sincerest desire to avoid such a state of things, and peacefully to secure, under all possible circumstances, the rights and honor of the country, I have given such instructions to the minister lately sent to the Court of London, as

will evince that desire ; and if met by a correspondent disposition, which we cannot doubt, will put an end to causes of collision, which, without advantage to either, tend to estrange from each other, two nations who have every motive to preserve, not only peace, but an intercourse of the most amicable nature.

In my Message at the opening of the last session of Congress, I expressed a confident hope that the justice of our claims upon France, urged as they were with perseverance and signal ability by our minister there, would finally be acknowledged. This hope has been realized. A treaty has been signed which will immediately be laid before the Senate for its approbation ; and which, containing stipulations that require Legislative acts, must have the concurrence of both houses before it can be carried into effect. By it, the French government engage to pay a sum which, if not quite equal to that which may be found due to our citizens, will yet, it is believed, under all circumstances, be deemed satisfactory by those interested. The offer of a gross sum, instead of the satisfaction of each individual claim, was accepted, because the only alternative were a rigorous exaction of the whole amount stated to be due on each claim, which might, in some instances be exaggerated by design, in others overrated through error, and which therefore it would have been both ungracious and unjust to have insisted on, or a settlement by a mixed commission, to which the French negotiators were very averse, and which experience in other cases

had shown to be dilatory, and often wholly inadequate to the end. A comparatively small sum is stipulated on our part to go to the extinction of all claims, by French citizens on our government; and a reduction of duties on our cotton and their wines has been agreed on, as a consideration for the remuneration of an important claim for commercial privileges, under the construction they gave to the treaty for the cession of Louisiana.

Should this treaty receive the proper sanction, a source of irritation will be stopped, that has for so many years, in some degree alienated from each other, two nations, who from interest, as well as the remembrance of early associations ought to cherish the most friendly relations—an encouragement will be given for perseverance in the demands of justice, by this new proof, that, if steadily pursued, they will be listened to—and admonition will be offered to those powers, if any, which may be inclined to evade them, that they will never be abandoned. Above all, a just confidence will be inspired in our fellow-citizens, that their government will exact all the powers with which they have invested it, in support of their just claims upon foreign nations; at the same time that the frank acknowledgement and provision for the payment of those which were addressed to our equity, although unsupported by legal proof, affords a practical illustration of our submission to the divine rule of doing to others what we desire they should do unto us.

Sweden and Denmark having
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made compensation for the irregularities committed by their vessels, or in their ports, to the perfect satisfaction of the parties concerned; and having renewed the treaties of commerce entered into with them, our political and commercial relations with those powers continue to be on the most friendly footing.

With Spain, our differences up to the 22d of February, 1829, were settled by the treaty of Washington of that date; but at a subsequent period, our commerce with the states, formerly colonies of Spain, on the continent of America, was annoyed and frequently interrupted by her public and private armed ships. They captured many of our vessels prosecuting a lawful commerce, and sold them and their cargoes; and at one time, to our demands for restoration and indemnity, opposed the allegation, that they were taken in the violation of a blockade of all the ports of those states. This blockade was declaratory only, and the inadequacy of the force to maintain it, was so manifest, that this allegation was varied to a charge of trade in contraband of war. This, in its turn, was also found untenable; and the ministers whom I sent with instructions to press for the reparation that was due to our injured fellow-citizens, has transmitted an answer to his demands, by which the captures are declared to have been legal, and are justified, because the independence of the States of America never having been acknowledged by Spain, she had a right to prohibit trade with them under her old colonial laws. This ground of defence was con-

tradictory, not only to those which had been formerly alledged, but to the uniform practice and established laws of nations; and had been abandoned by Spain herself in the convention which granted indemnity to British subjects for captures, made at the same time, under the same circumstances, and for the same allegations with those of which we complain.

I however indulge the hope that further reflection will lead to other views, and feel confident that when his catholic majesty shall be convinced of the justice of the claim, his desire to preserve friendly relations between the two countries, which it is my earnest endeavor to maintain, will induce him to accede to our demand. I have therefore despatched a special messenger with instructions to our minister to bring the case once more to his consideration: to the end that if, which I cannot bring myself to believe, the same decision, that cannot but be deemed an unfriendly denial of justice, should be persisted in, the matter may, before your adjournment, be laid before you, the constitutional judges of what is proper to be done when negotiation for redress of injury fails.

The conclusion of a treaty for indemnity with France seemed to present a favorable opportunity to renew our claims of a similar nature on other powers: and particularly in the case of those upon Naples, more especially as in the course of former negotiations with that power our failure to induce France to render us justice was used as an argument against us. The desires of the merchants who were the principal sufferers have

therefore been acceded to, and a mission has been instituted for the special purpose of obtaining for them a reparation already too long delayed. This measure having been resolved on, it was put in execution without waiting for the meeting of congress, because the state of Europe created an apprehension of events that might have rendered our application ineffectual.

Our demands upon the government of the Two Sicilies are of a peculiar nature. The injuries on which they are founded are not denied, nor are the atrocity and perfidy under which those injuries were perpetrated attempted to be extended. The sole ground on which indemnity has been refused is the illegality of the tenure by which the monarch who made the seizures held his crown. This defense, always unfounded in any principle of the law of nations, now universally abandoned, even by those powers upon whom the responsibility for acts of past rulers bore the most heavily, will unquestionably be given up by his Sicilian majesty; whose counsels will receive an impulse from that high sense of honor and regard to justice which are said to characterize him, and I feel the fullest confidence that the talents of the citizen commissioned for that purpose will place before him the just claims of our injured citizens in such a light as will enable me, before your adjournment, to announce that they have been adjusted and secured. Precise instructions, to the effect of bringing the negotiation to a speedy issue, have been given and will be obeyed.

In the late blockade of Terceira, some of the Portuguese fleet captured several of our vessels and committed other excesses for which reparation was demanded; and I was on the point of dispatching an armed force, to prevent any recurrence of a similar violence and protect our citizens in the prosecution of their lawful commerce, when official assurances, on which I relied, made the sailing of the ships unnecessary. Since that period frequent promises have been made that full indemnity shall be given for the injuries inflicted and the losses sustained. In the performance there has been some, perhaps, unavoidable delay; but I have the fullest confidence that my earnest desire that this business may at once be closed, which our minister has been instructed strongly to express, will very soon be gratified. I have the better ground for this hope, from the evidence of a friendly disposition which that government has shewn by an actual reduction of the duty on rice, the produce of our southern states, authorizing the anticipation that this important article of our export will soon be admitted on the same footing with that produced by the most favored nation.

With the other powers of Europe, we have fortunately had no cause of discussions for the redress of injuries. With the empire of the Russias our political connection is of the most friendly, and our commercial of the most liberal kind. We enjoy the advantages of navigation and trade, given to the most favored nation; but it has not yet suited their policy, or perhaps has not been found conve-

nient from other considerations, to give stability and reciprocity to those privileges, by a commercial treaty. The ill health of the minister last year charged with making a proposition for that arrangement, did not permit him to remain at St. Petersburg; and the attention of that government, during the whole of the period since his departure, having been occupied by the war in which it was engaged, we have been assured that nothing could have been effected by his presence. A minister will soon be nominated, as well to effect this important object, as to keep up the relations of amity and good understanding of which we have received so many assurances and proofs from his imperial majesty and the emperor his predecessor.

The treaty with Austria is opening to us an important trade with the hereditary dominions of the emperor, the value of which has been hitherto little known, and of course not sufficiently appreciated. While our commerce finds an entrance into the south of Germany by means of this treaty, those we have formed with the Hanseatic Towns and Prussia, and others now in negotiation, will open that vast country to the enterprising spirit of our merchants, on the north a country abounding in all the materials for a mutually beneficial commerce, filled with enlightened and industrious inhabitants, holding an important place in the politics of Europe, and to which we owe so many valuable citizens. The ratification of the treaty with the Porte was sent to be exchanged by the gentleman appointed our charge d'affaires to that court.

Some difficulties occurred on his arrival, but at the date of his last official despatch, he supposed they had been obviated, and that there was every prospect of the exchange being speedily effected.

This finishes the connected view I have thought it proper to give of our political and commercial relations in Europe. Every effort in my power will be continued to strengthen and extend them by treaties founded on principles of the most perfect reciprocity of interest, neither asking nor conceding any exclusive advantage, but liberating as far as it lies in my power the activity and industry of our fellow-citizens from the shackles which foreign restrictions may impose.

To China and the East Indies, our commerce continues in its usual extent and with increased facilities, which the credit and capital of our merchants affords, by substituting bills for payment in specie. A daring outrage having been committed in those seas by the plunder of one of our merchantmen engaged in the pepper trade at a port in Sumatra, and the piratical perpetrators belonging to tribes in such a state of society, that the usual course of proceeding between civilized nations could not be pursued, I forthwith dispatched a frigate with orders to require immediate satisfaction for the injury, and indemnity to the sufferers.

Few changes have taken place in our connections with the Independent States of America since my last communication to congress. The ratification of a commercial treaty with the United Republics of Mexico, has been

for some time under deliberation in their congress, but was still undecided at the date of our last dispatches. The unhappy civil commotions that have prevailed there, were undoubtedly the cause of the delay; but as the government is now said to be tranquilized, we may hope soon to receive the ratification of the treaty, and an arrangement for the demarcation of the boundaries between us. In the mean time an important trade has been opened, with mutual benefit, from St. Louis, in the state of Missouri, by caravans, to the interior provinces of Mexico. This commerce is protected in its progress through the Indian countries by the troops of the United States, which have been permitted to escort the caravans, beyond our boundaries to the settled part of the Mexican territory.

From Central America I have received assurances of the most friendly kind, and a gratifying application for our good offices to remove a supposed indisposition toward that government in a neighboring state; this application was immediately and successfully complied with. They gave us also the pleasing intelligence that differences which had prevailed in their internal affairs had been peaceably adjusted. Our treaty with this republic continues to be faithfully observed and promises a great and beneficial commerce between the two countries; a commerce of the greatest importance, if the magnificent project of a ship canal through the dominions of that state, from the Atlantic to the Pacific ocean, now in serious contemplation, shall be executed.

I have great satisfaction in communicating the success which has attended the exertions of our minister in Columbia to procure a very considerable reduction in the duties on our flour in that republic. Indemnity also, has been stipulated for injuries received by our merchants from illegal seizures : and renewed assurances are given that the treaty between the two countries shall be faithfully observed.

Chili and Peru seem to be still threatened with civil commotions; and until they shall be settled, disorders may naturally be apprehended, requiring the constant presence of a naval force in the Pacific ocean to protect our fisheries, and guard our commerce.

The disturbances that took place in the empire of Brazil, previously to, and immediately consequent upon, the abdication of the late emperor, necessarily suspended any effectual application for the redress of some past injuries suffered by our citizens from that government, while they have been the cause of others, in which all foreigners seem to have participated. Instructions have been given to our minister there, to press for indemnity due for losses occasioned by these irregularities; and to take care that our fellow-citizens shall enjoy all the privileges stipulated in their favor by the treaty lately made between the two powers, all which the good intelligence that prevails between our minister at Rio Janeiro and the regency gives us the best reason to expect.

I should have placed Buenos Ayres in the list of South American powers in respect to which

nothing of importance affecting us was to be communicated, but for occurrences which have lately taken place at the Falkland Islands, in which the name of that republic has been used to cover with a show of authority, acts injurious to our commerce, and to the property and liberty of our fellow-citizens. In the course of the present year, one of our vessels engaged in the pursuit of a trade which we have always enjoyed, without molestation, has been captured by a band acting, as they pretend, under the authority of the government of Buenos Ayres. I have therefore given orders for the despatch of an armed vessel, to join our squadron in those seas, and in affording all lawful protection to our trade which shall be necessary ; and shall without delay send a minister to inquire into the nature of the circumstances, and also of the claim, if any, that is set up by that government to those islands. In the mean time I submit the case to the consideration of congress to the end that they may clothe the executive with such authority and means as they may deem necessary for providing a force adequate to the complete protection of our fellow-citizens fishing and trading to those seas.

This rapid sketch of our foreign relations it is hoped, fellow-citizens, may be of some use in so much of your legislation as may bear on that important subject ; while it affords to the country at large a source of high gratification in the contemplation of our political and commercial connection with the rest of the world. At peace with all—having sub-

jects of future difference with few, and those susceptible of easy adjustment—extending our commerce gradually on all sides, and on none by any but the most liberal and mutually beneficial means; we may, by the blessing of Providence, hope for all that national prosperity which can be derived from an intercourse with foreign nations, guided by those eternal principles of justice and reciprocal good will, which are binding as well upon states, as the individuals of whom they are composed.

I have great satisfaction in making this statement of our affairs, because our national policy enables me to do it without any indiscreet exposure of what in other governments is usually concealed from the people. Having none but a straight forward open course to pursue—guided by a single principle that will bear the strongest light—we have happily no political combinations to form, no alliances to entangle us, no complicated interests to consult; and in subjecting all we have done to the consideration of our citizens, and to the inspection of the world, we give no advantage to other nations, and lay ourselves open to no injury.

It may not be improper to add that to preserve this state of things and give confidence to the world in the integrity of our designs, all our consular and diplomatic agents are strictly enjoined to examine well every cause of complaint preferred by our citizens;—and while they urge with proper earnestness those that are well founded, to countenance none that are unreasonable or unjust, and

to enjoin on our merchants and navigators the strictest obedience to the laws of the countries to which they resort, and a course of conduct in their dealings that may support the character of our nation and render us respected abroad.

Connected with this subject I must recommend a revisal of our consular laws. Defects and omissions have been discovered in their operations that ought to be remedied and supplied. For your further information on this subject, I have directed a report to be made by the secretary of state, which I shall hereafter submit to your consideration.

The internal peace and security of our confederated states, is the next principal object of the general government. Time and experience have proved that the abode of the native Indian within their limits is dangerous to their peace and injurious to himself. In accordance with my recommendation at a former session of congress an appropriation of half a million of dollars was made to aid the voluntary removal of the various tribes beyond the limits of the states. At the last session, I had the happiness to announce that the Chickasaws and Choc-taws had accepted the generous offers of the government, and agreed to remove beyond the Mississippi river, by which the whole of the state of Mississippi and the western part of Alabama will be freed from Indian occupancy and opened to a civilized population. The treaties with these tribes are in a course of execution, and their removal, it is hoped, will be completed in the course of 1832.

At the request of the authorities of Georgia, the registration of the Cherokee Indians for emigration has been resumed, and it is confidently expected, that one half, if not two thirds of that tribe, will follow the wise example of their more westerly brethren. Those who prefer remaining at their present homes will hereafter be governed by the laws of Georgia, as all her citizens are, and cease to be the objects of peculiar care, on the part of the general government.

During the present year, the attention of the government has been particularly directed to those tribes, in the powerful and growing state of Ohio, where considerable tracts of the finest lands were still occupied by the aboriginal proprietors. Treaties, either absolute or conditional, have been made, extinguishing the whole Indian title to the reservations of that state; and the time is not distant, it is hoped, when Ohio will be no longer embarrassed with the Indian population. The same measure will be extended to Indiana, as soon as there is reason to anticipate success.

It is confidently believed that perseverance for a few years in the present policy of the government, will extinguish the Indian title to all lands lying within the states comprising our Federal Union, and remove beyond their limits every Indian who was not willing to submit to their laws. Thus will all conflicting claims to jurisdiction between the states and the Indian tribes be put to rest. It is pleasing to reflect that results so beneficial, not only to the states immediately concerned,

but to the harmony of the union, will have been accomplished by measures equally advantageous to the Indians. What the native savages become when surrounded by a dense population, and by mixing with the whites, may be seen in the miserable remains of a few eastern tribes, deprived of political and civil rights, forbidden to make contracts, and subjected to guardians, dragging out a wretched existence, without excitement, without hope and almost without thought.

But the removal of the Indians beyond the limits and jurisdiction of the states, does not place them beyond the reach of philanthropic aid and Christian instruction. On the contrary, those whom philanthropy or religion may induce to live among them in their new abode, will be more free in the exercise of their benevolent functions, than if they had remained within the limits of the states, embarrassed by their internal regulations. Now, subject to no control but the superintending agency of the general government, exercised with the sole view of preserving peace, they may proceed unmolested in the interesting experiment of gradually advancing a community of American Indians from barbarism to the habits and enjoyments of civilized life.

Among the happiest effects of the improved relations of our republic, has been an increase of trade, producing a corresponding increase of revenue, beyond the most sanguine anticipations of the treasury department.

The state of the public finances will be fully shown by the secretary of the treasury, in the report

which he will presently lay before you. I will here however congratulate you upon their prosperous condition. The revenue received in the present year will not fall short of twenty-seven millions, seven hundred thousand dollars; and the expenditures for all objects, other than the public debt, will not exceed fourteen millions, seven hundred thousand. The payment on account of the principal and interest of the debt, during the year, will exceed sixteen millions and a half of dollars; a greater sum than has been applied to that object, out of the revenue, in any year since the enlargement of the sinking fund, except the two years following immediately thereafter. The amount which will have been applied to the public debt from the 4th of March, 1829, to the 1st of January next, which is less than three years since the administration has been placed in my hands, will exceed forty millions of dollars.

From the large importations of the present year, it may be safely estimated that the revenue which will be received into the treasury from that source during the next year, with the aid of that received from the public lands, will considerably exceed the amount of the receipts of the present year; and it is believed that with the means which the government will have at its disposal, from various sources, which will be fully stated by the proper department, the whole of the public debt may be extinguished, either by redemption or purchase, within the four years of my administration. We shall then exhibit the rare example of a great nation, abounding

in all the means of happiness and security, altogether free from debt.

The confidence with which the extinguishment of the public debt may be anticipated, presents an opportunity for carrying into effect more fully the policy in relation to import duties, which has been recommended in my former messages. A modification of the tariff, which shall produce a reduction of our revenue to the wants of the government, of the duties on imports with a view to equal justice in relation to all our national interests, and to the counteraction of foreign policy, so far as it may be injurious to those interests, is deemed to be one of the principal objects which demand the consideration of the present congress. Justice to the interests of the merchant as well as the manufacturer, requires that material reductions in the import duties be prospective; and unless the present congress shall dispose of the subject, the proposed reductions cannot properly be made to take effect at the period when the necessity for the revenue arising from present rates shall cease. It is therefore desirable, that arrangements be adopted at your present session, to relieve the people from unnecessary taxation, after the extinguishment of the public debt. In the exercise of that spirit of concession and conciliation which has distinguished the friends of our union in all great emergencies, it is believed that this object may be effected without injury to any national interest.

In my annual message of December, 1829, I had the honor to recommend the adoption of a more

liberal policy than that which then prevailed toward unfortunate debtors of the government; and I deem it my duty again to invite your attention to this subject.

Actuated by similar views, congress at their last session passed an act for the relief of certain insolvent debtors of the United States; but the provisions of that law have not been deemed such as were adequate to that relief to this unfortunate class of our fellow citizens, which may be safely extended to them. The points in which the law appears to be defective will be particularly communicated by the secretary of the treasury, and I take pleasure in recommending such an extension of its provisions as will unfetter the enterprise of a valuable portion of our citizens, and restore to them the means of usefulness to themselves and the community. While deliberating upon this subject, I would also recommend to your consideration the propriety of so modifying the laws for enforcing the payment of debts due either to the public or to individuals suing in the courts of the United States, as to restrict the imprisonment of the person to cases of fraudulent concealment of property. The personal liberty of the citizen seems too sacred to be held, as in many cases it now is, at the will of a creditor to whom he is willing to surrender all the means he has of discharging his debt.

The reports from the secretaries of the war and navy departments, and from the postmaster general, which accompany this message, present satisfactory views of the operations of the departments respectively under

their charge; and suggest improvements which are worthy of, and to which I invite the serious attention of congress. Certain defects and omissions having been discovered in the operation of the laws respecting patents; they are pointed out in the accompanying report from the secretary of state.

I have heretofore recommended amendments of the federal constitution, giving the election of president and vice-president to the people, and limiting the service of the former to a single term. So important do I consider these changes in our fundamental law, that I cannot, in accordance with my sense of duty, omit to press them upon the consideration of a new congress. For my views more at large, as well in relation to these points as well as the disqualification of members of congress to receive an office from a president in whose election they had an official agency, which I propose as a substitute, I refer you to my former messages.

Our system of public accounts is extremely complicated, and, it is believed, may be much improved. Much of the present machinery, and a considerable portion of the expenditure of public money may be dispensed with, while greater facilities can be afforded to the liquidation of claims upon the government, and an examination into their justice and legality, quite as efficient as the present, secured. With a view to a general reform in the system, I recommend the subject to the attention of congress.

I deem it my duty again to call your attention to the condition of the District of Columbia. It was doubtless wise in the framers of

our constitution, to place the people of this district under the jurisdiction of the general government: but, to accomplish the objects they had in view, it is not necessary that this people should be deprived of all the privileges of self-government. Independently of the difficulty of inducing the representatives of distant states to turn their attention to projects of laws which are not of the highest interest to their constituents, they are not individually, nor in congress collectively, well qualified to legislate over the local concerns of this district. Consequently, its interests are much neglected, and the people are almost afraid to present their grievances, lest a body, in which they are not represented, and which feels little sympathy in their local relations, should, in its attempt to make laws for them, do more harm than good. Governed by the laws of the states whence they were severed, the two shores of the Potomac within the ten miles square, have different penal codes: not the present codes of Virginia and Maryland, but such as existed in those states at the time of the cession to the United States. As congress will not form a new code, and as the people of the district cannot make one for themselves, they are virtually under two governments. Is it not just to allow them at least a delegate in congress, if not a local legislature, to make laws for the district, subject to the approval or rejection of congress? I earnestly recommend the extension to them of every political right which their interests require, and which may be compatible with the constitution.

The extension of the judiciary

system of the United States, is deemed to be one of the duties of government. One fourth of the states in the union do not participate in the benefits of a circuit court. To the states of Indiana, Illinois, Missouri, Alabama, Mississippi, and Louisiana, admitted into the union since the present judiciary system was organized, only a district court has been allowed. If this be sufficient, then the circuit courts already existing in eighteen states, ought to be abolished: if it be not sufficient, the defect ought to be remedied, and these states placed on the same footing with the other members of the union. It was on this condition, and on this footing, that they entered the union; and they may demand circuit courts as a matter, not of concession, but of right. I trust that congress will not adjourn, leaving this anomaly in our system.

Entertaining the opinions heretofore expressed in relation to the bank of the United States, as at present organized, I felt it my duty, in my former messages, frankly to disclose them, in order that the attention of the legislature and the people should be seasonably directed to that important subject, and that it might be considered and finally disposed of in a manner best calculated to promote the ends of the constitution and subserve the public interests. Having thus conscientiously discharged a constitutional duty, I deem it proper on this occasion, without a more particular reference to the views of the subject then expressed, to leave it for the present to the investigation of an enlightened people and their representatives.

In conclusion, permit me to invoke that Power which superintends all governments, to infuse into your deliberations, at this important crisis of our history, a spirit of mutual forbearance and conciliation. In that spirit was our union formed, and in that spirit must it be preserved.

ANDREW JACKSON.

AN OATH OF ALLEGIANCE TO THE
UNITED STATES OF AMERICA.

Pittsburgh, August 12, A. D. 1812.

"Messrs. Gibson, Wylie, and McLeod, were appointed a committee to inquire what security can the members of this church give to the constituted authorities of the United States, consistent with their avowed principles, that they are not to be considered, whether aliens or citizens, in the character of enemies, and report thereon?"

August 14, 1812.—The committee to whom was referred the above question, report as follows:

1. That this synod, in the name of its constituent members, and of the whole church which they represent, declare, that they approve of the republican form of the civil order of the United States, and the several states; that they prefer this nation and its government, to any other nation and government; that they will support to the utmost, the independence of the United States, and the several states, against all foreign aggressions, and domestic factions, and disclaim all allegiance to any foreign jurisdiction whatsoever.

2. That believing it to be the duty of nations, formally to recognize the sovereignty of Mes-

siah over all persons and things, and to construct their system of government upon principles, which publicly recognize the authority of that divine revelation which is contained in the scriptures, as the supreme law, their disapprobation of the presently existing constitutions, is with them a matter of conscience, and wholly founded upon the omission of their duty.

3. That emigrants from foreign nations, lest they should be esteemed alien enemies, be instructed to give to the proper organ of this government, the following assurance of their allegiance to this empire, each for himself when required.

I, A. B., do solemnly declare, in the name of the Most High God the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these states, and the United States are, and ought to be, sovereign and independent of all other nations and governments, and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and support the integrity of the Union, to the best of my power.

4. That a delegation be appointed to proceed, so soon as they shall deem it eligible, to the seat of government, and confer with the government of these states upon this subject, with a view to obtain the protection of the laws, in maintaining their present testimony.

5. That the several presbyteries be authorized to take such steps in their several bounds, as may be best adapted to obtain from the constituted authorities of the several states, the necessary

protections to their persons and rights in maintaining the testimony of this church.—Signed,

WILLIAM GIBSON,
SAMUEL B. WYLIE,
ALEX. McLEOD.

The above report was adopted by the synod, and a delegation consisting of Dr. McLeod, Messrs. Black and Wylie, was appointed to repair to the seat of government as soon as convenient, and confer with the government, with a view to obtaining the objects therein contemplated.”—*Extracted, &c.*—J. B. Synod Clerk.

FREE DISCUSSIONS.

[For the American Christian Expositor.]

JURIES.

The duty of all who profess “the common Christianity,” in relation to “serving on juries,” ought to be well understood. The act of the supreme judicatory is “*absolutely prohibitory*,” the reasons assigned.

1. “There are moral evils essential to the constitution of the United States.” Under this head we have the following particulars:

“There is no acknowledgment of the being or authority of God.” This is a radical defect, tantamount to declaring independence of Jehovah’s government. “The nations that forget God shall be turned into hell.”

2. “There is no acknowledgment of the Christian religion.” This does not give “permission to the jury to make the revealed will of God the rule.”*

3. There is no professed submission to the kingdom of “Messiah.” How could there be, when there is no acknowledgment of the Bible which reveals him. All sin in the universe is resolvable in—

* See Editorial note, No. 5, p. 192, of this journal.

to rebellion against Messiah, “who is made Lord of all to the glory of God the Father.” Ezra ix. 6.

4. It gives support to the enemies of the Redeemer. By granting charters of conservation to temples of blasphemy against the trinity of persons in the God-head, and against the divinity of Jesus. The revenue of Harvard University is, in a great part, from the state treasury. That institution employs, and amply pays, more than *twenty* Unitarian professors. The mother of harlots and her harlot daughters have their charters of conservation.

5. “It admits to its honors and emoluments, Jews, Mahometans, Deists, and Atheists.” This is contrary to the *common conscience* and rebellion against the command of God. “Moreover thou shalt provide out of all the people, able men, such as fear God, hating covetousness, and place them over to be rulers,” &c. Exo. xviii. 21.

6. “It establishes that system of robbery, by which men are held in slavery.” See U. States constitution, sect. V. art. IV. clause 5, and art. V. also art. IV. sec. II. clause III. and sec. IV.

7. “It violates the principles of representation.” This it does by what Mr. Madison, in the late Virginia convention, called the “*three-fifths principle*.” See U. States constitution, art. I. sec. II. clause III.

11. *The inconsistency of this practice with our standards, and “known and appointed,” and enforced “usages”*

1. “Jurors are executive officers created by the constitution.” This constitution is impious—the U. States constitution.

2. They mingle together the virtuous and the profane in one sworn association. “Say ye not a confederacy to all to whom this people say a confederacy.” “Can a man take fire in his bosom and not be burned?”

3. The juror places himself upon oath, under the direction of a law which is immoral, as in the slave holding and other states, there are constitutional laws, regulating the transfer of slaves; *trafficking in the souls and bodies of men*.

4. The supreme judicatory “warns church members against sitting on juries.”

5. They never contravened the old law of the church.

6. On the admission of members the initiate vows to obey the judicatory in the Lord.

7. Therefore, he who swears the juror’s oath sins against God’s law, and the law of the church, and breaks his vow.

Albany, Oct. 13, 1831.

J. R. W.

AMERICAN CHRISTIAN EXPOSITOR.

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NO. 10.

THE NECESSITY OF THE ATONEMENT.

Luke xxiv. 26. "Ought not Christ to have suffered these things?"

This is an inquiry of the Redeemer himself. It was originally addressed to a few of his disciples with whom he met, sad and solitary, traveling to Emmaus, and conversing about the events which had recently transpired at Jerusalem:

Disguised as a stranger, unacquainted with events taking place in his absence, he proposed to them a question, which elicited from them in reply a detailed account of his own sufferings and death.

Their reply to his question respecting the awfully important scenes of which they had been the witness, furnished him with an occasion to expatiate at large upon the nature, and causes, and effects of his own sufferings, as intended to effect an atonement. And of these sufferings as making satisfaction for sin, he, in plain terms, asserts the necessity.

"Ought not Christ to have suffered these things?" Which form of expression, according to the idiom of the original language, conveys a decided affirmation of the fact. It being taken for granted that sin is to be pardoned, and a reconciliation to be effected, it is indispensably necessary that Christ should suffer to make an atonement. In this discussion, it is taken for granted,

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1. That Christ Jesus did really suffer.

2. That he endured these sufferings in his official capacity as the representative of the elect, being a divine person giving subsistence to a human nature.

3. That these sufferings were of a vicarious and substitutionary nature, and did really effect an atonement between an offended God and offending sinners; and all these considerations are involved in the text. It however affirms something more; it asserts the necessity of these sufferings to accomplish an atonement.

From it we then deduce the doctrinal proposition:

Remission of sin and restitution into favor, presupposes an atonement made.

This we will endeavor to illustrate and enforce,

I. By adverting to the nature of sin.

II. To the character of the Being against whom it is committed.

III. To the character of the person rendering the satisfaction.

In affirming the necessity of the atonement, it will, perhaps, be proper to explain what ideas we attach to the term necessity.

In speaking of the necessity of the atonement, we do not mean that the Divine Being was under any obligation of any kind to pardon the violators of his law, on account of any thing which they could do to render a satisfaction; for indeed such was the nature of

the offense committed, that the transgressor by his offense incapacitated himself from rendering any adequate satisfaction. Nor do we mean that he was under any obligation to admit of the principle of substitution at all, much less to consent that his own Son should act as that substitute. Indeed it is impossible that God could ever be under any other obligation to his creatures than such as is the result of some express promise, or stipulation, or determination of his own. But the necessity which we affirm, is one arising out of a new state of things produced by the election of grace. Seeing that God had determined to save some of the fallen race of man, through a satisfaction made by a substitute qualified and accepted; it was absolutely and indispensably necessary that Christ, the only qualified substitute, should suffer to make an atonement, and these sufferings were the only means of procuring that object. This will appear,

I. From a consideration of the nature of sin. "Sin is any want of conformity to, or transgression of, the law of God." It is the want of conformity on the part of the creature to a law given by God to him for the regulation of his conduct, adapted to his nature, and beneficial in its tendency. Of this law he possessed perfect power to fulfill the requisitions, and by fulfilling them he promotes his own good, contributes to the advantage of the rest of the universe, and promotes the glory of the Lawgiver. If, however, he fail to conform to this law from his own

perverseness, he injures himself, does all he can to produce disorder in God's empire, and insults by his disobedience the Almighty Legislator. And if his offense be a willful transgression of the law its heinousness is increased. A want of conformity may be the result of ignorance or negligence; but a determined and open transgression is a daring revolt against the authority of the Sovereign, and open declared defiance of the Majesty of the skies. In either case sin is an infinite evil. It is an infinite evil, as it is the violation of an infinite obligation---of an obligation binding to perfect and perpetual obedience, and likewise if it be willfully violated, binding to a perpetual punishment. But it is especially infinite, as it strikes against an infinite God. Human reason, and the daily practice of mankind, sanction the principle that a crime is greater or less in degree in proportion to the dignity of the person against whom it is committed. Take as an example of this the crime of murder in its various grades: the life of a human being is taken. If the person slain be a useless or obnoxious member of society, the enormity of the crime is not as great as if a more useful and respected person had been murdered. If again, it be a friend, the criminality is increased; if it be a near relation it is increased still higher; and if a parent be the murdered individual, the demerit of the crime is enhanced to a tenfold degree. Apply this principle to the case in hand, and ascend from the most excellent and dignified person on earth to the great Parent of the

universe, the Father of mercies, the most excellent of beings, and the most bountiful of benefactors; ascend to him whose excellency is infinite, and whose dignity is infinite, and we cannot but allow, that a crime committed against him is an infinite evil. In the moral government of God, an indissoluble connection has been established between sin and suffering. And, as according to the principles of distributive justice, the punishment should, in all cases, be in proportion to the crime; as sin is an infinite evil, eternal misery is its adequate recompense. And if eternal sufferings, which are infinite in *duration*, be required as a satisfaction to the justice of God for the violation of his law, a crime of infinite enormity; the sufferings of Christ, in his capacity of the substitute for sinners, as the only means of procuring the atonement, will appear not only absolutely necessary, but also natural and consistent. The infinite evil of sin, proves the necessity of an infinite atonement, and as no infinite being could be found in all God's universe but Christ his Son, so if the guilt of an infinite evil is at all to be removed, his sufferings were necessary to accomplish that object. "Ought not (then) Christ to have suffered these things?"

Consider too, for a moment, that which is the native tendency of moral evil. It is the entire and utter destruction of every thing that is excellent, and beautiful, and orderly, from God's fair creation. Witness the depths of moral degradation to which it has reduced Lucifer, the son of the morning, once one of the holiest

of beings, one of the most exalted of created intelligences, one of the most highly gifted servants of the eternal King. Witness the disorders pervading the natural creation, the innumerable hosts of diversified misery with which sinful humanity is constantly liable to be assailed, and death reigning paramount over every department of animated nature. Witness the scene of the last judgment, and tophet blazing high to the glory of inflexible justice. These all proclaim the infinite enormity of sin, and the necessity of a sacrifice of infinite worth to atone for its guilt, and to procure its pardon. The necessity of the atonement is evinced,

II. From the character of God the great object against which moral evil militates.

This character will be best exhibited by an enumeration of some of its attributes. And the first attribute we mention is, the perfect harmony existing among all the perfections of the divine nature. In every plan laid, and in every operation performed, there is the most harmonious accordance of every attribute; and especially in the device of the system of redemption. "Truth met with mercy, righteousness and peace kissed mutually."

1. The holiness of God demands the punishment of the transgressor before a remission of his sin, and reception into favor. God's holiness consists in a perfect freedom from the least taint of moral evil, and an infinite tendency to rectitude. It is the perfect absence of any cause of disquietude; and it is that which emphatically secures the perfect

felicity of the Divine Being. And as God the great fountain of all created existence is holy, so all of his creatures as they come from his creating hand are holy; and as they are holy so also they are happy; as between holiness and happiness there is an inseparable and necessary connection. Every created being in the universe, in as far as he is holy, he is happy; and in as far as he is unholy, he is miserable. It is the direct tendency of sin to produce unholiness, to taint and pollute the streams of holiness which in the nature of the creatures proceeds from God; and perhaps the crime of the first sinner was so tremendously audacious as to aim at polluting the fountain of holiness and immaculate purity itself. To sin then the nature of God must be infinitely opposed, and shall he not act against it? Shall he see moral evil going abroad through the ranks of creation, tainting and polluting them, and rendering them unfit for his communion? Shall he behold it introducing misery and woe among his sentient creatures whom he has formed for happiness? Shall he behold province after province in his empire raising the standard of rebellion against him under the instigation of sin? Shall he behold himself insulted on his very throne, and yet permit the sword of justice to sleep in its scabbard, and refrain his hand from punishing the transgressor? It cannot be. He has himself said to the sinner, Thou shalt drink to the dregs "the cup of the wine of the fierceness of the wrath of Almighty God."

This attribute of the Divine Being, then, demands an atonement from the transgressor; but as he cannot render it for himself, he must in his surety. The sufferings of the surety are therefore necessary.

2. God's *justice* demands an atonement. Justice is that attribute of God whereby he gives to every subject of his empire his due. It may be styled his love of order, and it induces him to the preservation of that order which he has established throughout creation. To his rational creatures he has promulgated a law defining this order, and inculcating its preservation; and the law he has fortified with a penal sanction, declaring the punishment of transgression. It is the due of those creatures that preserve this order, that they enjoy happiness and peace; and it is no less the due of the violators of this order, that they receive pain and misery. Vindictive punitive justice is essential to the nature of God as the moral governor of the universe. Justice to himself must induce him to punish the violator of the order which he has established: and justice to his creatures must induce him to mete with a due retribution those subjects of his empire, who commit offenses whose tendency is the production of unhappiness among themselves. God's justice is also distributive, proportioning the punishment to the crime. The crime we have before seen to be infinite. An infinite atonement is therefore necessary. N.

(To be continued.)

THE PRESBYTERIAN ELDERSHIP.

(Concluded from page 349.)

I.—The causes of the low state of the eldership: Of these the principal undoubtedly is a corrupt ministry. This must always lower the character of all other church rulers, as well as church members; for if the people of God do not desert the ministry of one who exhibits the truth in a very imperfect or corrupt form, it is certain that their own characters must suffer from attendance on his ministry, unless its deteriorating effects be counteracted by a diligent improvement of the other means of grace. The effective discharge of the duties of the eldership, like those of the ministry, depends principally on the measure of spiritual influence resting on the heart of the elder; and if the ministry of the pastor do not weekly convey to him this influence, it is not to be expected that in ordinary circumstances he will possess any great measure of it. Besides, ministers who are ignorant of the true nature of their own office, as under-shepherds to the flock of the Chief Shepherd, or are unfaithful in the discharge of their duties, are not likely to appreciate the office and duties of the elder, or to give much encouragement to spiritual laborers in this office. Ambrose, who wrote in the fourth century, complained that eldership had fallen into neglect and disuse in the primitive church, from the sloth, or rather the pride of the doctors or pastors, who wished themselves to engross all the honor and authority of office.* And,

*The Jewish synagogue and primitive Christian church had elders, without whose counsel nothing was done. By what negligence

it is to be feared that there are not a few congregations in which, from the same cause, an eldership has no existence at all, or an existence only in name.

Mistaken views of the nature of the office constitute another cause of the low state of the eldership in our churches.

In many congregations the opinion seems prevalent, and ministers do not seem to be anxious to correct it, that elders are mere deacons, the servants of the church in the administration of its temporalities; and consequently spiritual services, in aid of the ministry, are not required nor expected from them.

II. As to the proper duties of the eldership. 1. I observe, that elders are called to exercise a certain oversight of the flock, not indeed as pastors, whose proper and great business is to feed them with the bread of life, and dispense to them the mysteries of Christ—but as assistants to their pastors. They ought, therefore, to take a cognizance of the conduct of the church members, in their several neighborhoods, or parochial districts; and while they ought to furnish the pastor with such information concerning the state of the congregation, as may be available to him for his exhortations in private, or discourses in public, they ought themselves to come forward amongst the congregation in private, in the exercise of Christian counsel and admonition. The communication of divine truth is by no means left to the

they fell into disuse, I know not; unless it were through the sloth, or rather pride, of the clergy, desiring to appear the sole important order in the church.—Quoted by Calvin, Inst. Chap. viii. Sect. 173.

minister exclusively. The nature of his office requires that the work of public instruction should be devolved upon him; and decency and order are hereby secured in our public assemblies; but the duty of private admonition and exhortation, pertains to all who are capable of it. Paul's exhortations to the Hebrews was, "Exhort one another daily;" and to the Thessalonians, "Warn or admonish them that are unruly, comfort the feeble-minded, support the weak." And these duties, which are thus binding on church members towards each other, do more especially pertain to those who are guides and rulers in the church. Let elders then, come forward as "helps" to the pastor in the spiritual care of the flock,—let them devote themselves earnestly and perseveringly to the humblest labors of love, such as sabbath school teaching,—and let them, in all things, by meekness and prudence, show that they are not actuated by a love of distinction, but by zeal for the honor of their Savior; and they shall be acknowledged by the enlightened pastor as "his helps and fellow-workers;" and the chief Shepherd himself shall in due time acknowledge and reward their labors.

2. Elders are rulers in the church.

The church is a community of which Christ the Head is in heaven: and he has appointed stewards to feed and govern it under himself. These stewards compose the eldership; ministers being "the elders who labor in word and doctrine," and elders, in the restricted sense of the term, being

those who merely rule. In their associated capacity, they compose, as we believe, the "government" which Paul tells us God has set in the church, (1 Cor. xii. 28;) and to them pertains the solemn responsibility of admitting members into the visible kingdom of Christ, and to a participation of its high privileges; of watching over the profession of church members; and, as we have already said, of exhorting, reproofing, or rebuking them, as occasion may require; and even of cutting off those who practically disown Christ the Head.

III.—Such are the important duties of elders. Let us, in the third place, glance at the qualifications which should be found in them.

1. It is evident that elders ought to be *spiritual men*.

Men who are not "born of the Spirit," not washed with the washing of regeneration, and the renewing of the Holy Ghost, in other words, who have had not their characters transformed into the image of God, through the word, as the instrument of the Spirit, are not, in the true sense of the term, church-men at all; they are not members of the body of Christ; and, whatever may be the qualities which give them influence, or procure them respect in civil society, they are yet utterly disqualified for exercising any office in the church of Christ. Elders, as well as ministers, ought to be *converted men*.

2. Elders ought to be men of *wisdom and experience*.

There are who may be charitably presumed good men, who are yet novices, being only partially

acquainted with their own hearts, and with the snares and temptations to which they are exposed; there are men who are very ignorant of the different varieties of Christian character and experience; men whose characters are very manifestly defective, and who, it may be, exhibit their imperfections in not ruling well their own families. There are men too, who are covetous of distinction and power in the church, and will by their measures disturb or distract its peace; and others of a servile and crouching spirit, who will not, or cannot judge for themselves. Such persons cannot make efficient guides and rulers in the church. Elders, on the other hand, ought to be men of *tried* and *stable* character; men of discernment in regard to the varied aspects of the Christian character, and the varied counterfeit resemblances of it; men who command respect with their own families and neighborhoods, however humble in point of rank their stations may be; men, in short, who can judge for themselves of the measures which may come under their consideration, and who, with an honest zeal, are ready to promote every measure which may conduce to the welfare of the church.

3. Elders must be *men of prayer*.

All believers, whose characters are manifest, who are lights in the world, will be no strangers at a throne of grace; and those especially who must be ready at all times to act amongst the flock, as intercessors for the weak, the doubting, the afflicted, would require to have a kind of holy familiarity there.

Elders must especially give themselves to *prayer with the afflicted*.

If they are recognized as spiritual counselors and instructors of the ignorant, the perplexed, and afflicted, they will also be called on to utter in prayer the wants and sorrows of the people, at a throne of grace, "Is any sick among you," saith James, "let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." The gifts of healing are now withdrawn from the churches, and the sign of the exercise of these here referred to, may not now be used, but the effectual fervent unwrought prayer of the righteous man will avail much; and elders are the men in every church and congregation, who are to be ready to pray with, and for the people, as their circumstances require.

4. Elders should have *some leisure* from secular business, to devote to the care of the flock. Many in this office are so deeply immersed in business, that they have no time to devote to visiting the members of the congregation, for the purpose of a spiritual oversight, or to co-operate with their pastors in other services in the cause of Christ. Now, though elders are not required to give up their secular business for spiritual duties, in as much as the pastor is, or ought to be, disengaged from secular business, to give himself wholly to the care of the

flock, yet their duties as auxiliaries to him, are of high importance; and the performance of them requires some leisure from business; and elders ought to practice an economy in their time, to obtain such leisure. And we believe that there is not any individual in this office, in any church, who might not so abridge his hours of ease or sleep, if not of labor or business, as to have two or three hours every week, to devote, exclusively, to the proper duties of the eldership.

IV.—I would close these sketches by suggesting, fourthly,

The means whereby the character of the eldership in our churches may be improved and elevated.

1. With a view to the future supply of the church with competent office-bearers, as well as members, let ministers bestow much attention on the youths of their congregations.

Every minister who has been only a few years in the ministry, must have noticed the changes which time produces on his congregation. In a period even less than ten years, the babes whom he first baptized have come into the sabbath school. The first sabbath scholars have become young men and women; and the youths have become, it may be, heads of families; the middle aged, and the aged, the standards of the congregation, who first, it may be, welcomed his youthful ministrations, have also changed. The former have advanced to old age; and the latter have, perhaps, one after another, been attended by him with his counsels and prayers to the utmost borders of

time on their passage into the eternal world.

Now, while a minister opens the sabbath school for children, and plies adults with the ordinary public, or private instruction, let him direct a special attention to the youths of the flock, first emerging from domestic discipline, and exposed to numerous unknown dangers; and who, withal, are expected soon to become both the members and the rulers of the church. Let him gather them into classes, and treat them as catechumens or candidates for church membership; let him labor to communicate to them, not a mere system of theological opinions, but the word of the living God in its renovating and sanctifying power. Let him, in all his instructions, and with his prayers, seek nothing less than the conversion of them all; and let him give them to understand that he seeks nothing less in them than this; and in due time, through the divine blessing on his labors and prayers, this nursery shall yield trees of righteousness, who shall prove both the glory and the support of the church.

2. Let ministers occasionally bring before the elders, when met in session, or before the congregation at large, the scriptural authority, the duties, and the responsibilities of the eldership, with a view to stir up the elders to diligence and faithfulness in their office, and the people to honor and acknowledge them as their spiritual guides and rulers; and let ministers see, that they themselves encourage and honor those who "rule well."

3. Let ministers study to pro-

mote a devotional spirit in the meetings of session. What would we think of conversation about secular business, or the passing events of the day being indulged in, when the congregation is assembled for the worship of God; and yet light or trifling conversation is not less incongruous in an assembly of the rulers of the church, met for considering and promoting its interests. They meet in the name of the Lord, they invoke the presence of the Lord, and his presence alone can give wisdom to their counsels, and authority to their decisions. Let ministers then cherish the conviction, and let them both by example and exhortation communicate it to their elders, when met in session, that the Lord must be sanctified by them, as often as they draw nigh to him. Let them pray not in a mere formal way, as an outward sign for the legal commencement of business, as prayer in the session, it is to be feared, is too often regarded; but with fervor and importunity, remembering that the Lord's presence is to be realized only by those who thus seek him. And ministers might do well to call on their elders to pray occasionally in their meetings. And besides the meetings for occasional business, it might be useful to have a stated monthly meeting of the session, on the evening of a week day, for the special purpose of prayer and conference, concerning the spiritual state of the congregation, or the church at large.

The administration of the temporal affairs of the church, and the care of the poor should be considered as distinct from the

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proper duties of the eldership; and might in many congregations be advantageously devolved on deacons set apart to the service of the church in these matters. Elders are too often regarded as mere church-wardens; a kind of mixed civil and ecclesiastical functionaries, in whom ordinary respectability of character is thought to be a sufficient qualification. But disencumber the eldership of the temporal trust committed to it, and if it exists at all, it will stand forward in its own proper character, as a spiritual office, honorable above all civil offices, however exalted, as being a stewardship of Christ, and as having intrusted to it the interests of the church of the living God.

W. R.

Cumberland, 17th Feb. 1830.

THE PRACTICE IN THE SEVERAL JUDICATORIES OF THE CHURCH OF SCOTLAND, 1830.

(Continued from page 326.)

SECTION V.

The General Assembly.

The general assembly meets annually in the month of May, and continues its sittings for ten days, beginning them always on Thursday. It consists of representatives from the presbyteries, royal burghs, and universities in Scotland, and from the churches in the East Indies that are connected with the church of Scotland.*

Seventy-eight presbyteries send,	
ministers	200
elders	80
	280
Sixty-seven royal burghs send, elders . . .	67
Five universities send ministers or elders	5
Churches in India send, a minister and an elder	2
	363

Assembly 1814. Assembly 1821, Sept. 5.

It appears then, that, if all the members of assembly were present, the majority would be ministers.

Commissions.—The commissions to these representatives are required to be lodged with the clerk of assembly, the night at least before the first diet or meeting thereof, in order that the rolls may be timeously made up. Commissions not delivered then must be put into his hands in the intervals betwixt the after diets, and not in presence of the assembly.*

“The general assembly is honored with a representation of the sovereign by the lord high commissioner, whose presence is the gracious pledge of protection and countenance to the established church, and the symbol of that sanction which the civil authority of the state is ready to give to its legal acts.

“The church of Scotland claims the right of meeting in a general assembly, as well as inferior courts, by its own appointment; but it also recognizes the right of the supreme magistrate to call synods and to be present at them; and the two rights are easily reconciled when there subsists between the church and the state that good understanding, which the true friends of both will always be ready to cultivate.”

During the long period of 133 years there has been no interference in the exercise of these rights; and only two instances are on record, in 1638 and 1692, in which the commissioner, in opposition to the mind of the judicatory, dissolved the assembly, without fixing a time for the meeting of an-

other; and the assembly continued its sittings, and, by its own intrinsic power, appointed the day when the next assembly should be held.

The lord high commissioner takes no part in the proceedings of the assembly; nor from what has been stated, is his presence absolutely necessary to the holding of the assembly. When from temporary illness he is unable to attend, the business of the assembly proceeds notwithstanding his absence. In 1798 it was not till the fourth session that the commissioner appeared in the house. The king's commission to him had been laid on the table, and read at the opening of the assembly.

When the commissioner signifies a wish to retire, and the business for the day has not been finished, or when the business is expected to extend to a fatiguing length, it is usual for the assembly, out of consideration for him, to form itself into a committee of the whole house, by which means an adjournment takes place, the business proceeds, a report is given in at the next meeting, and the assembly pronounces the deliverance which had been resolved on in the committee.

Thursday.—On the day appointed for the meeting of the assembly, a sermon is preached by the moderator of the last assembly, who intimates, at the conclusion of public worship, that the supreme ecclesiastical judicatory is about to sit, and afterwards opens its meeting by prayer.* The

* In noticing that the proceedings of a court so highly respectable as the general assembly are commenced by an act of public worship, at which the representative of the sovereign, and his numerous suite, and a large proportion of the clergy of Scotland are present, it is impos-

* Act 4, Assembly 1694.

clerks read the roll of members which they have prepared, and one of the ministers upon that roll is chosen moderator.

Moderator.—It is usual for the moderator of the last assembly to propose his successor. Any

able not to express the deepest regret at the disturbance, which is too often experienced in the performance of that act. For the honor of our church, it should be conducted in the most solemn and impressive manner, and the intention evidently is, that it should be so. But the respect, which is usually shown to the house and the services of God, appears on that day to be entirely forgotten by those who are not actually within view of the preacher. The running to and fro in the entrances of the church, the clamor of voices, and the other noises that are heard, are most annoying to him and his hearers, painful in the extreme to every pious mind, and destructive of that attention which is due to the solemnities of divine worship, and the instructions of God's word. What an impression must a stranger to our church, who then only joins in our Presbyterian services, have of the decorum with which they are performed! As a matter of police, it becomes the authorities of Edinburgh to prevent the occurrence of the bustle and noise which pervade the high church on the occasion referred to. And among the arrangements which are annually made for conducting the business of the assembly, and securing its respectability by the dignity and order of its proceedings, ought not the office bearers of our church to make it a principal object, by their representations to the magistrates, or the influence which they themselves are able to exert, to effect the desirable measure of having the worship of God, at the opening of our supreme ecclesiastical judicatory, celebrated in such a manner as to conduce to his glory, and to the comfort and improvement of those who engage in it?

There is much room for similar remarks in regard to the celebration of divine worship in the presence of the lord high commissioner, on the two sabbath days during the sitting of the assembly; and it is earnestly to be wished that, if any thing is done to remedy the evils of the former case, something may also be attempted to secure, to those who preach before his grace, greater quietness in the discharge of their duty, and to those who hear them, the privilege of attending without distraction to the services of the sanctuary. Much of the evil, in this last case, undoubtedly arises from a multitude of idle people being attracted to see the commissioner going in state to church, and from their lounging about the street, while the military remain to attend him back again to where his levees are held. It may be impossible to redress it altogether; but at least the places which are sacred to the worship of God may be kept free from disturbance; and if the troops, instead of returning to their quarters in the time of divine service, must continue in the street, they may be stationed, not in the immediate vicinity of any church, but at some distance from it, as a cordon to prevent the occurrence of any thing improper.

member of assembly may propose another candidate for the chair. In 1784, when there were two candidates, they were both proposed by the moderator. In the event of a contested election, the candidates are first called upon to give their votes.

When the office of principal clerk of assembly has become vacant, the assembly proceeds to the election of a clerk, immediately after the election of a moderator.* In the event of a vacancy in the office of sub-clerk, that vacancy is not supplied till a later period in the proceedings of the assembly.†

“The first business of the new moderator is to receive a communication, from the throne, of the commission appointing the nobleman who delivers it to represent the sovereign, and of a letter from the sovereign to the general assembly. After the royal commission and letter are read by the principal clerk, and ordered by the house to be recorded, the lord high commissioner addresses from the throne a speech to the assembly, and the moderator, in their name, makes a suitable reply.

Committees.—“The court being thus constituted, a committee is appointed to prepare an answer to the king's letter.” Another committee is appointed for revising commissions, censuring absents from the diets of the assembly, naming ministers to preach before his grace the commissioner, and receiving lists of probationers in the several presbyteries. Both these committees

* Assembly 1789, 1807, 1823, *Sess.* 1.

† Assembly 1804, 1828, *Sess.* 1.

meet on Thursday evening. The act 5th of assembly, 1819, for the better dispatch of business is then read; and a committee for overtures is named. A committee for bills, references, and appeals, is also named and appointed to meet in the evening. The object of the assembly in this appointment is to have the papers connected with every private cause laid on the table at its meeting upon Saturday. And for this purpose the same committee of bills is further appointed to hold a second meeting on the evening of Friday, and a third on the morning of Saturday, before the meeting of assembly. All appeals, complaints, or references, not presented at one or other of these meetings are considered as deserted or fallen from. Other meetings of the committee of bills are granted only upon sufficient cause being shown, why the papers wished to be presented could not be lodged at the specified time.*

Friday.—Friday is a diet spent in prayer; two ministers being requested by the moderator to follow him in offering up supplications to God. During the intervals of prayer, the moderator intimates to the ministers, who have been selected to preach before his grace the commissioner, the duty which they have to perform. The names of the members upon the committees for overtures and bills are read over. The committee for overtures is appointed to meet in the evening, and to receive the report of the committees for answering the

king's letter, and for revising commissions.*

Saturday.—Upon Saturday, the report of the committee for overtures is first called for. The answer which had been prepared to the king's letter is read and considered, and his grace the commissioner is requested to transmit it. The objections made to commissions next occupy the attention of the assembly. The consideration of the remainder of the report of the committee for overtures is usually reserved till Monday; and the report of the

* The business of the general assembly is, in some years, scarcely sufficient to fill up all the days during which it sits; and, therefore, it may be unwise to forestall any part of it, or to propose the transference of any part of it from the second week to the first. But may not an exception be made in regard to the two schemes recently devised and acted on by the assembly, viz. for the advancement of education in the Highlands, and for the propagation of Christianity abroad? Independently of overtures and private causes, these schemes must always furnish subjects of an interesting nature, and, when there is a press of other matter, they cannot meet, according to the present arrangement, with all the attention to which they are entitled. Upon these grounds alone, it would be desirable to have them brought early into notice, at a time when the reports respecting them can be listened to at leisure. But as the successful prosecution of these schemes depends completely on the blessing of God, there seems to be a propriety in having them noticed on the Friday, when the prayers that are offered up might have a reference, not merely to the proceedings of the assembly in general, but specially to these great and eminently Christian undertakings. The committees for these objects are continued from year to year, and their operations are never at an end. They have always, therefore, something to report; and their reports may be ready to be given in at the second session of the assembly, as well as at any other. The day for prayer is not, indeed, a day for discussion. It would be unseemly to engage in discussion on such an occasion. But the reports might be received and read. They would be listened to then with undivided attention; and they might lie on the table till some day in the following week. On the details of management different opinions may arise, and explanations may be required, of statements in the reports; and these opinions may be expressed, and the requisite explanations may be given, when the reports are afterwards taken into consideration. But in regard to the objects themselves, there is only one mind among the members of assembly, and with one heart all would unite in commending them to the special protection and favor of Almighty God.

*See Section IV.—Committees for overtures and bills.

committee for bills having been read, the assembly proceeds to make arrangements for the hearing of causes, and the dispatch of business in the ensuing week.

Committees are appointed to revise the actings and proceedings of the commission of the last general assembly; to revise the record for managing the royal bounty, or the £.2000 annually given by the king for the reformation of the Highlands and islands of Scotland; and to audit the accounts of the procurator and agent for the church, and to receive all new applications for the public money. Such applications must be transmitted to the agent for the church, on, or before May first, yearly, that they may be laid by him before the procurator, who has to report upon them to the next assembly.* The reports of these committees are received at some subsequent diet of the assembly.

Business week.—Other committees are appointed as the business of the assembly renders them necessary; as, committees for revising synod-books, which books are called for on Monday; a committee for classing returns to overtures; a committee for classing returns from presbyteries relative to the examination of schools; a committee for naming members of the commission, and preparing instructions for them; a committee for managing the royal bounty, &c. &c. To all its committees the assembly gives what directions it sees proper. The act fourth of assembly 1713, is the rule to guide the revisers of synod books. Among other things which are there noticed, the vi-

sitors are instructed carefully to advert if the synod books be completely filled up and signed by the moderator and clerk; if the synod's proceedings be agreeable to the constitutions of this church, and acts of the general assembly; and if the register be correctly written, &c. The visitors are also required to communicate their remarks on the books to some of the synod, and hear them thereupon, before they bring in the same to the assembly.* A similar requirement is made in the case of the commission record; and the attestation to it is enjoined to be the same, *mutatis mutandis*, as the attestation to the synod-books.†

“In discussing business, the general assembly has adopted some of the forms necessary in all great meetings, the observance of which, supported by the authority of the moderator, and the general feeling of the house is commonly sufficient to preserve a becoming degree of order. Upon a division, the sense of the house is collected by the names on the roll being called by one of the clerks, and the votes being marked by the principal clerk, under the eye of the moderator.”

Before the roll begins to be called, the doors of the assembly-house are shut, and they are not allowed to be opened again, till the judgment of the assembly is declared.

“Counsel are heard at the bar of the assembly, when it is judging private causes, but not when it is discussing overtures, which are matters of internal regulation.”

* Assembly 1706, session 3, assembly 1710, session 3.

† Act 9, assembly 1700, act 8, assembly 1706.

* Act 6, Assembly 1763

Legislative power.—An overture, or a proposal to make a new general law, or to repeal or alter an old one, may originate with an individual, a presbytery, or a synod, or with the general assembly, which in that case appoints the committee of overtures to meet and to frame one.

“The general assembly may dismiss the overture, if they judge it unnecessary or improper; or may adopt it as it was sent; or may introduce any alteration which the matter or the form seems to require. If it is not dismissed it is transmitted by the general assembly, in its original or its amended form, to the several presbyteries of the church for their consideration, with an injunction to send up their opinion to the next general assembly, who may pass it into a standing law, if the more general opinion of the church agree thereunto, that is, if not less than forty presbyteries approve.”

“When the immediate enactment of the new law proposed in an overture, appears essential for the good of the church, the general assembly exercises the power of converting the overture into what we are accustomed to call an interim act;* and it is acknowledged by all who understand our constitution, that, till the meeting of the next assembly, such temporary enactments are binding upon all the members of the church.”

(To be continued.)

LETTER TO THE EDITOR.

London, June, 1831.

After the notice in my last of

* Assemblies, 1711, 1719, 1731, 1737, 1739, 1742, &c.

the Presbyterian establishment in Scotland, it is natural to turn to the Presbyterian Dissenters.—Among these, the first in order, are

The Reformed Presbyterian Synod, better known as Covenanters, or Cameronians. The Scots speak of a first and second reformation in the history of their national religion. The first from popery, which was advanced to maturity under Mary, and consummated upon the accession of James VI. The other from prelacy, which was completed* under William and Mary. The leading principles which had been contended for at the expense of so much suffering and blood, during the reigns of the last two of the Stuarts, were established upon the accession of the Prince of Orange; but yet not at all that *some* of the reformers had contended for. Richard Cameron, a distinguished preacher, who was killed at Airmoss, in 1620, and many others, attached very special importance to the duty of public covenanting. Those who succeeded to their views were not satisfied. They required, as the Covenanters still do, that the king, the parliament, the whole nation, as in Judea of old, should unite in a public testimony, and in mutual covenant engagements, in support of truth and holiness. Charles II. became hypocritically a covenanted king, but since then, the reformed sy-

* Not so. It was settled at its height during the reign of Charles I. *The Second Reformation* was effected from the year 1638 to 1649. *The Revolution Settlement*, under William and Mary, never equaled it in purity. It was a violation of the constitution, which the nation solemnly ratified by the oath of God. It converted the church, rescued indeed from the tyranny of the Stuarts, into an engine of political management, and so polluted the sanctuary. EDITOR.

nod have waited in vain for an opportunity, in conjunction with the head of the nation, of renewing their public engagements. Other seceders exchange these pledges among themselves, but the Cameronians require the king and his people to unite ; and until he do, they refuse officially to acknowledge and pray for him in their churches ; they do not, with the establishment of Scotland, and the Presbyterians of Ireland, accept his royal bounty ; and until lately they refused to support his government by the payment of taxes. The numbers are small, amounting to 26 ministers and 36 churches, who compose three presbyteries, and are all under the supreme court before named, "The Reformed Presbyterian Synod."

Next to these, are the Associate Synod or Original Seceders or Antiburghers ; the Original Burgher Associate Synod, or the Burghers ; and the United Associate Synod of the Secession Church.

All these had their rise in 1733, when the Rev. Messrs. E. Erskine, Moncrief, Wilson, and Fisher, having seceded from the establishment, formed themselves into the Associate Presbytery. The reasons of their secession were laid in the tyrannical measures of the general assembly, under the law of patronage ; in the countenance they gave to fundamental error, and in their arbitrary restraints upon the freedom of those who would testify against the sinful proceedings.

In 1741, the number and location of the associate presbytery made it convenient to be subdivided into three presbyteries, who

were all united under the associate synod.

At the first meeting of this synod in 1745, a controversy arose upon the propriety of taking an oath, which, in most burghs, was required before one could become a freeholder, or a civil officer. The offensive clause was in these words—"Here I protest before God, and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorized by the laws thereof ; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry." The lawfulness of this oath, to them as seceders, was long and warmly discussed, until in 1747, the controversy issued in a division of the synod. Those who held the oath unlawful, were called Antiburghers, or the General Associate Synod. Those who were willing to tolerate the oath, were called Burghers, or the Associate Synod.

"Thus was the synod divided into two separate and conflicting bodies, each of which asserted that it was the majority, and laid claim to the title and powers of the court. Those who defended the burghess-oath, passed an act nullifying the synod constituted by those who condemned that oath ; and the latter proceeded against the former, in a gradual course of discipline, to the highest censures of the church." This mournful breach affords a lesson to churches.

In 1806, the General Association Synod adopted a narrative and testimony, which, in the opi-

nion of several members, departed from "the received doctrine on the connection between church and state, and the national character and obligation of their covenants." Four ministers upon this occasion, among whom was Dr. McCrie, withdrew and formed the Constitutional Associate Presbytery; better known as the Old Light Antiburghers, in distinction from their brethren, who were called New Lights.

About the same time, disputes arose in the Associate or Burgher Synod, which resulted in a separation into the Original, and Associate Burgher Synods. The former were better known as the Old, and the latter as the New Light Burghers.

In 1820, the New Light Burghers and Antiburghers united, and are now known as the United Associate Synod of the Secession Church. They number 19 presbyteries, 345 churches, and 305 ministers. The divinity hall is at Glasgow, under Dr. Dick and Dr. Mitchell.

The Old Light Burghers retain their separate existence, under the name of the Original Burgher Associate Synod. They consist of 5 presbyteries, 54 churches, and 42 ministers; of whom 5 ministers and 8 churches, are in Ireland. Their divinity professor is Dr. Taylor, of Perth.

The Old Light Antiburghers are also separate, and being joined by Professor Paxton, and some eight other ministers, of the New Light Antiburghers, who could not join in the union, they are now known as the Associate Synod of Original Seceders. They have 4 presbyteries, 33

churches, and 30 ministers. Professor Paxton instructs their candidates for licensure.

The two last named synods, and the synod of the Cameronians, have had a correspondence on the subject of merging their differences in a general union of the three denominations. The plan progresses but slowly, however. The points in dispute do not seem to be numerous or important; but the Scots, above all people, are jealous of interference in matters of religion; and among the Scots, none more so, probably, than the Covenanters, and other Old Light Seceders. They are the same in church government and discipline, and generally in doctrine; but in regard to the abuses against which they shall bear then synodical testimony; in regard to national covenanting, and to the time of covenanting, there are shades of difference. The Burghers, besides, in their public worship, sing certain scripture paraphrases, as well as Rouse's version of the psalms. Their ministers are also at liberty to wear the gown and band, when preaching. All this the other synods reject as unscriptural.

I have only one other branch of seceding Presbyterians to name. In 1752, two ministers who were particularly aggrieved by the law of patronage, withdrew from the establishment, and formed a relief presbytery. Their object was *relief* from the operation of that law simply, though having separated, they are at liberty to carry their reformation to other abuses. They have a divinity hall at Paisley, under Dr. James Morrison, and number

7 presbyteries, 89 churches, and 83 ministers. Over these, as the supreme court, is the relief synod.

After this detailed view of the established and dissenting Presbyterians of Scotland, it would be natural to bring their religious character into comparison. A general comparison, however, is not easily made, and particular statements convey no correct information. My impression is, that evangelical sentiments and practice prevail more among the dissenters; and yet my own observation might have led to an opposite conclusion.

The Independents of Scotland number 84 churches, and 68 ministers. Their divinity-hall is at Glasgow, under the instruction of Dr. Wardlaw and Mr. Ewing.

The Episcopalians reckon 6 dioceses, 68 parishes, 6 bishops, and 71 ministers. Their house of worship, which, in England and Ireland, is exclusively denominated the church, is in Scotland the chapel, and its services are supported by voluntary contribution.

The Roman Catholics have 3 right reverend bishops and vicars apostolic, 1 bishop, 45 parishes, and 54 priests. They have a Catholic college in Aberdeenshire, called Blair's College, with a president and two professors. Their chapel in Edinburgh has no pictures, and is fitted up like other chapels, with comfortable pews, in one of which is frequently seated the ex-king and devotee of France, Charles X.

In Edinburgh there are 4 Baptist chapels, several Methodist, 1 Berean, 1 Glassite, 1 Friends, 1 New Jerusalem, 1 Jews' Syna-

gogue, 1 Unitarian. How many of these, and of other denominations of Christians and anti-Christians there may be in Scotland, I cannot say. My statistical notes are exhausted, and I have not access to such tables as to renew them.
—*Southern Religious Telegraph.*

From the Christian Intelligencer.

MAGNETISM.

There is a peculiar something diffused through the atmosphere, and even deep amongst the mines of the earth, which attracts iron and some other metals—causing rods of these metals, in whatever direction they may have been previously placed, to turn one of their ends towards the north, and the other end toward the south pole of the earth. These rods have, also, when impregnated with this something, the power of attracting other metallic rods, without coming into previous contact therewith—thus evidently acting under the influence of an invisible power, which is intermediate between the attracting and the attracted rods. This influence we call magnetic, and the science magnetism. Heated bodies, or bodies exposed to the action of the solar rays, appear to possess this singular faculty of attraction, in a manner different from cold bodies. Perhaps the medium, or fluid, which is intermediate between the several bodies and the two poles of this sphere, may also be an adjunct of light, for it seems to be connected with electricity. Like the tides of the oceans, and the tides of the atmospheres, this invisible agent

has its influx and reflux, denominated by us the variations of the needle, which carry the attracting point, or centre, to a great distance eastward, and back again to a certain distance westward of the poles, and vice versa, in a determined portion of time. Is the vortex, created at the poles by the swift motion or working of the earth round its own axis, one of the causes why the tendency in the magnetic needle is to move in the direction of the poles, in preference to any other direction upon the surface of the sphere? Are the changes in the inclination of the poles, during the annual revolutions of the earth round its central sun, and its oppositions to, and conjunctions with, its fellow-planets, in the system of which the earth forms a part, connected with the tides of this invisible fluid? There is no voice—none to answer; we are once more in the presence of an invisible agent, brought on this second day into existence by Elohim—which, in the hands of the invisible God, works wonderfully, manifesting wisdom infinite; before which wisdom it becomes us to bow, with humble reverence and godly fear.

SAILING OF EMIGRANTS TO
LIBERIA.

The largest reinforcement which ever embarked for Liberia at any one time from our shores, sailed from Norfolk on Friday of last week. More than three hundred persons, besides infants, are now on their way to that land of

promise. May they be followed by the prayers of many to One who will yet redeem Africa from bondage—and cause Ethiopia to stretch forth her hands unto God. This intelligence which will encourage many to give liberally in support of this enterprise, and which invites the free colored people to follow their brethren to their father-land, is communicated in the following letter, which has been politely furnished for our columns.—*S. Telegraph.*

Norfolk, December 9, 1831.

To the Treasurer of the Colonization Society of Virginia.

DEAR SIR—Knowing you feel much interested in every thing relating to the success of the efforts of the American Colonization Society,—you will be pleased to hear that the ship James Perkins, Capt. Crowell, sailed from here this morning with one of the most valuable cargoes of emigrants that ever left our shores for Liberia. They are composed of about sixty families and individuals amounting to upwards of three hundred persons, several of them liberated slaves, exclusive of infants, carrying with them all the trades necessary for the comforts of civilized society; and with very few exceptions young and efficient. All of them have testimonials of good characters, and their appearance and conduct here justify the recommendations given them. These people constitute of themselves all the elements for forming a new colony. They are on board one of the finest ships I have seen for a transport—and her commander, *Seth*

Crowell, possesses every qualification necessary for such an expedition. The ship was towed down to the roads by a steamboat and proceeded immediately to sea this day. If the society had the means—another such expedition could be immediately made up. Indeed nothing is wanted to obtain as many as we wish of respectable free people of color to emigrate to Liberia, but the funds necessary to bear the expense of transportation.

Yours, &c. JOHN McPHAIL.

Note.—Of these free people of color 274 are from Southampton county, Virginia.

From the Presbyterian.

DIVISION OF THE CHURCH.

Admitting that the Presbyterian church is at present in a state of serious commotion, and that important and irreconcilable differences in doctrinal views, prevail among its ministers, it becomes an interesting inquiry, what is likely to be the final result? Is it possible that the church will eventually be divided upon the ground of existing differences? And if it is, how will this division be effected? by amicable arrangement? or by secession? and if by secession, will this secession be on the part of the *Old* or *New School*? On this subject, so deeply and painfully interesting, we propose to suggest a few remarks in the hope of eliciting the thoughts of others, better qualified for its discussion.

On the first inquiry, relating to the ultimate division of the church,

it has long been our settled conviction that it must eventually take place. The union, thus far, has been preserved upon the principles of compromise and sufferance, and has, therefore, been more nominal than real. Those who have attended the sessions of the general assembly of late years, must have observed this fact. Exciting and testing questions, when presented, have been regarded by that body with manifest alarm; the question has been, not how shall they be discussed, but how shall they be evaded; and all the ingenuity of our leading men has been taxed to smother, a little longer, the concealed fires which have so often been ready to burst forth. A knowledge of the proceedings of that body must convince every person, that their decisions of important questions have generally been effected by compromise and mutual forbearance; and that there has been a studious avoidance of those points which would have revealed the tattered bonds by which the church has been held together. It is certainly questionable whether peace, secured by such methods, was worth the price of purchase; and it is still more questionable, whether the policy was a good one, which permitted error to escape rebuke until it became presumptuous. The recent occurrences in the church have, we hope, rendered such policy impracticable for the future. Parties are organized, and assert their conflicting claims, and the question soon will be, Shall the church preserve its present organization, or shall it be remodeled? We say, this question must soon be

agitated, and when agitated, it must divide the church. The discrepancies in opinion between the two large parties, both on doctrine and discipline, as they can never be reconciled, must lead to a separation. In one sense, such an event is to be deplored, in so far as the existence of error is to be deplored, which renders it necessary; but in another sense, it is to be desired, for those who cannot unite in fact, had better be disunited in form. Truth and error cannot be legitimately wedded, and why should they be forced together by a specious marriage? In all such alliances, it so happens, that truth suffers, instead of error being reformed, as "evil communications corrupt good manners." The ministers of our church, as they adopt different systems of doctrine, must, like Abraham and Lot, take different courses, and separate their households. This, we know, is anticipated by some, with a certain morbid dread: but, we would ask of such, whether the peace of separation is not to be preferred to the tumult and discord of a factitious union? A numerous church, heterogeneous in its materials, and destitute of any real bond of union, is certainly not so desirable as a church, whose strength consists in its purity and its peace, rather than in its numbers. Sooner or later the Presbyterian church must admit the truth of the scriptural adage, that "two cannot walk together except they be agreed." The society of Friends, and the denomination of Methodists, have recently been compelled to practice according to this rule: and

the differences which led to these results among them, were not more irreconcilable than those which exist among us; and the evil is daily becoming worse. The essentials of religion are involved in controversy—the wildest and most daring speculations are indulged—and the barriers of the true faith are fiercely assailed. Heresy has come in like a host, and truth has planted its opposing standard; the alternative must be perpetual domestic feud, or separation.

In relation to the second inquiry, which regards the method in which the separation is to be effected, we feel greater difficulty in deciding. Let us consider the question in its subdivisions. Shall a separation be effected by amicable arrangement between the two parties? However we protest against compromising arrangements to patch up a nominal union, and to effect a seeming accordance between truth and error; we have no objection to a compromise for their separation.

We have often asked the question, why do the *new light Presbyterians* remain in their present connection? Is it because they revere the standards of our church, and cordially embrace its doctrines? They, themselves, laugh at the question; for it is well known, that their system of doctrine is of a widely different cast. Why, then, do they nominally adhere to the standards which are continually crossing their path; and which, after all their wily explanations, still 'cramp' them in the march of speculation, and in the pursuit of novelties? After the most deli-

berate examination of the case, we can present but one solution of their conduct, and we will venture to state it without circumlocution. The Presbyterian church has a large amount of funds, and it has under its care large and properous theological seminaries, originating in, and proceeding from, the patronage of orthodox, old-fashioned Presbyterians; now, the exclusive management of these funds and these seminaries, is the favorite aim of this new party in the church, and it is an aim from which nothing is likely to deter them. If this really be the secret motive of their nominal connection with the Presbyterian church, we are almost prepared to say to them, if money can purchase our peace, money shall be sacrificed—if you will retire and leave our precious faith unaffected and unassailed, take and appropriate our funds. We say we are *almost* prepared to make this overture, and only two considerations stand in our way in arriving at a settled opinion on the subject. The first is, that if the funds and seminaries of our church were placed under their control, the friends of genuine Presbyterianism would, for many years, be placed in circumstances of such poverty, as to prevent the accomplishment of their most sacred duties in educating young men for the ministry, and in sending them forth to preach the gospel to the destitute.

The second against such a surrender is, that these funds and these seminaries have resulted from the liberality of the orthodox, who would unquestionably have withheld their gifts, had

they ever anticipated the probability of such a change in their management. Indeed, it would seem to be a wicked perversion of those funds, to make them, in any sense, auxiliary to the propagation of the new light doctrine; and yet it would appear that an arrangement can never be made without their sacrifice. The ministers of that party are rapidly increasing. The American Education Society take up young men by fifties and hundreds—these are educated in New England seminaries, or in seminaries controlled by divines of the new party—then they are sent to such presbyteries as the **THIRD PRESBYTERY OF NEW YORK**, composed of men holding the New Haven doctrines, where, contrary to all salutary rules, they are *ordained immediately*, and invested with the sacred office, before the church has had any opportunity of ascertaining their ‘aptness to teach’—they are sent into our church through the agency of the Home Missionary Society, and, finally, in six or twelve months, they are found on the floor of the General Assembly, to vote against the doctrines and institutions of Presbyterianism. These are alarming facts, which prognosticate destruction, not only to our funds, but to our most holy faith. Under the operation of such means, the orthodox, unless they fully awake, put on their strength, and by wise precaution guard against the catastrophe, must expect, in a very short time, to be dispossessed of their theological seats of learning, their boards of education and missions, of their beloved sanctuaries, and

of their distinctive character as a church, sound in the faith, and set up for the defense of the truth. In prospect of these things, we may well be disposed to purchase the retirement of those who trouble and threaten us, if this can be done by a sacrifice of funds.

But if such an arrangement is not likely to take place, we then ask, if the separation is to be effected by secession, and if so, by the secession of what party? Will it be by the secession of the orthodox? We hope and think not. What ground have they for secession? Do they not sincerely love the Presbyterian church? Do they not honestly and without evasion or reservation, adopt her government, her discipline, and her doctrine? And how then is it possible for them to separate from her communion, unless the circumstances of the case be essentially altered? It is true, should the new light party gain the ascendancy, and use their power in mutilating, *formally*, those standards which they have already mutilated *virtually*, they would be compelled to secede; but while those standards remain unchanged, they cannot with any propriety.

If this be a just representation, then, in case of a secession, the new light party should secede. There would be a perfect propriety in such a determination on their part. There are many points in the discipline of our church of which they disapprove, and there are many doctrines of that church which they openly impugn. Why then remain in its communion! Why remain

voluntarily under the cramping influence of its standards? Why subject themselves to the constant vexation of hunting for explanations to prove the existence of any thing like a family likeness between their sentiments and the present confession of faith? They would act much more honestly by a secession. They have many objections to the present order of things; why not then erect a separate establishment? They could then declare themselves to the world by the publication of a new creed, in every particular adjusted to their present sentiments. They could incorporate with it many ideas which are not found in the existing standards of our church, or of any other church that we have ever heard of. They could then boldly declare, before all men, "We believe, that the doctrine of original sin, as generally held by the orthodox, is an absurdity—that there is no such thing as innate depravity—that universal depravity is nothing more than the universal fact, that all will sin when they become capable of exercising moral agency—that to speak of originally corrupt inclinations and propensities, is to speak nonsense—that there is no sin but such as consists in the positive act of a moral agent in violating a known rule—that sin cannot be predicated of infants—that Adam was not our covenant head, but merely our natural progenitor, and, therefore, that there is no such thing as original sin. We further believe, that the atonement by Jesus Christ was nothing more than a govern-

mental act, by which God intended to impress the minds of his creatures, as their minds may be impressed by an affecting tragedy—that it was a symbolical representation by which, in the sufferings of a perfectly innocent being, God intended to evince his abhorrence of sin—that this atonement has no reference to the satisfaction of divine justice, the claims of which must remain the same to all eternity—that Jesus Christ could not possibly endure, as a substitute, the penalty of a broken law—that the doctrine of imputation is an absurdity—that the atonement was made for all men alike—that it does not, by its inherent virtue, secure the salvation of a single individual of the human family—that all those passages in the word of God, which seem to convey a different view of Christ's death, are to be considered as metaphorical. We further believe, that in regeneration, man is essentially active—that the act of conversion is his own exclusive act—that he possesses full ability to make himself a new heart, to repent, believe, &c. We further believe, that the sovereignty of God is confined to the revelation of the truth, and to the presentation of it to the human mind; that the Holy Spirit is only employed in presenting motives to the mind—that men are converted when they of themselves yield to the suasive influence of these motives—that truth has an inherent power, that the mind of a fallen man is peculiarly adapted to the reception of it, and that it is just as easy for him to embrace

truth as error, and to love God as to hate him—We further believe, that the ultimate appeal in all religious matters, is to be made to **COMMON SENSE.**" Now, we say, that these doctrines, which are held by the *new light* divines, and which are not to be found in standards of the Presbyterian church, might, on the event of their secession, be so adjusted as to form an entirely new creed.

We can conceive of but two objections to this course; and these, no doubt, have weight. The first is, that in case of a secession, they could not agree among themselves in the formation of a creed; for, although they all agree in opposing the existing confession of faith, yet the differences among themselves, would prevent them from a harmonious decision on a substitute. This is unquestionably a difficulty; but it might be obviated by a mutual agreement that every individual should be permitted to form his own creed.

The second objection which would probably be urged against the course which we have recommended, is, that by refraining from secession for a year or two, they will secure an ascendant power in the church, and can then, at their leisure, revise and remold the present standards, and by curtailment, amendment, and the introduction of the new notions, make it conformable to their views.

We honestly believe, that this is their strong argument against secession, and we moreover believe, that they are employing every effort to give additional

cogency to the argument. What they so confidently anticipate, we have reason to apprehend; the experience of the past unhappily teaches us, that the ratio of their increase is greater than that of the orthodox, and that a fearful struggle is approaching, in which, if the orthodox exclude not the innovators, the innovators will infallibly exclude the orthodox. The conceding, compromising, and falsely charitable spirit, which the latter have so long indulged, to their own injury, will form no trait in the management of the former, should they gain the ascendant; but a spirit of proscription to the uttermost.

We therefore wait the issue with deeply interested feelings. We are unable yet to see the design of Divine Providence; we know not whether deserved chastisement or unmerited mercy are in reserve for our church; whether God intends to break down its hedges and give it to the spoiler, or to purge it from its errors, and awaken its guardians to greater vigilance and faithfulness for the future; but this we do know, that every minister and ruling elder yet untainted by the corrupting novelties of the age, and determined in their defense of the doctrines of the reformation, should repair to their respective posts, and prepare for the approaching conflict with the spirit of humble, self-denying, and courageous advocates of that truth delivered to the saints of old, and by them transmitted to us, to be shielded and perpetuated to remotest posterity.

MELANCTHON.

REVIEW of "LETTERS ON DEMONOLGY AND WITCHCRAFT.
By SIR WALTER SCOTT."

The belief of a malevolent agency in the world has been nearly coextensive with fallen humanity. Beings of a malevolent nature have been supposed to exist, capable of exerting an influence on the happiness of mortals; and perhaps of affecting their final destiny. By most men they have been feared; and by many they have been adored. In the days of superstition, these beings have been arranged into an almost endless variety of classes; differing much in their powers and capabilities of doing evil, and not less in their inclinations to inflict it.

When the mischief was done without a known or supposed mortal agent, it came under the designation of demonology: or to use a term more intelligible to a mere English reader—the devil. The name applied in such cases, evidently expressing the nature of the agency. To this class is referred spectres and phantoms, with all the supernatural and inexplicable causes of terror.

When the effects were produced by the ministrations of a mortal agent, they came under the designation of witchcraft; which is only another form of demonology: differing rather in the manner of acting than in the thing itself. Because the witch was considered to be in league with Satan; and it was in consequence of this, that the hag could execute her sorceries. By the aid of the wicked one, it was imagined she

could transmute herself into any visible form ; or transport herself with the fleetness of thought to some far distant place ; having charmed a broomstick, or a corn-stalk into a winged steed. At other times, the witch employed her charms and sorceries to injure the body and property of her neighbor : while on some occasions she would consent to use it for the cure of a neighbor or the recovery of his property. Witchcraft, if we may be allowed the expression, is the science of demonology carried on by the means of mortal agents, in the leagued and sworn employment of the devil.

Under the same general designation, come those extraordinary arts which surpass the knowledge of on-lookers : these suggest to the ignorant Satanic influence as the only adequate cause. At one period, it would have been difficult to satisfy the great bulk of mankind, that those who did such things were not in compact with Satan : and as the reward of their fealty were empowered to do devilish arts, such as are performed by jugglers and workers of legerdemain.

The fairy world constituted a distinct class of demonological beings : these, although they dwelt on earth, were not of earthly mold. They were a kind of intermediate beings, between matter and spirit ; possessed of much power, and capable of doing much mischief ; although their deeds showed more of a prankish inclination, generally, than of downright maliciousness.

Another class was that of the brownie, or robin-good-fellow fa-
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mily. This class had more of the material world than the fairy tribe : still it had as much of the unearthly character as to mark the stock from which it was sprung. In most cases, the brownie race were useful to the family which they frequented ; but were yet both able and willing to inflict mischief when offended by ill treatment.

The appearance of disembodied spirits, although in the creed of superstition connected with demonology, yet was not generally supposed to imply Satanic agency. They paid their visits to the world of mortals on various missions. It was sometimes to warn and admonish : as was the errand of the banshee, or what may be called the family ghost. In this case the spectre form of an ancestor of the family was seen by some one connected with it, immediately before the occurrence of something remarkable to any of its members : Or perhaps it was the spirit of the murdered man, appealing to his friends on earth for vengeance on the perpetrator of the foul deed : Or perhaps it might be from restlessness occasioned by crimes committed while in the body.

It may not be improper to employ a few paragraphs in tracing the origin of a belief, which in the present state of society appears so palpably foolish and absurd. In the earlier and ruder conditions of society many things must have appeared inexplicable on any known natural principles. From this negative state of mind it was an easy transition to come to the belief of some supernatural, and
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infernal agency as the cause of that for which they could not otherwise account.

Ignorance, in one form or another, may be assumed as the fundamental ground of belief, in all the varieties of the demonological creed. The darkness of understanding, which is inseparable from fallen humanity, became excessively great in a short time, after the fall of man. The knowledge of the living and true God was almost entirely lost; the grossest superstitions and idolatries prevailed; and, till within less than two thousand years, nothing like a correct knowledge of God was in the whole world, with the exception of the family of Abraham. Polytheism, of the most debasing kind, prevailed; embracing in it, not only a belief in many gods, but the most of these possessing the most worthless and profligate characters. According to the system of Polytheism, all the departments of life and business had a presiding deity; human affairs were parceled out as so many peculiar tasks to their gods, who were of two kinds, supernal and infernal, or good and bad. With the prevalence of such a creed, not only among the ruder, but also among the most polished nations of antiquity, there can be but little difficulty in perceiving how a belief in demonology usurped a permanent place in the minds of men. The latter was inseparable from the former. It was the interest, too, of some of the influential classes of society, to encourage such belief, that they might the more easily keep the crowd in abeyance. The heathen priests

and statesmen found their own advantage in the popular credulity.

Even, after heathenism had been destroyed and supplanted by the light and influence of a purer religion, it was no easy task to remove the superstitions which had grown out of it. In this respect, communities are like individuals, they form habits of thinking, which cannot, at once, be overcome, even when the intellect is corrected by superior information. It takes a long time to root up long established prejudices. In a community it may take ages; for while some rise above the follies of past times, of ignorance, there are always others, who, from their education and standing in society, are prevented from enjoying the light of the age in which they live; they draw their light from a former and darker period. The prejudices and superstitions, which have been abandoned by the better instructed, are by such still retained, with the mingled emotions of terror and satisfaction.

To the superstitions of heathenism, as producing the doctrines of devils; may be added those of popery. The influence of popery during many ages, reduced the great mass of mankind, who professed Christianity, to a state of morality and intelligence little superior to the Gentile world. From this condition of mental and moral slavery, Christendom has not long recovered. Only three centuries have passed since Europe was awakened from the sleep of nominal Christianity by the tocsin of the first reformers. Even at present, by far the

greater part of it is under the blighting influence of this corrupt religion, which is, in truth, only a motley mixture of heathenism and Christianity.

The supplanting of heathenism by popery might impress new traits on the character of demonology: but it scarcely did any thing to lessen the influence of the doctrines of devils. Indeed, the interests of the popish priesthood and kings, were as intimately concerned with the credence of this faith as were those of the heathen world.

When it is considered how extensive the dominion, and how long the duration of popery and heathenism have been among men, and how small a portion of the world, and for how short a time it has been free from these debasing systems; surprise will cease, that belief in demonology obtained so extensive and powerful a hold on the public mind. The truth of this may be verified by any ordinary degree of attention to the reformation church. The belief of demonology has now entirely ceased, where Protestantism prevails; and in popish countries the belief is comparatively limited to what it once was. The liberal and enlightened principles of pure religion have very much ameliorated the moral condition of even the votaries of popery, in this point, as well as in some others. From the beginning of the reformation in Europe, till the complete disabuse of the public mind respecting demonology, the work has been progressive. Just as the light of true religion and science shed their influence on men, they

have been freed from this delusion. The belief of demonology in any of its features is incompatible with a correct acquaintance with truth and science. As these grow, that is lessened; it recedes from the enlightened and inquisitive eye of knowledge like the evening shadows, and finally disappears.

In the earlier states of society, ignorance of the general principles of physical nature impressed on the minds of men, and encouraged them in the belief of Satanic agency in many instances; when a more enlarged acquaintance with natural philosophy, and chemistry, and their kindred sciences would have afforded natural and scientific explanations of what otherwise appeared devilish and unnatural. To this, must be referred the tricks of juggling and legerdemain, which have so often gulled the ignorant and superficial observer. These cannot stand the scrutiny of science. In this class should be ranked, we are persuaded, the witches and sorcerers spoken of in scripture. It is plain that they were impostors, who contrived by their dexterity in performing tricks, to persuade men of their having a power which they did not by any means possess. Their object was to make gain by the credulity of the people.

In certain states of the mind or body, the most frightful phantoms and spectres are seen: this is the effect of disease; but has often the influence of terrible reality upon the unhappy patient, who feels the horror of being continually haunted without the possibility of helping himself. People

slightly affected with such diseases might be easily imposed on, so as to believe in Satanic agency: and the testimony of such patients when the peculiarity of their cases were not known, may have tended in no small degree to encourage, particularly in times of ignorance, the belief; and gave a currency to the demonological faith.

Somnambulists or sleep-walkers, too, have often unconsciously helped to propagate such belief. Places and apartments have been deemed haunted by unearthly beings; and of course shunned and dreaded as the scenes of hellish revelry; when upon investigation it has been found that the spectres were real flesh and blood.

To these causes of the once popular belief in demonology and witchcraft, we may add the disposition which some men have to show off tricks of apparitions and unnatural sights. Such tricks have sometimes been done out of mere love of prank, for the sake of what was esteemed a good joke. At other times they have been done from the wicked disposition of creating terror and alarm throughout a neighborhood. In the one case the performer was a fool; and in the other a heartless villain.

Wonder is often expressed at the opinions and practices of former ages, without considerably reflecting on the peculiarity of their circumstances. This feeling demands attention in reference to the present subject. It excites surprise that men with the light of revelation should have given any credence to demonology or witchcraft. It would certain-

ly be wonderful, if the mind had not been previously debased and prejudiced by a false religion. This accounts for the lingering hold which belief in demonology maintained over the minds of enlightened Protestants in the earlier periods of the reformation. It was not owing to any slavish feeling, peculiar to the men of those days, that they were led away by a belief in opinions which were once universal: it was the evil of the times and circumstances in which they lived, and not of the men themselves. And this remark is applicable not only to those who were bred in the church of Rome and of course nursed in all its superstitions; but also to many who were educated subsequently to the reformation. To use an expression of Lord Bacon's—there are the errors of the tribe as well as of the den. These will cling to individuals, who in other respects, rise far superior to the times in which they live. The light of the Bible was first applied to subjects directly religious; and in the heat of polemic altercation, or perhaps struggle for existence, had neither time nor opportunity to apply it to secondary subjects. And during all this time the originally prevailing opinions passed current, and were handed down unchallenged to posterity. They were transmitted as an inheritance from one generation to another. They were however only so much of the superstition of popery that remained unpurged from the Protestant church.

In a country where demonology has prevailed, it is found a difficult task to eradicate the belief. It is the work of much time, even where the popular opinion

and feeling are sufficiently enlightened to see and admit the folly of such belief. The cause lies concealed in the principle of association, the powerful influence of which is known to the careful observer of mental phenomena. In a country where the belief has once existed, it is associated with numberless localities; every knoll, valley, wood, or river, has associated with it the history of some tale of demonologic lore, which being molded into the form of tradition, finds its way into more enlightened ages. Thus demonology outlives the calm and sober credence of its existence in the judgment, by being associated with particular places, the very sight of which, produce an effect on the imagination which the judgment ridicules and despises. The man must have very little fancy, or an uncommon portion of philosophy, who, solitarily could pass a night in the chamber, where Macbeth murdered "the gracious Duncan," without being the subject of very peculiar emotions, if his imagination had ever been warmed by the glowing tragic picture of Shakespeare. Too little has been attributed to the principle, by those who are inclined to laugh, although rather unreasonably, at the follies of their fathers. Even the distinguished writer, whose work has led us to make these remarks, has not attended to this as a cause, why the belief of demonology should have lingered so long beyond its own proper period.

Writers of poetry and fiction have embodied the tales of demonology and witchcraft in their

writings; this has given the appearance of belief in them, when in fact the tales were not credited by the writers themselves, nor by their intelligent readers. Superstitious legends are favorable to the exercise of imagination; for this reason, and not because they are believed, do they so often find a place in the creations of the poet and the novelist. No man of discernment, who has read "Tam O'Shanter," or "the Brownie of Bladnoch," could be imposed on, to think, that either Burns or Nicholson themselves believed the fictions which they have woven into these beautiful and poetic tales.

(To be continued.)

From the Covenanter.

NOTICES OF BOOKS.

1. THE PRESBYTERIAN REVIEW AND RELIGIOUS JOURNAL:—Waugh and Innes Edinburgh—Price 3s. Through the kindness of the esteemed publishers, we have been favored with the first and second numbers of this valuable publication. It is designed that a number shall appear on alternate months, and the execution does much credit to the conductors. Of the merits of the work, we cannot speak in sufficiently high terms. Much had we desired the appearance of a periodical review, conducted on the principles for which our Presbyterian forefathers contended unto blood, and managed by such able defenders of the truth as Chalmers, and McCrie, and Paxton. We desired it, because we saw such a work greatly needed to expose the mis-statements and

colorings of many of the popular religious journals of the day, and to erect a barrier against a sweeping and spurious liberality, which threatens to carry away, with a headlong current, the most important distinctions, and jumble together truth and specious error. The *Presbyterian Review* amply fulfills our desire, and we hail the coming forth of this champion on the Lord's side. No time-serving policy, no sickly sentimentalism, no spirit of accommodation between truth and error, actuate its conductors. All is straight-forward, manly avowal of sound principles, and masterly exposure of specious falsehood, under whatever garb, or sanctioned by whatever name. The *Reviews* are luminous, and, in our judgment, most just and impartial; and the *Intelligence* is select and interesting. Were we to particularize, we would say, that with the reviews of *Abercrombie on the Intellectual Powers*, and *Daivson on Prophecy*, in the first number, and with those of *Marshall on Ecclesiastical Establishments*, and *Edwards on the Freedom of the Will*, and with the information respecting the *Dutch Presbyterian Churches*, we were much gratified. Thanks to the reviewers also for the able and satisfactory vindication of our much-loved version of the psalms;—with all the trifling defects in versification that the most keen-sighted scrutiny has been able to discover in them, the Scottish psalms of David are infinitely preferable to the flimsy and swollen compositions of hymn-makers, many of whom are most imperfectly indoctrinated into the mysteries of the gospel, and not

unfrequently in their effusions prefer sound to sense. As we can only afford space for a very brief notice, we conclude by expressing our earnest wish that the work may have an extensive circulation. Every Presbyterian minister, and lover of sound principles and good order, of whatever denomination, should be a subscriber to the *Presbyterian Review*.

2. **LIBERIA**;—by *William Jones*. Edinburgh, Waugh and Inness, 1831. This neat little work, which has just been published, contains the history of the establishment, progress, and present state of a colony of emancipated negroes, planted by the *American Colonization Society*, on the western coast of Africa.

3. **SHIMEALL'S SCRIPTURAL CHART**;—Sleight and Robinson, N. York. This chart presents the history, genealogy, geography, and chronology of the sacred scriptures, in one connected view. It is well arranged, and accompanied with a compendious history in the catechetical form. It has been recommended to public patronage by the pious and learned of the land: and it is believed, that it must, when known, succeed by its own merit. Hereafter, we shall bestow upon the work a more extended analytical review.

4. **THE VOW**:—a sermon by *James R. Willson, D. D.*, Newburgh, 1831. *C. H. Cushman*, pp. 39, octavo. This discourse is from Eccles. v. 4., and was delivered after the dispensation of the Lord's supper. The text prescribing a general duty is fitly applied to the oath of sacramental

fellowship. The extent of our sacramental vow—the temptation to violate the engagement—and the duty of keeping our covenant—are illustrated by the author with plainness and force. We recommend it to the perusal of communicants in the church of God of every land.

5. SALVATION BY GRACE;—*a Sermon, by the Rev. William Symington, Stranraer; price 6d.*—It gives us sincere pleasure to notice another sermon from the pen of our much esteemed friend, Mr. Symington, since the publication of our last number. Again must we express sorrow that our space does not allow us to do justice to the merits of the discourse before us. It is really an able and excellent vindication of the method of salvation by grace, in opposition to Arminianism on the one hand, and Antimonianism on the other. Designed to bear witness against specious errors, that, in some places, seemed to threaten the peace and prosperity of the church, the author, with his characteristic clearness and unction, has exhibited all-important truths in an attractive light, and has completely refuted the sophistry of gainsayers. We doubt not that the general circulation of this valuable discourse will do much good. *Salvation by grace* is the inscribed character of all God's gracious dealings with sinners—it is the subject of constant and all-engrossing interest to the redeemed on earth, and it enters into all the songs of the glorious company that surrounds the throne in heaven. Should not the friends of truth rejoice to see this topic illustrated, and handled

so as to build up and edify the faithful, and call into exercise the best feelings of the renewed heart? This has been effected by Mr. S. in his sermon—and therefore do we warmly recommend its perusal.

6. THE SCOTTISH MARTYRS.—A discourse delivered in St. Michael's church-yard, Dumfries, on occasion of a collection for a monument commemorative of one who suffered in the cause of reformation, by the Rev. William Symington, Stranraer. Dumfries, June, 1831, pp. 57. octavo.

From the Covenanter.

REV. SAMUEL ALEXANDER.

The Rev. Samuel Alexander, the subject of the following biographical sketch, was born in Tyrkeveney, parish of Glendermott, and county of Londonderry, in the year 1748, and was licensed to preach the everlasting gospel by the Reformed Presbytery in Ireland in the year 1782. He was soon after ordained, at Bready, to the office of the holy ministry, and pastoral oversight of a widely extended congregation, whose boundary at present includes three congregations, viz. Bready, Faughan, and Derry; where he labored faithfully and successfully for the space of ten years, and died, in the same place which gave him birth, on the 17th of July, 1793, aged only 45 years.

His parents, who were respectable and pious, were not wanting in duty and affection in leading their two sons, Samuel and Jacob, in the way they should go, training them up in the nurture

and admonition of the Lord ; but they were removed by an early death from the charge committed to them, before they enjoyed the unspeakable comfort of seeing the promising fruit of their pious care ripen into full maturity. Their excellent father was removed first, and their widowed mother having found it expedient to form a second matrimonial connection, which she did not many years survive, the two brothers were left orphans. Under this double bereavement, however, the God of Jacob, to whom they had been devoted in baptism, and to whose gracious care they, no doubt, were often commended in fervent prayer, did not fail to take them up. Jacob, the younger, who survived his brother more than thirty years, was distinguished by an extraordinary measure of religious knowledge, reputation for piety, wisdom, and address, and filled the office of ruling elder in the Reformed Presbyterian Church for half a century, with much ability.

Whether the father, previously to his death, had conceived and signified the design of having his son educated for the sacred ministry, we know not. The circumstance with whom it originated is quite immaterial. The event itself, and the testimony of many a soul's sweet experience to his singular usefulness, amply attest that, like the devoted son of Elkanah, and Aaron the priest, he was called of God ; and by him separated from his mother's womb, like the apostle Paul, to reveal his Son in him.

The fact, that he had arrived at the age of manhood previous-

ly to the commencement of his course of education for the ministry, inclines us to determine in favor of the opinion that the design originated with himself. By comparing the date of his birth with that of his license, it is evident that he must have completed his 34th year prior to his entering upon his public work. The advantage, therefore, of an early liberal education he did not possess. Perhaps, also, owing to the same circumstance, his classical and collegiate curriculum may have been rather hurried and circumscribed. A late and hasty education is a double disadvantage. But in Mr. A. it was counterbalanced by good natural gifts, and what was wanting in literature, science, and philosophy, was compensated by his thorough acquaintance with the oracles of God, with which, from a child, he had, like young Timothy, been daily conversant. To classical eloquence and refined taste, his composition certainly had no claim. But in grammatical accuracy and facility of utterance, he was excelled by few contemporaneous preachers. To the grace of oratory, embellishment of style and gesticulation, almost none in this country, at that period, had any pretensions, and their effect was little known. If his discourses were not enriched with various knowledge—if they did not savor strongly of scientific lore, or a profound acquaintance with philosophy, they were never disgusting with affectation or pedantry. Full of the richness of the marrow of the gospel, they were *a sweet savor of life* unto the believing soul ; and

bearing evident marks of having been diligently composed, by a judicious comparison of spiritual things with spiritual, they conveyed solid instruction to the understanding, whilst, by a skillful distribution of the sincere milk and the strong meat of the word of life, they were alike adapted to the sanctified taste of the babes and strong men in the Redeemer's family. His sermons, like those of the divines of the olden time, generally, were rather diffuse. In proof, it is barely necessary to state, that he usually delivered a series of discourses from a single text: only a few texts of scripture, therefore, would have been discussed in the course of a year. This discursive method of sermonizing is clearly not the best adapted to the end of edification. Its numerous divisions and subdivisions must have burdened the memory not a little; and yet, perhaps, it was less exceptionable than that which modern fashion would substitute in its room, studiously avoiding and keeping out of view any division at all. Besides it manifestly infringes that unity and continuity of design which should be undeviatingly pursued in every popular sermon. I mean to cast no slur on the memory of our excellent divine, by remarking, that the great number of sermons preached from a single text is not a legitimate standard for measuring the quantity of a preacher's theological knowledge. That it is, is one of the popular errors of former times, by which few at present are in any danger of being misled. It has also been remarked, that his

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sermons were rather short. Perhaps, however, the criticism would have been more just, had the fault been laid on the undue length of the morning exercises; a fault which, in some quarters, needs still to be corrected. But whether they may have been above or below the proper standard of length, they were confessedly, for the most part, pertinently and closely applied in a number of uses of improvement, among which, that of *trial* was rarely omitted, when the discriminating marks of the saint and the sinner, and the evidences of grace growing or declining in exercise in the believer, were fairly and faithfully given, with accompanying comfort or terror, as suited to the character respectively.

It was in lecturing, in which the speaker may take more scope, and is not so strictly confined to method and rule, certainly, that he chiefly excelled. Some portion of the Old Testament was, for the most part, selected for his text-book, and handled in regular succession. For a number of succeeding years, his people were much edified and delighted by a course of lectures from the last ten or twelve chapters of the prophecy of Isaiah, and the whole book of Hosea. In his lectures on the latter book, he was peculiarly happy, particularly in applying the text to the state of Britain and Ireland at the close of the eighteenth century, between which and that of the ten tribes in the prophet's day there was a strikingly perceptible remembrance—exhibiting, as both did, the same common symptoms

of a deep and general decline in religion and morality. As the text was well adapted to inspire him with holy zeal, so it obviously did produce this effect. * Accordingly, in his manner he was uniformly earnest and impressive and affectionate, and not unfrequently truly pathetic. About forty-five years ago, when only entering into the stage of my boyhood, I recollect hearing him lecture on the 8th and 9th verses of the 11th chapter of the book of Hosea—"How shall I give thee up, Ephraim," &c., when the genuine pathos of his address, and his godlike earnestness and affection, left an indelible impression on my youthful mind—an impression which, while I record it, I feel, at this distance of time, as vivid as in the hour when first I received it.

As to his private virtues, he was a pattern for uniform piety of deportment and spirituality of conversation. In this respect he had decidedly the advantage of some others, to whom, by the verdict of the public, the palm was deservedly awarded as orators, and of the reality of whose piety there was no suspicion with their common friends. The epithet of *godly*, therefore, was frequently associated with his name. And if a man of prayer be a godly man, his claim to the epithet was fairly merited. To one privileged, as I often was, to witness the regularity of his secret devotions, lying down and rising up, at home and abroad, and the frequency of his ejaculations to heaven on all proper occasions, there could not exist the shadow of a doubt of his con-

versation being habitually there, and that his treasure and his heart were nowhere else. In the centre of the constellation of his virtues stood his *meekness*, which shone with peculiar lustre. It was impossible for those who knew him, and knew Jesus, not to take knowledge of him that he had been with him, and had learned of him who was "meek and lowly of heart." Habitually contemplating the glory of the meekness of the Redeemer, he was "changed into the same image." His countenance reminded me sometimes of the supernatural glory which irradiated the face of Moses when, after conversing with God the Redeemer, he came down from Mount Sinai. The mildness, the gentleness, the suavity of his manner, endeared him much. He was accessible to all, and condescending to men of low estate—and yet, his conversation, even with friends and confidants, was ever guarded with a prudent reserve. He partook largely of that winning softness and kindness which are found in perfection only in the other sex, and which, in him, were set off to advantage by an aspect rather feminine, his person being slender, his complexion fair, and his visage lengthy. But it was when he visited the couch of the sick, or the hovel of the poor and the destitute, that his condescension and benevolence produced their finest effect. The charm which the combination of all these, with other kindred virtues, gave his conversation, his exhortations, and his prayers with, and for the afflicted, was truly irresistible. For prudence and frugality, and

economy in managing his temporalities, he was no less exemplary than in the virtues which, as to their object, are purely spiritual. Several of the most influential members both of his session and congregation were his relations, whose attention to his secular interests saved him from the unpleasant and unacceptable predicament of ever appearing in those matters which involved his temporal comfort. If, therefore, the congregation at any time seemed remiss in discharging their accounts, if a hint went abroad of the possibility of his separation from them, (such was their attachment) that it was quite sufficient to produce the desired effect. His stipend, which at that time, was quite competent, being about fifty-two guineas per annum, equal perhaps, to one hundred pounds sterling at present, being regularly paid, with some considerable profits from his brother, with whom he lived, out of his patrimonial estates, rendered him, as a single man, independent and easy, and comfortable in his circumstances. And thus was he enabled, as no doubt it was his inclination, to devote his whole time to the ministerial work, and supplied, besides, with the means of liberality, and of gaining a reputation for it, which do not often fall to the lot of pastors in the Reformed Presbyterian Church. As a proof of the characteristic and laudable prudence of the brothers, the arrangements of their secular concerns between themselves were known but to few, and hence they were not greatly subjected to unnecessary trouble or intrusion,

without prejudice to their reputation for hospitality, which stood very fair.

Mr. Alexander's benevolence and liberality exhibited no feature of sectarian prejudice or partiality. A distressed Roman Catholic excited the one, and commanded the other, in common with a Covenanter. "As he had opportunity, he did good unto all men." In proof of this, an anecdote, supplied by a respectable friend, and which we believe to be authentic, deserves here to be recorded. "Having visited a Catholic female, on her death-bed, he gave her a few shillings, in consideration of her pressing necessities. The ensuing day, the priest called to administer the last rites of his church, and demanded the only remaining shilling or two of Mr. Alexander's bounty, as the wages of his services. It was all her living, and she remonstrated, pleading her urgent necessity; but her pleading was unavailing—the priest's dues *must* be paid! She died; and during the time of her wake, a Catholic friend, who was in possession of the facts of the case, proposed it as a query, whether of the two clergymen, whose conduct, in this instance, he submitted, without mentioning their names, had the better prospect for heaven? There was, as there could be, but one verdict; it was given for the more charitable of the two, when their names were presently announced.

From the time of the commencement of my acquaintance with Mr. Alexander, which was not long before his license, he seemed to be of a delicate habit

of body. Uncompactness of frame and laxness of muscle proved him to be far from robust, and not by any means competent for strenuous corporeal exertion. Yet it pleased God, as I was informed by his friends, to place him in circumstances, at least on one occasion, which imperatively required it. In crossing the ferry of Lough Swilly (I think it was), in a row-boat, it was necessary (the boat being in danger of perishing), to put forth all his strength in plying the oar; and his body being overstrained by the effort, he contracted a complaint, of which he never recovered, and which, I believe, eventuated in his premature death. He never flattered himself, however, with the hope of long life. From that time he had the *sentence of death within himself*, and he did not disregard the voice of the monitor. It often told him that the time of his departure was at hand, and that dying should be the chief and daily business of his life. His last attack was severe, but not protracted; and it was easy to mark, that as his character was that of the *perfect and upright man*, so his end was *peace*. His departure was not only peaceful, but comfortable; for among his last words, in the hearing of his friends, who were in attendance, and supplying him, at his request, with cold water, the last creature comfort, it has been said, of which he partook, were the expressions of his earnest desires for the *water of life*, with the assured hope of being shortly made to drink abundantly of it.

We cannot permit ourselves to

close this hasty and meagre sketch of the biography of this truly excellent man, without noticing, in the circumstance of the time of his death, a very striking instance of the verification of the word of truth, in taking away the "righteous and merciful man" from *the evil to come*. It should not be disguised, that in those days evil was impending, and ready to alight on the heads of many members, and some ministers of the church. The French revolution had recently occurred, and the armies of republican France, were every where triumphant on the continent of Europe. The British government had declared against the measures of the French nation, whilst the people strongly sympathized with it. A general disaffection to government, therefore, was the result. The crisis was regarded as peculiarly favorable for urging parliamentary reform, by a full and free and adequate representation of all the people in the commons' house; and for this purpose, a union of Irishmen of every religious creed had been already organized, and was in full operation in the north of Ireland. The co-operation of the Covenanters, whose attachment to civil and religious liberty had been well-trying and known, was expected and courted. Mr. Alexander, as a consistent Covenanter, stood aloof, with others, from a confederation which he justly regarded as compromising, in part, the testimony of the Reformed Presbyterian Church. He perceived the danger, and saw the snare laid in which many were likely to be implicated. A political union

with papists, infidels, and other malignants, he faithfully and fearlessly denounced, as directly at variance with the bond of our covenants, and exposed the folly of contemplating the *possibility of an incorporation* among materials so heterogeneous, as no less glaring than that which would blend oil and water. The evils, both moral and physical, which he then anticipated, were, in the subsequent calamitous period, fully and fearfully realized, and are now matter of history. But from witnessing the disastrous and revolting events with which that period was pregnant, and to which this of ours has given full birth, and "from every evil work," the Lord, in his great mercy, opportunely delivered his servant, whom, having through life "preserved to his heavenly kingdom," he translated early to that blessed place, "where the wicked cease from troubling, and the weary are at rest."

In the meantime, let us be diligent followers of them who, through "faith and patience," are in glory, *inheriting the promises*, that we may die the death of the righteous man—the amiable subject of this memoir, and that our last end may be like his.

QUIS.

REVIEW

OF INTERESTING EVENTS, FROM JUNE, 30, 1831.

(Taken principally from the *American Quarterly Register*, for the Philadelphian.)

JULY, 1830.

On the 30th of June, the French commenced the siege of Algiers.

By two o'clock, P. M. on the 5th of July, the French flag waved from all the towers of the city, and from the palace of the Dey. The booty was valued at 60 millions of francs, a sum nearly equal to the expenses of the expedition.

But conquest abroad was soon succeeded by revolution at home. The success of a foreign enterprise, however brilliant, could not long divert the attention of the people from the threatening features in the government of Charles X. which a subservient ministry were daily rendering more odious and alarming. The publication of the *ordinances*, the dissolution of the chamber of deputies, the reduction of their number from 480 to 258, and the constituent body of the whole of France to about 20,000 wealthy proprietors, the virtual annulling of the mode of election by ballot, and finally, the re-establishing of the censorship of the press, excited astonishment and indignation, and led at once to the resolution of forcible resistance.

The night of the 28th was one of fearful preparation. "The faubourgs of the French capital decided the problem of a revolution which overthrew the dynasty of the Bourbons, and shook many of the thrones of Europe." On Wednesday the 29th, for five or six hours, there was deadly warfare between the troops and the populace. The next day the streets had all the stillness of midnight. About 11 o'clock the king changed his counsels, and withdrew his ordinances, and before three o'clock of the afternoon Thursday, July 29, Paris was

evacuated of the royal troops. Three days in Paris had done the work of campaigns, and for the whole of France, and the citizens returned to their work as though nothing had happened. The number of deaths was 7000, and the whole number of killed and wounded amounted to 30000.

On the same day a provisional government was nominated, and Gen. Lafayette appointed to the command of the national guard. On Saturday morning the Duke of Orleans issued his proclamation, announcing his acceptance of the office of lieutenant general.

On the 16th of July, the funeral ceremonies of George IV. of England took place. He died on the 26th of June in the 69th year of his age and the 11th of his reign.

24. The British parliament was dissolved by the king in person.

25. Died in Boston, of an apoplectic fit, chief justice Parker, aged 62.

26. Heavy rains in the northern parts of Vermont and the northwestern part of New York, occasioned the loss of property, estimated at one million of dollars, and the death of fourteen persons residing on Otter creek.

AUGUST.

2. Rev. Messrs. Hervey, Reed, and Ramsay, with their wives, embarked at Boston, as missionaries to Bombay. Also, Rev. J. T. Jones destined to join the American Baptist Mission in Burmah.

7. A violent hurricane in Jamaica, West Indies, by which several towns and villages were destroyed, several lives lost, and

much damage done to the shipping.

The chamber of deputies, declaring the deposition of the Bourbons, and the vacancy of the throne, called to the sovereignty the duke of Orleans, by the title of Louis Philip I. king of the French. He was elected by a vote of 229 to 33. He accepted all the conditions of the arrangement, including as they did, material alterations in the charter, the abolition of the Catholic as the religion of the state; the entire divorce of the church from the state: and the removal of the censorship of the press.

9. A treaty of peace was concluded between France and Tunis, opening the commerce of the latter to all nations.

14. Died at Washington, general Philip Stuart, an officer of the revolution.

17. Violent storm along the coast of the southern and middle states.

18. Charles X. landed in England with the royal family.

19. The American Institute of Instruction was organized in Boston. The meeting was composed of gentlemen from ten states.

25. The Belgian revolution commenced by an insurrection at Brussels.

SEPTEMBER.

4. Died at Lynn, Mass. Donald McDonald aged 108; born in Scotland in 1722. He was with Wolf at Quebec.

13. An extraordinary session of the states general of the Netherlands opened at the Hague for the purpose of reconciling the Belgians.

15. The Liverpool and Manchester rail road was opened. The right honorable Wm. Huskisson, M. P. from Liverpool, and one of his Majesty's ministers, was killed by the passing over him of the rocket engine. The rail road, commenced in 1826, was completed at the expense of nearly £800,000. The distance is 34 miles, which Mr. Stephenson, the proprietor of the Rocket, passed at the rate of about one mile a minute. One thousand guineas was the reward.

17. The second centennial anniversary of the settlement of Boston. Josiah Quincy, L.L.D. president of Harvard university, delivered an oration.

20. Died at Auburn, N. York, bishop Hobart, in the 55th year of his age.

27. The conflict between the troops and citizens in Brussels, which had lasted four days, terminated. Of the latter one thousand were killed and fourteen hundred wounded. Of the Dutch troops one hundred and thirty-three were killed and five hundred and ninety wounded.

OCTOBER.

1. Rev. Messrs. Robertson and Hill, Episcopal Missionaries embarked at Boston for Greece.

4. The independence of Belgium declared by the central committee at Brussels. "The province of Belgium, violently separated from Holland, shall constitute an *independent state*."

6. The A.B.C.F.M. held their twenty-first annual meeting in Boston. Upon the reading of a part of the annual report, addresses were made by Drs. Allen,

Bates, and Miller. The meeting continued by adjournment till the 9th. A long and very able discussion took place on the Indian question, or the expediency of preparing a memorial to congress, expressing the views of the board on the subject. A memorial was voted. Receipts of the board for the year \$75,000, expenditures \$84,000.

20. A literary convention was held in New York city. About 100 gentlemen were present. Rev. Joshua Bates, D. D. president of Middlebury college, Vt. was appointed president; about twenty essays and communications were received and a great variety of important topics discussed.

NOVEMBER.

16. The British ministry resigned. The opposition awakened in some, by the repeal of the corporation and test acts, and by the catholic relief bill; the accession of William the Fourth, a man of liberal principles; the declaration of interference in the Belgic war; and the omission of any mention of parliamentary reform, were among the causes of their downfall.

The prominent members of the new ministry are the following. Earl Grey, first lord of the treasury; marquis of Lansdown, president of the council; Mr. Brougham, lord chancellor; lord Althorpe, chancellor of the exchequer; lord Palmerston, foreign affairs; lord Durham, privy seal; lord Goderich, colonies; Mr. Denman, attorney general.

29. The revolution commenced in Poland.

DECEMBER.

6. The second session of the twenty-first congress of the United States commenced. The president's message was received; and hon. Andrew Stevenson, re-elected speaker of the house.

10. Died in Bucks county, Pa. Rev. James P. Willson, D. D. for many years pastor of the first Presbyterian church in Philadelphia. His reputation for theological and general knowledge, his talents as displayed originally at the bar, and afterwards in the pulpit, his personal character and usefulness, long rendered him one of the most eminent clergymen in this country.

17. The liberator Bolivar expired at one o'clock, P. M. at San Pedro, in a calm and collected manner. His remains were interred at Caraccas, where he was born, July 24th, 1783. By a series of splendid actions he freed his country from the Spanish yoke; and was named dictator, January 2, 1814.

30. Died at Hartford, Conn. Miss Alice Cogswell, aged 25. The spotted fever left her deaf and dumb, when between the age of two and three years. It was the interest awakened in her case that led to the establishment of the American asylum to the deaf and dumb.

JANUARY, 1831.

19. The annual meeting of the American Colonization Society was held in the hall of the house of representatives at Washington. The income exceeded that of any preceding year by more than \$6000. The plans of the society are regarded with increasing favor through the union.

FREE DISCUSSIONS.

CORRECTIONS BY THE AUTHOR.

In the *Letter to Coldenham*, the last paragraph, p. 320, should be thus, "I have often been struck with the arrogance and self-sufficiency of little folks, who prate against the principles and opinions of ancient venerable men, as if the mere circumstance of the antiquity of their works, or some words out of use in modern times, rendered their arguments unworthy of examination; and became, &c."—the last word in the column, should be "*repealed*."

NOTICE TO MINISTERS AND OTHER AGENTS.

It is often inconvenient, and sometimes impracticable, to give receipts for moneys transmitted to us by mail. We will, however, acknowledge the sums received in the magazine itself. From *May to August, 1831*, Rev. Dr. Willson, Albany, \$48; Rev. John Cannon, Greensburgh, \$50; Dr. Black, Pittsburgh, \$200. From *August to November*, Mr. James McLean, Cincinnati, \$20; Rev. David Steele, \$10, and since \$5, in all \$15; Mr. Wm. Wylie, Newburgh, \$24; Rev. Hugh McMillan, Xenia, \$50. From *Nov. to Jan. 1832*, Mr. Wm. Cunningham, Schenectady, \$50; John Tullock, Duanesburgh, \$20; David Orr, Kortright, \$6; William Beattie, Coldenham, \$30; John Thompson, Chambersburgh, \$20; G. F. Horton, Terrytown, \$10; Hugh Cathcart, Carolina, \$30. Payment not above \$5 will be noticed.

AMERICAN CHRISTIAN EXPOSITOR.

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NO. 11.

NECESSITY OF THE ATONEMENT.

(Continued from page 388.)

3. God's goodness requires the punishment of sin. Goodness is that attribute which prompted God to create beings capable of enjoyment, to prefer their happiness to their misery, and to confer upon them every means of gratification in consistency with his other perfections. It is stamped upon all created objects, and if there exists any causes of unhappiness in the world it is not from the fountain of goodness that they have proceeded. Evil is an intruder in God's universe with all its base concomitants, and shall he not act for its expulsion? He beholds it exerting all its influence to thwart his benevolent purposes towards his creatures. Breaking in upon the happiness of heaven, and hurling down to the pit of eternal misery myriads of the once pure and happy sons of the morning. He views it, insinuating itself, disguised under the garb of good, into the terrestrial paradise, deceiving the unsophisticated inhabitants of the new born world, and infusing misery, reproach, and shame, where the purest felicity lately dwelt; plucking the crown of honor from the head of the first man, and with him as a federal head involving in guilt and consequent misery all the countless generations of his offspring. His goodness, his love for his creatures, must then influ-

ence him to punish those who commit iniquity, and to urge the rendering of an adequate satisfaction. But it may be asked, how is it consistent with the divine goodness, which wishes well to every creature, to inflict pain and unhappiness upon them, even though they may have transgressed? "It is upon the principle that partial evil is universal good." Upon the same principle, that in human society the infliction of pain follows the violation of the law. The offender is punished, that others by a sight of his misery may be deterred from a commission of a similar crime, the intention is the prevention of the spread of misery. Thus in the mighty empire of Jehovah, he punishes a part of the rebel province to keep the other parts from committing a like offense; he inflicts misery on the rebel province itself to prevent the other provinces from being rendered miserable by a like rebellion. We know not what effect a knowledge of the misery which pervades the habitable globe—what effect the lurid glare of the flames of tophet which they behold burning high to the praises of God's vindictive justice, may have upon the inhabitants of the other departments of God's empire in preserving them free from sin—and they doubt not the example is powerful. But one thing we know, and that is, that God's goodness never shone with so conspicuous a lustre as when he was inflicting

the most inconceivable misery on his own beloved Son. "For herein is love, not that we loved him, but that he first loved us, and sent his Son to die for us, God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." God's goodness renders an atonement necessary. The

4th and last of the divine perfections which we shall mention as demanding a satisfaction for sin, is his *Truth*. Truth is the correct exhibition of things as they are; and in reference to God it consists in an exact correspondency of all his words and actions with the attributes of his nature, and in an exact fulfillment of all his promises and threatenings. He has published a law, and proclaimed a penalty. Did he promulge his law, and proclaim his threatenings merely for his own amusement? The apostle to the Galatians—answers, "It is written, Cursed is every one that continueth not in all things written in the book of the law to do them." Christ has redeemed us, from the curse of the law, being made a curse for us. This fact demonstrates the reality and certain execution of the divine threatenings. To remove the curse he made his own Son to be cursed: for it is written, "Cursed is every one that hangeth on a tree." When God entered into covenant with Adam in Eden, he fortified that covenant with a penal sanction, "On the day thou eatest thereof thou shalt surely die." This, he has again and again reiterated, telling us that

"the wages of sin is death"—and "the soul that sinneth, it shall die." "Death reigns even over those who have not sinned after the similitude of Adam's first transgression." The truth of the eternal God is then pledged to inflict eternal death on the transgressors of his law—and as every one of the human race has transgressed, eternal death inflicted on themselves, or an equivalent on their Surety is necessary to vindicate God's truth, and to procure an atonement.

By his prophet he has said—"Wo unto the wicked, it shall be ill with him."

By his apostle he has said, without an atoning sacrifice nothing is to be expected but a "fearful looking for of fiery indignation to devour the guilty."

"Without shedding of blood there is no remission," and to shut out every ray of hope which the sinner may be supposed to entertain of obtaining forgiveness under an undefined something, styled the general mercy of God; he has inscribed it in broad characters on his own revelation, on the conscience of every individual, on every display of his righteous judgments, on every afflictive dispensation of his providence, and in letters of flame on the portals of the abodes of misery—"I will by no means clear the guilty." Shall we then believe, as some would fain persuade us, that God might have pardoned sin without a satisfaction? or, that if a satisfaction was required, it might have been procured by some other means than the sufferings of his Son? Would not this be casting a blot

upon his holiness—depriving justice of its due—and thwarting the designs of goodness which are the prevention of crime and its consequent misery? If we would join with them who say, remission might have been obtained by other means, do we not call in question the divine truth, which asserts, “without shedding of blood there is no remission?” And if we are willing to admit, that a satisfaction was not indispensable, are we not setting free the guilty, concerning whom the God of truth has said, “I will by no means clear him until that guilt is moved by an ablution in the fountain of cleansing.” God’s truth then harmonizes with his other attributes in demonstrating the truth of our proposition—remission of sin, and reception into favor, presupposes an atonement made.

III. We argue this truth from the character of the person rendering the satisfaction. The person suffering, that he might satisfy, was a divine person—the Son of God the eternal Father related to him, by natural and necessary filiation, acting in his official capacity, as the Christ, the anointed of God. This personage submitted to the most inconceivable degradation, and experienced sufferings such as no aggregation of creature misery ever could equal, for the accomplishment of a particular object. Is it to be for a moment supposed, that if the same objects could have been accomplished by less costly means, divine wisdom would have sanctioned the use of the greatest expenditure of treasure that was within the reach of the Lord

of all creation for their procurement? Divine wisdom consists in the due proportioning of the means to the end to be obtained. If then the remission of sin could have been procured in consistency with the perfections of God, by a mere act of his will, would he have consented to the degradation of the most excellent being in the universe—to the infliction of accumulated misery on holiness and innocence itself to obtain this end, which might have cost him nothing? It cannot be. If we consider the relation which the sufferer sustained, to the Being by whom these sufferings were inflicted—and the nature of the sufferings themselves; these considerations will demonstrate a necessity which admits of no relaxation. Every act of condescension of the second Person of the trinity, belonging to his active, and every endurance of suffering entering into the constitution of his passive obedience, demonstrate the absoluteness of this necessity. The sufferer was the well beloved Son of the eternal Father “who dwelt in his house from all eternity, being daily his delight, rejoicing always before him.” He disrobes himself of the glorious effulgence of divinity, he takes upon himself an inferior nature, bearing the humbling marks of sin, though the greatest of all beings he appears as the meanest of men. He wanders through a little province of his own boundless empire without a resting-place which he calls his own. He endures sufferings inconceivable by mortals;—we merely stop to refer to his agony endured in the garden. Here

"wrath took hold of the suffering nature which subsisted in the person of the Son of God, and bruised it and crushed it unto death." His agony was the effect of invisible and mysterious causes, no visible enemy appeared in the garden; he was alone, but he becomes exceeding sorrowful even unto death; an invisible weight pressed him to the ground, an invisible fire melted his heart, invisible powers presented themselves in battle array before him—he applies for relief to his eternal Father, the Father of mercies, and with strong crying and tears, he asks, "If it be possible, let this cup pass from me." And what are the words which he hears in reply? It is the Eternal himself exclaiming, "Awake, O sword, against the man that is my fellow—smite the shepherd. Who is it that exclaims, "why art thou so far from helping me, and from the words of my roaring?" and who is that who answers in reply, "let him not be spared but delivered up to death." It is his well beloved Son to his Father, and it pleased this Father to bruise him." "The weight of which power, applied to bruise the Son of God in our nature, would have ground the creature to powder, and the fire burning this sacrifice of himself, by which he put away sin, would have melted the earth and turned the universe into a hell."

Can we then, in considering the Son as suffering, and the Father as inflicting these sufferings; can we for a moment entertain the idea, that these sufferings might have been dispensed with? If any other possible way of procuring remission for sin could

have been discovered, they might have been dispensed with—and if they might have been dispensed with, what shall we think of him who still inflicted them? who has styled himself the Father of mercies, and who has said,—“I do not afflict willingly, nor grieve the children of men without a cause?” This then, beyond all hesitation, demonstrates the indispensable necessity of these sufferings, and the truth of our proposition—remission of sin, and reception into favor, presupposes an atonement made.

Improvement.—1. Let us not be permitted to forget the great and glorious results of these various sufferings endured by the dying Redeemer. "For the transgressions of his people was he stricken." He was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin unto salvation." His sufferings in their behalf has secured for them exemption from eternal suffering, and the enjoyment of eternal felicity. Let us behold the expense of the atonement, and consider the obligations under which we lie to him by whom it was made; and as we must regard him as the only medium of reconciliation with the Father. Let us likewise consider him as the great example set up for our imitation. He delighted to do the will of his heavenly Father, and his approval was the highest gratification which he could experience—and if perplexing cares and sorrows, if distress and outward misery should attend us in our course through life, let us remember that

he who was the "man of sorrows, is now within the veil," that he possesses a fellow feeling for our infirmities, "and possessing the resources of the new covenant at his disposal, will liberally communicate to the supply of all our wants. In his distress he prayed most earnestly to the Father, and he was heard in that he feared." Let us apply, at all times, to the same source, by the same means, through him, our all prevailing intercessor, and believingly expect a participation in his glorious exaltation—"rejoicing in God through our Lord Jesus Christ, by whom we have received the atonement."

2. Let us beware lest we reject this atonement, and by "so doing crucify the Son of God afresh, and put him to an open shame." Let the careless sinner pause, as he stands upon the brink of eternal misery. The denunciation of eternal misery, as the inevitable consequent of guilt, is not a false alarm. Between agony and criminality a connection has been established which nothing but the atonement can dissolve. And if it is supposed that he has escaped the guilt and pollution which involves all Adam's fallen race, let him listen to the declaration of divine truth: "Let every mouth be stopped, and the whole world become guilty before God." Let not him who is guilty expect to escape from the wrath of God; for he who was guiltless, personally considered, he who was the object of the Father's highest love, though he beseeched with strong crying and tears," was yet compelled to drink to the dregs the cup of

his Almighty wrath—there is no refuge but in the blood of the atonement, and all the blessings of that atonement are fully offered unto our acceptance. By the hand of faith they are apprehended; let us then believe, receive, enjoy. "Let then the wicked forsake his way and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." Enthroned on high, the blessed Mediator sits, the glorious Lord of all; he now possesses the realities of those anticipations of future good which sustained him when passing thro' the furnace of omnipotent ire. For it was for the joy set before him he endured the cross, despising the shame, and is now set down on the right hand of the Majesty on high." Let us flee to our strong hold as prisoners of hope, lay hold of his atonement, encouraged by the conviction, that the flaming sword that once guarded the entrance to the paradise of God is removed, as it was sheathed in the bosom of our Surety, that the hot displeasure of Omnipotence has been quenched in his vicarious blood, and that life and immortality is now freely offered to our acceptance. Amen.

N,

PROVIDENCE OF THE MEDIATOR.

(Continued from page 304.)

" 'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

CAMPBELL.

In the last essay on this subject, the advantage arising from the resistance of the Scots to the

usurpation of Rome was considered.

The advantage is distinctly perceived, as it affected both the moral and religious character of that people. In consequence of this, popery was much longer in finding its way among them than among the other nations; and, of course, its reign and dominion were shorter and less terrible.

The struggle of the Scots, for independence, was not brought to a close by the decline and fall of the Roman empire; danger arose from a new and unexpected source; a danger which was the greater on account of the vicinity of the parties concerned. The issue of this new struggle has had a most favorable influence on the state of religion and morals among the Scots. And as it offers a striking illustration of "the providence of the Mediator" in his guiding and directing the movements of nations for the accomplishment of his own purposes respecting the church; it is necessary to trace it briefly in its origin, as well as in its conclusion, that the reader may have an intelligent and comprehensive view of the argument.

The southern part of Britain was freed from the dominion of the Romans, when upon the decline of the empire, they withdrew their legions, and left the inhabitants of the islands to govern and protect themselves. After the Romans had abandoned Britain, it became for a long time the cause of contention between the natives and various hordes of adventurers from the north of Europe which should be lords of the soil. Finally, the invasion

of William the Norman proving successful, the government of South Britain assumed altogether a new form, and receives an extraordinary accession of strength. The chiefs, who had followed the fortunes of the conqueror, shared his success by obtaining large tracts of land, the only tenure for their possession of which was the sword; and to which, the fearless barons of the English monarchy were often not unwilling to appeal, when their right of occupation was called in question. For ages, arms was the sole employment of the free inhabitants of England; the fashion of the time made this honorable all over the world; but in no nation was it carried to a greater height than in England. From the conquest, till the reformation from popery, the monarchy of England was properly a great military power; nothing was reputed worthy the attention of men, but arms and conquests. From mistaken opinions, arising out of this state of things, she became the banded enemy of the liberty and independence of all the neighboring nations. The most slender pretenses were offered for going to war, and claims, the most unjust, were made on the sovereignty of other nations.

In the twelfth century, Ireland was seized by Henry the Second; and the divisions of the native princes made it but too easy a prey. France was frequently invaded by the king of England, and its fair fields desolated: more than once it was nearly reduced to submission to a foreign lord.

When such a spirit of lawless adventure inspired the kings and

nobles of England, it was not to be expected that their neighbors, the Scots, would pass unnoticed, in an era of barbarous and ruffian warfare! In the thirteenth century, Edward the First, formed the plan of adding the kingdom of Scotland to that of England. The two nations had frequently been at war, and these wars had been concluded with various success. They were, however, only the petty animosities of neighboring and rival nations, which were soon ended, as one, or perhaps both parties, became tired of an unprofitable strife. But with Edward it was indeed a different business. His object was not the mere gratification of a chivalrous feeling, nor the humbling of a dangerous neighbor, nor even revenge for injuries received. It was the deep laid scheme of reducing, by policy and force, the Scottish people, and of adding them permanently to the kingdom of England. No monarch of that age was better fitted for conducting a design of this kind. As a statesman, he was crafty and politic; as a soldier, he was prudent and brave. In all the qualities necessary for ruling in peace, or commanding in war, he was superior to any other monarch of his own time. The advantage, in a military point of view, of uniting together in one monarchy all the inhabitants of Britain, was too obvious to be overlooked by a man of Edward's disposition and capacity. And destitute of the moral principles of honor and integrity, he scrupled not at the means of accomplishing his designs. The political affairs of Scotland, too,

seemed to offer a favorable opportunity of gratifying his ambition. The adage, "*Fortuna favet fortibus*,"* appears to have been verified in the case of the English monarch. The Scottish throne had become vacant, by the death of the late king; several competitors claimed the vacant throne; and in that rude age, the settling the government, in such a case, was likely to be the cause of much effusion of blood. To prevent this probable calamity, the contending parties mutually agreed to refer their claims to the arbitration of some foreign power. Edward was selected for this purpose, and probably his cunning had some influence in determining the choice.

As there was danger of the arbitration not being submitted to, by the unsuccessful party, and that he might afterwards appeal to arms to secure his right, the castles and strong holds were put into the possession of the arbitrator, till the final award should be given. For the same reason, Edward obtained possession of many of the public records of the nation. He employed it as an argument too, in his private dealing with the claimants, why they should acknowledge his supremacy; while, at the same time, he promised to support the successful candidate against his rival, if this acknowledgment were given. One of the competitors was mean enough to agree to sacrifice his own, and his country's honor and interest, so that he might quietly seat himself on the throne, by this promised aid of Edward;—whether the other

* Fortune favors the bold.

agreed to this base proposal is uncertain; it is probable he did not, as the crown was awarded to the other.

Baliol, the successful competitor, soon learned his mistake. The weakness which had led him to barter his country's honor, for the protection of Edward, was not capable of wrenching from the usurper his ill-gotten power. The English king soon threw off the mask; he claimed the sovereignty of Scotland, and exercised its rights; and the impotent Baliol was compelled to submit. The Scottish nobles, however, who had not been privy to the mean submission of the king, felt indignant at the transaction; and their haughty spirits could but ill brook the assumed claims of a foreign tyrant. Nor did they feel, that even the heir of their long race of kings, had any right to dispose of the sovereignty of his crown and kingdom. In the state of society which then existed, it was, however, almost impossible to unite a number of fierce and warlike chiefs in the prosecution of a common cause, particularly when they were inflamed with a mutual jealousy of each other. Sometimes they were nearly as much afraid of each other, as of the common enemy of their country. Union, which was indispensable to success, was wanting, and for a time the oppressor prevailed. At a time, when defeats and dissensions had almost broken the spirit of resistance in the public mind, the knight of Elderslie offered himself to the people of Scotland, as the avenger of their wrongs. But the evil genius of

Scotland still hovered over her councils, and partly defeated the patriotic intentions of this extraordinary man. Still the nobles were divided by a mean and paltry jealousy of each other; and still more of Wallace. And to these unworthy feelings was the interest of their common country made to yield. Although the patriot did not secure the deliverance of his country, his exertions were not without the most salutary effects. He showed what could be done; and his example excited a flame of patriotism that continued to blaze till Scotland was free! With the death of Wallace, the cause of Scotland was not lost. The sword of vengeance, which he had drawn, was again unsheathed by the valiant Bruce, who, if he was not superior, was, at least, more successful. Robert Bruce was nearly related to the royal family, being a lineal descendant of the ancient Scottish kings. His royal descent, combined with his great prudence, and knowledge of the art of war, placed him far beyond the reach of hopeful rivalry. At the time he undertook the deliverance of Scotland, all its fortresses and places of strength were in the hands of Edward, and the whole country overrun with his army. Terrible as the struggle was likely to prove, and feeble as was the hope, the daring Bruce generously planted himself between his country and her oppressor. For years, the contest on the part of the patriot king, appeared hopeless; the disparity of strength and resources of every kind threw a threatening and forbidding aspect over his

undertaking. But determined to succeed, or perish in the attempt, Bruce persevered; and, after a series of disasters, which threatened to bury him in the ruins of his country, he acquired strength and popularity, which, he well knew how to employ. The places of strength, one after another, in rapid succession, fell into his hands, till the country was wholly cleared of the enemy, with the exception of the castle of Stirling, which was still occupied by an English garrison. Resolved to save this fortress, and put an end to the war, the king of England collected a large and powerful army, and marched directly for Scotland. This army, the largest England ever mustered, amounting to upwards of a hundred thousand men, was well appointed and equipped; and consisted of the very flower of her chivalry, commanded by Edward the Second, the son and successor of the late usurper.

With the most consummate prudence, Bruce had collected the whole disposable force of his kingdom, amounting to nearly thirty thousand men, in the immediate vicinity of Stirling, with the determination of risking, in the issue of a battle, the fate of his kingdom and its independence. By this arrangement, he prevented succors from being thrown into the castle; while he had also the advantage of concentrating his forces in a convenient position, and thus compelled the English to meet him on ground which he had chosen for himself. Awaiting in its position on the banks of the Bannock, the Scottish army was attacked by the

English; the battle was maintained furiously by both armies; the one contending for spoil and fame, the other for national existence. The cause of liberty prevailed; the English were routed with a terrible carnage, and their flying and discomfited troops were slaughtered in their flight, for sixty miles from the field of battle. Thus, in a few hours, was annihilated, an army which was thought sufficient to crush, forever, the liberties of Scotland. Little did the vain-glorious Edward think, when he was leading on to battle his mighty host, on the fatal morning of the 24th of June,* that the decision of that day would make Scotland free, and place Bruce securely on the throne of his ancestors.

The field of Bannockburn became thus, the second birth-place of the liberty of Scotland, and extinguished, for ever, the claims of the English crown.

The patriot and friend of liberty will read, with feelings of enthusiasm, the issue of that eventful day which "scathed the rose on England's banner." He may follow, with deep interest, the account of the historian when he describes the field of battle, the position of the armies, and the various movements of their commanders. And as his eye traces these on the page of history his imagination may warm, till he almost fancies that he hears the clang of the warriors' swords on the shields of their antagonists, and the mingled shouts of the vanquished and the victors; and, with these feelings, he may associate the agreeable emotion of

* A. D. 1314.

rejoicing with a people, wrenching their civil and national rights from the grasp of usurpation, and daring to make themselves free.

But while we enter freely into these feelings, and look back through a vista of five hundred years, at the battle of Bannockburn, and see in it the grave of despotism and the cradle of liberty; yet we contemplate it with deeper interest, when we connect with it the religious effects which it produced among the Scots. The subsequent history of the Scottish church shows what great things the Mediator designed in reference to this part of his visible society; and it is the object of the present illustration, to connect these with the battle which has been related.

Had the battle of Bannockburn ended otherwise than in the discomfiture of England, the moral condition of Scotland would have been much different from what it now is. A state of dependence on England would certainly have interfered with the improvement of her population in civilization and religion. It is an indisputable fact, in the history of nations, that a people who have lost the power of government, and are dependent on another nation, lose, at the same time, much of their moral energies, and susceptibility of advancement in knowledge. In this view, the battle of Bannockburn was a preparatory step to the introduction of the reformation. If the Scottish people had been brought under the tyranny of the English monarchs, they would not have been at liberty to prosecute the reformation from popery, and establish

evangelical religion so successfully as they did. The moral tendency of subjection to a foreign power, would not only have operated against them, by enfeebling their energies of thinking and acting, but they would have been also restrained from the thorough reformation which they attained, by the restrictive influence of the English monarchy. The Scots met with much opposition from their own, but they would have encountered more from a foreign government.

The friends of evangelical truth, and Presbyterian simplicity, will be prepared to admit the superiority of the reformation in Scotland, to that of England; a superiority, however, that never could have been obtained, had she not been in the capacity of independent rule, and free from the dominion of foreign influence. In England, the reformation from popery was connected with state policy. The disowning of the pope's authority had its origin in the political management of Henry the Eighth, who transferred from the pope, to himself, the supremacy of the Church of England. Previous, indeed, to the rupture of Henry with the court of St. Peter, reformation principles were taught in England;—and many of the friends of truth suffered for the testimony of Jesus; but, whether the government would have consented to a separation from the church of Rome, had it not answered the intrigues of Henry himself, is exceedingly doubtful.

The separation from the church of Rome, by the Scottish reformation, was the spontaneous ex-

pression of the people in despite of the civil power. Let the supposition be made, that at the time Knox, and the other reformers, preached the truths of the Bible free from the admixture of human devices, and called the people to a general reformation of religion, that the country had been under the control of England, it requires not the gift of prophecy to be able to say what would have been the consequence. The Romish influence, supported by a foreign tyrant, would have kept down the rising spirit of reformation and crushed the inclination to change by the overwhelming power of physical force. The reformers in Scotland supported truth against all the schemes and opposition of their own rulers; but they would have found themselves too weak to have resisted the power of England combined against them. But, as it was, the reformers were able to follow their own views, and seconded by a great number of the people, in a few years they accomplished a reformation, more complete and scriptural than was attained in any other nation.

This reformation was built on a basis which was fitted to support and preserve the superstructure—the general diffusion of knowledge among the people. In Germany, France, and England, this was overlooked, and although by the zeal and labor of the great reformers in these different countries, considerable progress was made in reformation; yet, as knowledge was not generally diffused by any permanent plan of education, the cause of reformation soon began to

dwindle, and fall off. And the present state of religious knowledge, among the mass of the population in these countries, is a melancholy monument of their imperfect reformation.

This was one of the first concerns of the Scottish reformers; they made provision for the education of the people by establishing an admirable system of parochial instruction. In the schools, children were not only taught to read, but the Bible and catechisms were read, and committed to memory; and as a part of the same system, every parochial teacher, and professor in the universities, before they could enter upon their respective offices, subscribed the confession of faith.* Thus, two objects were gained. First, the invaluable blessing of education was spread among the poorer, as well as among the more wealthy classes of the population. Second, it secured that this education should be of a moral and religious kind; so far as such an object could be secured by human wisdom and laws. A permanent foundation was thus laid for maintaining true and undefiled religion. The advantages of these regulations have extended to the present day; so that the intended reproach of Dr. Johnson, "that every Scotsman had a mouthful of learning," will, in the opinion of every unprejudiced man of sense, be a high encomium on their system of education.

The evident tendency of knowledge is to civilize and improve the mind; it transforms the animal into a rational and intellec-

* This law is still in force.

tual being. And when the education, as in the present instance, is of a religious kind, the tendency to humanize and improve is still more powerful. Christianity sets new motives before the mind for the determination of action. And when religion takes proper hold on the mind, these principles are active and influential on the life and conduct. Thus, in the diffusion of education throughout society, and the moral effects which were inseparably connected with it, we have presented to us a happy result of the independence of Scotland as secured by the victory obtained at Bannockburn.

But when we come directly to the subject of religion itself, the advantage will be seen in a stronger point of view. It was the practice of those days for civil rulers to interfere with the religion of the people, and try to mold it into such a form as would most serve their own political purposes.

The Scottish reformers, supported by the aristocracy, altho' able to resist the encroachments of their own government, could not have struggled with the monarchy of England, supported as it would have been by the worthlessness of both nations. But circumstanced as they were, they were at liberty to carry their religious reformation to any point they chose. Here the great object of the Scottish reformers was to form a system from the word of God, without reference to the inclinations and authority of men. The truths which they found in the Bible they boldly and fearlessly taught to the people, and

embodied them into a system, or confession of faith. And these doctrines are found, notwithstanding the severest scrutiny, to be purely scriptural. The way of salvation is taught in them with a simplicity and plainness that is surpassed only by the word of God. The form of church government which the reformers adopted, is marked by the same scriptural simplicity with their doctrines. While they demolished with an unsparing hand the lordly system of episcopal domination, they avoided the opposite extreme of licentiousness. They adopted the Presbyterian form of government, which is alike removed from the usurpation of episcopacy on the one hand, and from the anarchy of congregationalism on the other. They chose a middle path, by which the rights of the people of God were preserved from the grasping influence of a secularized clergy, and from the lawless assumption of government, by the community at large. And this mode of government they established, not only on the principles of prudence and reason, but also because they found it in the divine oracles.

In no part of the visible church of God, was the reformation from popery so completely perfected as in that part, of which we are now speaking. In no other section of the church, notwithstanding the greatness of the instruments employed, was there so near an approach to the purity of divine truth. In all of them, there were a greater or lesser failure in point of purity; and a still greater failure in the stability of

their reformation. Where is now the glory of the German and Switzerland reformations? Alas! The principles taught by Luther, Melancthon, and Zuinglius, lie buried under a mass of infidel impiety and superstition. Where are the labors of the great reformer of Geneva? A man, who far surpassed all his cotemporaries. His reformation is to be found now only in his institutes. Geneva is now the den of heresy and irreligion. "The gold has become dim."

(To be continued.)

JUDICATORY PRACTICE.

(Continued from page 378.)

Executive Power.—In the exercise of its supreme executive power, "the general assembly often issues peremptory mandates, summoning individuals and inferior courts to appear at its bar. It sends precise orders to particular judicatories, directing, assisting, or restraining them in the discharge of their functions; and its superintending, and controlling authority, maintains soundness of doctrine, checks irregularity, and enforces the observance of general laws throughout all the districts of the church."

"The settlements of vacant parishes have furnished the most important occasions for calling forth the executive powers of the general assembly. Ever since the establishment of the church of Scotland, and particularly since patrons were restored to their ancient rights by the act

1712, presbyteries, even when they did not find any defect in the personal qualifications of the presentee, have often, from a supposed deficiency in his call, from regard to the wishes of the people, or from some local circumstances, delayed, or even refused to settle him. When the matter is brought before the general assembly, that supreme court, if satisfied that the conduct of the presbytery was not warranted by the laws of the church, interposes its authority, and enjoins them to proceed with all convenient speed, according to the rules of the church, to receive and admit the presentee minister of the vacant parish. If the reluctance discovered by the members of the presbytery appears to be such, that they cannot safely be trusted with any discretionary powers, the general assembly appoints the particular days of their meeting, in order to take the steps previous to the settlement, prescribes the whole course of their procedure, and constitutes them, in that particular case, the ministerial officers of the general assembly, who are not allowed to exercise their own judgment, but are required implicitly to obey the instructions given by their superiors. As the existence of the society depends upon the maintenance of this paramount authority, ministers have often been censured, and sometimes deposed, when, setting their own judgment in opposition to that subordination which the constitution implies, and which their solemn promise at the time of their admission bound upon their conscience, they have finally refused

to comply with the orders of the supreme executive power.”*

The business which the assembly is unable to overtake, it refers to the commission.

The minutes of the last sederunt are read before its close, that they may receive the sanction of the assembly, in the same way as the minutes of former sederunts, which are always read at the opening of the meetings subsequent thereto.

A committee is appointed to revise the minutes of assembly, and to select from its acts such as are of general concern, that they may be printed. A great improvement has been recently made by this committee, acting under the orders of the assembly, in giving, in the printed abridgment of the assembly's proceedings, a fuller detail of the cases which come before it, so as to convey a distinct idea of the grounds upon which the decisions of the supreme ecclesiastical judicatory were pronounced.

When the business is concluded, the moderator addresses first the assembly, and then his grace the commissioner, and in the name of the Lord Jesus Christ, the King and Head of his church, appoints another assembly to be held on a certain day in the month of May in the following year.

The lord high commissioner then addresses the assembly, and in the name of the sovereign, ap-

points another assembly to be held upon the day mentioned by the moderator.

Intimation of this appointment is publicly given, and the assembly is concluded with prayer, singing of psalms, and pronouncing the blessing.

SECTION VI.

THE COMMISSION OF THE GENERAL ASSEMBLY.

The commission of the general assembly is somewhat similar to a committee of the whole house. It is composed of all the members of assembly, with the addition of one minister, who is named by the moderator. Those also, whose commissions to the general assembly were rejected for some informality, are usually appointed to be members of the commission.

The commission cannot proceed to business unless thirty-one of the commissioners are present, of whom twenty-one must be ministers.

They meet within the assembly-house, the first day after the dissolution of the assembly; and thereafter, the second Wednesday of August, the third Wednesday of November, and the first Wednesday of March; and oftener, when and where they shall think fit and convenient. But no private processes can be determined except at the four stated diets; and what is determined at one diet of the commission, with relation to private causes, cannot be altered at any other diet thereof but stands and continues in force till disapproved of by the general assembly.

* Hill's View of the Constitution, pp. 84—95, 109—113. 117. 119—121. Act 5, Assembly 1733, et sequentia. Assembly 1750, Session 9.—Presbytery of Linlithgow. Act 4, Assembly 1752. Assembly 1774, Session 7, and Assembly 1775, Session 5.—St Ninians. Assembly 1790, Session 4.—Presbytery of Paisley. Assembly 1803, Session 5.—Presbytery of Tain.

The commissioners have power to choose their own moderator, and finally to determine, as they shall see cause, in every matter referred to them by the assembly.

If their sentences are not obtempered by presbyteries or synods, they cannot execute the same themselves, by appointing corresponding meetings of the commission; but must allow them to lie over to the ensuing assembly, to which such presbyteries or synods are answerable for their conduct in regard to the sentences of the commission.

Protests for liberty to complain against these sentences may be taken by the parties before the commission; but these protests are not held as a sufficient reason to justify disobedience to the sentences of the commission on the part of the inferior courts.*

The proceedings of the commission are faithfully recorded, and submitted to the review of the next general assembly, which attests the commission record, if approved of; or reverses the sentences of the commission, and finds, "those who concurred in them censurable, if it shall appear that they have exceeded their powers; that is, have either meddled in any other matters than what were committed and referred to them, or acted contrary to the acts and constitution of the church, or to the prejudice thereof."

"As amongst the annual instructions given to the commissioners, they receive a general direction, 'to advert to the inter-

est of the church on every occasion, that the church and present establishment thereof do not suffer or sustain any prejudice which they can prevent, as they will be answerable,' they may find it expedient to meet oftener than at the four stated diets; and a commission is legally constituted at any time when thirty-one of the commissioners, whereof twenty-one are ministers, finding themselves assembled in any place, proceed to choose a moderator. It has been usual for the moderator of the last assembly, upon the few occasions when an extraordinary meeting of the commission has been held, to give public notice, at the desire of some members, of the day upon which it appears to them expedient to meet. But there is no reason to think that the moderator of the last assembly, by withholding his compliance with that request, can restrain the commission from meeting, or that it would be incompetent for the commissioners to act, although circumstances should prevent a quorum of their number from assembling at the very day which he had named."*

To the Editor of the *Presbyterian*.

ON IMPUTATION.

Philadelphia, Jan. 1832.

Dear Sir,—You will oblige an old friend and subscriber to your valuable periodical, by inserting the following communication.

In a conversation, which took place a few days since, with a very respectable elder of the

* Assembly 1750, Session 9.—Presbytery of Kirkcaldy.

* Hill's View of the Constitution, pp. 122, 123.

Presbyterian church, the subject of justification through the imputation of the Redeemer's righteousness, was incidentally introduced. This led to some remarks, which elicited from my worthy friend the following statement, viz. That the Reverend J. H. Symmes, formerly a theological pupil of mine, on applying to presbytery at Doylestown for connection with the General assembly, and on being questioned on the subject of justification, was found erroneous; and further, on consultation with a committee appointed for that purpose, Mr. S. relinquished his errors and was then admitted. I had heard a similar statement, some six or eight weeks before, but had not given it credit; but coming now from such authority, I thought it worthy of notice. To this course I was the more particularly inclined, as these errors had been referred to me, as Mr. Symmes' former instructor; and as my friend also informed me, that my entertaining such sentiments created no small degree of wonder, and even of sorrow, in numbers who expected better things of me. Now, my dear sir, as both myself, and all my religious connections, profess to be staunch friends of orthodoxy, and feel deeply interested in the success of its champions in the field of controversy, you will excuse me, should I appear to be rather sensitive on a point so important, so vital, so essential, as justification through imputed righteousness. Believe me, my dear sir, I court not controversy. I shall not enter the lists with any antagonist. I shall simply state

my sentiments, so that they cannot be misunderstood. In this, like Elihu, I only claim the right to show my opinion.

That justification and condemnation are forensic terms, and do not signify the *making* or *constituting* the person *justified* or *condemned*, innocent or guilty, righteous or wicked, is a thing known by almost the youngest catechumens. These terms therefore imply only the judicial annunciation of a fact already existing, and on the footing of which it is made. This act, therefore, makes its objects neither *righteous* nor *unrighteous*. Yet God pronounces them *just* or *guilty*. But God cannot pronounce a sentence that is not absolutely accordant with truth and equity—"Shall not the Judge of all the earth do right?" If he condemns, therefore, it must be because the person is previously guilty; in like manner, if he justifies, it is because the individual is previously righteous. The important inquiry here, is, *how* is the individual *righteous* or *guilty*? What constitutes him an object of justification or of condemnation? And here, by the way, I shall take no notice of *actual* sins; but simplify the subject by confining it to such *sins* as come through representative identification. Let me here observe that this principle of representation pervades the constitution, both of the covenant of works, and of the covenant of grace. It is essentially incorporated with the very existence of human society. In Adam and in Christ, as two federal **HEADS**, are included all whom they respectively represented. By vir.

tue of their representative identification with these federal heads, all the representees, so soon as they exist, are considered as guilty or righteous, and experience the results. The bond of union in the former case, is human personality; in the latter, regeneration by the Holy Ghost. By the former, all become sinners; by the latter, all become righteous, and being in *Christ Jesus*, cannot but be justified. This follows from their connection with their Head. With him they identify, with him they stand or fall. This principle is recognized in every species of government, whether free or despotic, whether civil or ecclesiastic, from the highest officer to the lowest functionary. In international law, federal stipulations, and all the sinuosities of political diplomacy, this same principle is recognized. Indeed, the civilized and savage, equally acknowledge its existence. In the red chief, and the president of the United States, are identified the nations they respectively represent. But it is needless to waste words in the elucidation of a principle so well understood in this happy country, where the *people* make all the laws in virtue of their legal identification with their representatives.

But to return to the main inquiry, to which, this apparent digression has, in some measure, prepared the way:—How is the sinner accepted as righteous in the sight of God? Is it because he is so in *fact*? Or is it because God *imputes* righteousness to him? My opinion of the subject is simply this: That as we were all by the constitution of the covenant

of works, legally represented in Adam, consequently, since he sinned, we sinned in him and fell with him; and this was upon the ground of our legal identification with him. Whatever was his guilt the moment he fell, the same is ours, the moment we become his representees, that is, the very first moment of our existence. God charged Adam with the sin of eating the forbidden fruit, because he was guilty of it. God charges his posterity with this same sin, because they are guilty, having identified with him by legal representation. In other words, God imputes it to them, because they are guilty of it, *i. e.* because it is their own. They do not become guilty of it, because he imputes it, or charges it to their account: would not such an idea savor rankly of impiety, in charging God as the author of sin? We are sinners. Why? Because God chose to charge us with sin?—to set it to our account—to impute it to us? Let us try it with any grocer, or in any mercantile transaction. Should he impute, *i. e.* set to our account, *i. e.* charge us, with a debt we never contracted; which yet we must pay, and why? Not because we owed it, but because he chose to *charge* us with it, *set it to our account*, or *impute* it to us, what notion would you form of his *justice*? I am confident his customers would think it scarcely consistent with *honesty*.

The principle is the same in the imputation of Jesus' righteousness, in the sinner's justification. The believer and he are *federally* one by representation. This secures their actual existence

and preservation, until the moment of regeneration. They then become one by actual union of the bond of the Spirit. That moment they are in Christ Jesus, and in him, they cannot but be justified; inasmuch as they then *legally* possess all his law-magnifying and justice-satisfying righteousness. God imputes to them, or sets to their account, the righteousness of Jesus Christ, because it is *legally* as much *theirs* as *his*, and thus he can be just while he justifies the ungodly; ungodly in themselves considered, but righteous as in union with the Redeemer and legally seized of his righteousness. But to impute to them, to set to their account, a righteousness which did not belong to them, would be equally unjust, as to impute to them a sin of which they were not guilty.

In one word, in my opinion, imputation neither makes guilty, nor makes righteous; but is predicated upon previous guilt or innocence, legally attaching to the individual justified or condemned.

Permit me, my dear sir, to express my gratification in finding the sentiments I have expressed above, advanced and advocated by the Rev. Dr. Ely, in a late number of the *Philadelphian*. Indeed, I cannot help thinking that the man who is right in this cardinal point, is not likely to remain very long wrong on any other. I cannot help hailing with joy, every approximation among the friends of our Redeemer, in their sentiments on the grand fundamental doctrines of the Bible. May God hasten the time, when the watchmen on the walls of Zion shall see eye to

eye in all matters of faith and duty.

After the above was written, I received a letter from the Rev. J. H. Symmes, referring to the same subject. It has given myself particular pleasure. I had believed that that Rev. gentleman had the grand principles of what I believe to be orthodoxy, so engraved on his mind, as to become indelible. I was really sorry for what I conceived to be any kind of defecation. I could not, I did not approve of his leaving our church; but now that he has left it, God grant that he may do much good in that section of the church of the Redeemer, to which he has recently attached himself. I wish him well. May the Redeemer bless his labors. Should you think proper to publish with this, the following extract from that letter, you will be conferring a favor both on him and me. For his sake particularly, I wish you to give it publicity. I shall send a copy of this also to the *Christian Expositor*, that wherever that gentleman's name has been injured the remedy may be applied.

Philadelphia, Dec. 31st, 1831.

Rev. sir,—I understand there is a report in circulation, that I gave up my views of the doctrine of justification, when I connected myself with the general assembly. I have been informed that this report has reached you, and that you adverted to it at a late meeting of the presbytery.

I am happy, however, to be able to state, and do believe it will give you pleasure to hear, that the report is absolutely false. I do not accuse the person who

may have given you this information, or any other person, of having wilfully fabricated this report; it has undoubtedly arisen out of some misunderstanding. But I am desirous of having it corrected. Its propagation can do no good, but much evil. I should be particularly sorry that such a thing should be believed by any of my friends, the Covenanters, for whom I still entertain as high a regard as ever I did.

That there was some difference between Mr. McCalla and me, on the subject of justification, is true; but that there was a committee of presbytery appointed to confer with me on this subject, is not true. After a good deal had been said on this point, I was called upon to state again my views of justification, which I did, as nearly as I can recollect in these words,—That I believed the sinner was justified by the righteousness of Christ imputed to him, and that the only ground upon which this righteousness could be imputed, was the union by which an identification was constituted between Christ and the sinner. This is what I have always believed to be the scripture doctrine of justification, and do now most cordially embrace it. With this, all the members of presbytery, then present, expressed themselves perfectly satisfied. I have not given up my old views of this subject; and I here assure you, that I have not relinquished a single iota of religious principle that I embraced while I was in connection with the R. P. Church; and I trust in God, I never shall, without having the clearest evidence of its being opposed to the truth.

And I do hope that for the interests of religion, as well as the preservation of my own character, which is as dear to me as life, you will use your influence to correct this false report. That the great Head of the church may grant you long life, greatly prosper your ministerial labors in his vineyard, and bless you with many seals of your ministry, is, reverend sir, the earnest prayer of

Your most obedient servant,

JOHN H. SYMMES.

Such is Mr. Symmes' own statement, unsolicited, and with his full consent, nay, impliedly, by his request, offered to the public. Let me again state, that as I am conscious to myself, that I have neither taste nor talent of any kind, for polemical discussions, I waive every idea of such an event. I feel too much respect for the sacred cause in which my brethren, the orthodox Presbyterians, are engaged, to do any thing which might have a tendency to divert the least portion of their strength, from its proper object. Thither let it be directed in all its concentrated force. Great is the truth, and must prevail. Glorious is the cause in which you are engaged. In its support let all the friends of Emmanuel unite. But let not their forces be divided. I trust, I shall be always able to say in sincerity, "My heart is toward the governors of Israel, that offered themselves willingly among the people," and incurred not the curse of those, who "came not up to the help of the Lord, to the help of the Lord against the mighty."

Very respectfully yours,

S. B. WYLIE.

[Since the above was in type, the following communication has been handed to us, and, containing as it does, full evidence that the reports circulated at Mr. Symmes' expense, were grounded on misapprehension; and further, as it exculpates all the parties concerned from any thing in the least objectionable,—we insert it with pleasure.]

Editor of the Presbyterian.

MR. SYMMES' EXPLANATION.

The idea I entertained of the doctrine of justification, both before and at the meeting of presbytery, at Doylestown, and do still entertain, is as follows, viz: That the believer is justified by the righteousness of Christ, imputed to him on the footing of a legal union, constituted between him and the Redeemer as his federal Head; and that this righteousness becomes fully his, for justification, by God's imputing it to him on the ground of this legal union or representative identification. In the order of *nature*, this legal union which forms the ground of the believer's title to the Redeemer's righteousness, must exist *precisely* to the imputing or reckoning of it to his account; but in the order of time they are simultaneous, i. e. at the moment of regeneration. The legal union, and the act of imputation, are both indispensably necessary to this righteousness becoming fully the believer's, for the purpose of justification before God.

Such are the ideas I have endeavored to express on my exa-

mination before the presbytery at Doylestown, and considered myself admitted as a member of presbytery with an understanding on their part, that such were my sentiments. In the first instance, Mr. Engles and Mr. McCalla expressed an apprehension that my views of justification were not in accordance with the received view of that subject in the Presbyterian church; but during a suspension of my case, ordered by presbytery for the purpose of affording an opportunity to any of the members, of private conversation with me on the subject, my views, as stated above, were fully expressed, and deemed satisfactory to the above-mentioned brethren, so that there was no dissenting voice in my admission.

With regard to the extract from my letter to Dr. Wylie, it was not intended for publication, when I wrote it: it was, however published with my consent, but by no means with an intention of conveying any insinuation to the disadvantage of Mr. McCalla. The report alluded to had been in circulation some time. I did not know from whom it had originated, (and for some time did not take much notice of it. But, as it had at length, in the course of its circulation, assumed a variety of aspects of an injurious character; inasmuch as they all imported that I had given up the orthodox doctrine of justification by faith alone, through the righteousness of Christ; I felt constrained to endeavor to have the report corrected.

I am still perfectly convinced, that it arose from a misapprehen-

sion of the ideas I intended to convey, which, I readily admit, might have been occasioned by a want of sufficient distinctness and accuracy in my mode of expression; but not by any fair representation of any statement made by Mr. McCalla.

At the time my letter was written, I had not heard of Dr. W.'s intention to write for "The Presbyterian;" nor did I see any thing of his essay until it appeared in public. From these circumstances it will be perceived, that my letter could not have been intended by me, either to sanction or condemn any thing contained in the Doctor's essay.

J. H. SYMMES.

A certain writer rashly names this glorious doctrine of the gospel one of the "fiends of the reformation." It seems now in some danger of becoming the occasion of stirring up the *fiend of discord* among divines of the same orthodox sentiments, tho' they employ diversified phraseology in the explanation and defense of justification by the imputation of the righteousness of Christ. It is to be hoped, that the love of controversy will not induce them to marshal, under party spirit, the arguments which should be employed in illustration of the scripture, and in maintenance of their own ecclesiastical standards. The parties admit that justification is an act of God's grace; that it is passed on the sinner, only for the righteousness of Christ imputed and received; that it is received by faith; and that he who believeth on him that justifieth can never fall into con-

demnation. No one affirms that an unbeliever is justified in time or from eternity. No one affirms that righteousness is imputed or *imputable* to an unbeliever. And no one denies that justification is *just*, as surely as it is an act of grace. No one denies that regeneration, faith, union with Christ, imputation, and justification, are simultaneous and inseparable, though we distinguish them by separate words and conceptions.

Divine wisdom has devised the system of grace; *it reigns thro' righteousness*. The power of the Spirit, the justice of the Judge, the righteousness of the Savior, and the salvation of the sinner, are displayed in the one act of grace. **IMPUTATION** and **JUSTIFICATION** are not *two* acts but **ONE**. Imputation justifies. They are two words, and the one explains the other. Each includes the sentence of acquittal. Justification is the declaration of the fact; imputation, of the manner. Am I asked the question, *how* is the sinner justified? I answer, by imputation. **WHY?** To glorify the grace of God. On what principle do you vindicate the equity of this act? Upon the principle of union with Christ, *that he might be just, and the justifier of him which believeth in Jesus*.

EDITOR.

A VOYAGE OVER THE ATLANTIC.

[We now continue, after some interruption, this Journal.]

IRELAND—LETTER III.

My dear S.

Leaving England, for a short time, but intending to make more extensive and minute observations

upon my return to it ; this ancient kingdom shall at present occupy my attention. *Dublin* is the capital of Ireland. It is situated in lat. 53. 2. N. and long. 6. 15. W., on the western end of a beautiful bay which bears its name, and it is divided into nearly two equal parts by the *ANNA LIFFEY* river.

The *LIFFEY* is a stream of no great magnitude, especially in the estimation of an American accustomed to the sight of the *Hudson*, the *Delaware*, and the *Susquehanna* ; for it is not more than from forty to fifty yards wide ; but it is very interesting to the admirers of ancient history, of modern arts, and of natural scenery. Arising in the mountains of the picturesque county of *Wicklow*, and flowing rapidly through that of *Kildare*, it intersects the county of *Dublin*, and smoothly gliding in its meandering course for ten miles, it enters the basin below the city, mingling partially with its waters along the strand during the ebb ; and in full flood spreading over the noble expanse. Eight several bridges constructed of cut stone, all substantially, and some elegantly, built over it, connect the two sections of the city, and render the principal streets passable without perceptible impediment. It is skirted with numerous quays for accommodation of trade, and also furnishes a fine salmon-fishery for the supply of the markets.

The *BAY* of *Dublin* is formed by its separation from the sea, on the north by the *Hill of Howth*, a bold peninsula seven miles from the city ; and on the south by *Dalky*, a small rocky island containing about eighteen acres of

land. It is marshy as well as stony, and is separated from the main by a narrow but navigable channel. The isle was dedicated, in olden time, to *St. Benedict*, of whose church there are still to be seen some ruins. The highest elevation of land is crowned with a *Martello tower*, an erection not uncommon in this country. Between the two points, the breadth of the bay is upwards of five miles. On the north shore, five miles from *Dublin*, is *Clontarf*, famous for the decisive and bloody battle which was fought by the native Irish led on by the brave *Brian Boroihme* against the *Cestmen* under their own king *Sitric*. This victory prepared the way for the overthrow of the Danes and Norwegians, who had for three centuries, from the 8th to the 11th domineered in *Ierne*. On the south side, the shore is more rocky, but it exhibits a delightful variety of villages and villas, of woods, and of pastures, gradually ascending from the sea, until you observe in the back ground the romantic mountains of *Wicklow*, extending as far as the eye can see to the southwest. The intervening expanse of water, bound as it is with granite rocks and embellished by art from point to point ; almost surrounded by a spacious *McAdamized* road, lined by other improvements which indicate both industry and opulence ; inclosed too, within a natural amphitheatre of hills, and bearing upon its bosom the boats and sails which are on their way to the canals and the quays, affords to the eye a charming prospect, in approaching from the

sea, the city of the "black channel—*Eblana*, *Dublana*, or *Dublin*," the *Eblana* of Ptolemy, A. D. 140. It has many names.

Ancient *DUBLANA* will not now disappoint the expectations to which an elegant entrance gives rise. Besides the opportunity I had of admiring it during the evening ride to Sackville street from Kingstown, I strolled out after eight o'clock; it was a fine night, the sky uncommonly serene, and the moon shone in mild grandeur. The principal sights were near at hand, and the bookstores furnished without delay the maps and pictures that are useful to entertain the stranger and to guide the traveler. The light but convenient literature of the day is abundant in the *shops*, manufactured at home, or imported from the neighbouring island, chiefly from the press of what is emphatically called "the intellectual city." History, particularly good history, of *Old Erin*, it is difficult to find. I picked up a few interesting volumes for occasional reference, and returned to my lodging to read and reflect at the close of the week, postponing until Monday personal visitation of the curiosities of the capital of *Hibernia*.

On *Sabbath*, 14th *March*, I found myself in a strange land, and to me a novel situation. This day four weeks, 14th Feb., I was at home in New York, worshipping in the sanctuary and in the society of a beloved family and flock. I preached in the morning, and heard a son in the afternoon. Though not without fear and anxiety about the con-

cerns of the church, not without sorrow for the afflictions of my house and not without trepidation at the idea of my departure being so nigh; I was withal among my well known friends, and it was before the Lord's people a day of enjoyment for my soul. How changed my condition! Here I am in the far famed capital of Ireland, in a splendid and crowded hotel. I pass my sabbath in solitude; yet I am not alone; God is omnipresent. I have undisturbed possession of a well furnished and spacious apartment in a great house, in as fine a street as I ever saw, and in the centre of one of the finest cities in Europe. The day of the Lord passed in quietness uninterrupted. In numbering my days that I might apply my heart to learn wisdom, I did not forget that the 14th of March is the birthday of my *now* only daughter, since her sister was called so recently away from me to her Maker, literally by fire. Her sudden death was occasioned by her clothes taking flame. *The Lord giveth, and the Lord taketh away; blessed be the name of the Lord!*

Monday, I traversed this magnificent town, saw and admired its noble establishments; indulged melancholy thoughts at its present dejection, and sorrowed at the sight of its numberless and half naked beggars. Dublin presents an astonishing contrast of wretchedness and grandeur. The present population is upwards of 200,000: calculation differs from 220 to 278,000. Previous to the union with Great Britain, Jan. 7, 1801, it was the constant or occasional residence of 271 peers,

and 300 members of the house of commons. . Now, about half a dozen of the former and less than twenty of the latter have settled dwellings within its precincts. Including merchants, private gentlemen, and all the learned professions, the number of persons in the higher and middle ranks of society will not, in all, amount far above 50,000. More than *two-thirds* of the inhabitants are in poverty, or actual beggary. Every street gives evidence of wretchedness; but the district called "*the liberties*," ought to be visited by him who would be an eyewitness of its magnitude. The scene is distressing to humanity.

There are however, many views to excite admiration. *Sackville street* itself excels in splendor. In its centre stands *Nelson's Pillar*, an elegant monument. On the left the new post-office, a specimen of chaste architecture, the view being terminated toward the north by the *Rotunda*, and Rutland square. On the south, you behold Trinity college to the *left*, and to the *right* the bank of Ireland, formerly the parliament-house. In his walk, the observer will remark a number of superior buildings, originally intended for the residence of the nobility, but now converted into *hotels*, meeting places for societies, or mercantile shops and warehouses.

To review the public buildings and squares, and bridges, and monuments, requires time and attention, not at my command. Of the six elegant squares within the buildings of the city, St. Stephen's green is the largest. It

is 400 by 300 yards, and now given up, by the corporation, and adorned to correspond with a memorial to the Duke of Wellington—the *Testimonial*, an expensive pile, and far from being an elegant erection. The inhabitants refused it a place in St. Stephen's, being displeased, it is said, with the construction of the monument, and it consequently stands in the *Phoenix park*. The whole structure is of mountain granite without any decoration. It is 205 feet high. Opposite to this once *regal*, and still very extensive park, is the Irish *Rialto*—Sarah bridge. It takes its name from Sarah Countess of Westmoreland, by whom the foundation was laid in 1791, and its descriptive appellation from the far famed Venetian Rialto. This bridge is 256 feet long, and 38 broad, consisting of a single elliptic arch, several feet wider in the span than its namesake in Venice.

Besides the numberless monuments, erected in the churches and elsewhere, to commemorate their bishops, their heroes, and their nobles, they have in conspicuous places, statues, some equestrian and some pedestrian, of Kings *William III.* and the four *Georges*.

Some ancient writers inform us that schools of learning were established in Ireland in pagan times by a colony of Grecians, and that the *Druids* maintained seminaries for the instruction of their youth. "We have the united testimony of all the ancient Irish, as well as of many foreign historians, that about the sixth or seventh century of the

Christian era many eminent schools were established in this island, to which youth resorted from the various parts of Europe, as at Armagh, Clonard, Bangor, and Down, &c." The university of Dublin is at present, as it has long been, a celebrated seat of literature. Indeed it is admitted that *Trinity college* is one of the noblest structures of the kind in Europe. There is also a college at *Maynooth* for the Roman Catholics, about ten miles from Dublin. It is a splendid well endowed institution of modern erection; and in the city itself are several minor establishments for the promotion of the various branches of literature. Indeed few cities in the world excel Dublin in the number of benevolent and literary institutions; and the distinguished men whom Ireland has so liberally furnished for other countries, show abundantly that education has neither been slighted nor forgotten.

Good scholarship is studied and cherished at home among all denominations, and there is an honorable competition between whig and tory, churchmen and dissenters, ecclesiastics, and the laity, to obtain the prize of literary, scientific, and benevolent excellence. Yet with all this there are many thousands, even in the capital, who can neither read nor write. There is a vast and awful amount of ignorance as well as poverty in this great city. With all the wealth of the established hierarchy, and the enterprise and industry of dissenters, there is not provision for one-third of the population to attend, for orderly instruction in a place of wor-

ship. They have in the too well endowed establishment not much above twenty churches, about an equal number among dissenters of all names, and perhaps a greater number among the Papists, who are a great majority of the community.

History assures us that the Irish do not hold the comparative rank to which they were once entitled in the family of nations, with regard to information and religion. I quote in confirmation of this remark, from the *NEW PICTURE* of Dublin, extracted chiefly from *McGregor's*.

"By whose ministry the gospel was first introduced into Ireland is not known; some have thought by Romish missionaries. From various circumstances, however, particularly the forms, &c. being similar to those of the Greek church, it would appear it came directly from Greece. That it was preached to the inhabitants of this island a considerable period before its introduction into most other parts of western Europe is an undisputed fact, as we find from every document of the middle ages, both ecclesiastical and literary, that a great part of the continent, Gaul, Italy, and Britain, received the rudiments of the Christian religion through Irish missionaries.

"By a reference to the historic pages of the nations of Europe, it will be seen that Ireland was the seat of the muses and the best of learning, at a period when almost every other part of western Europe resounded with the clang of the Roman arms. It was here, says the learned Usher, that the knowledge of the scriptures and

all other good learning was preserved in that inundation of barbarism, wherewith the whole west was in a manner overwhelmed, upon the dissolution of the Roman empire by the northern nations.

“Numerous are the testimonies upon this head, and in proof of Ireland being at one period resorted to from all the neighboring nations, as to one common university. Indeed, as some one has pertinently observed, Ireland appears to have been to Europe what Athens and Rome were to the other parts of the world in times of old.

“Camden, Bede, and Usher confirm the truth of this. Usher says, that such were the crowds of students who resorted to Ireland from Britain alone, that it required fleets to carry them. Camden vouches the same, and so does the venerable Bede. By these we are informed that Irish students founded schools among the Picts, Anglo-Saxons, Germans, Swiss, Burgundians, and French.

In the eighth century flourished Virgilius Solivagus, who, by his erudition and sanctity, acquired the notice of Pepin, king of the Franks, and who, by his perspicuous research in the discovery of the real figure of the earth, and his benevolent love of truth in the publication of that discovery, brought on himself degradation from Pope Zachary. In the ninth century, when so many seminaries of learning were desolated by Danish depredation, the honor of Irish literature was maintained in foreign countries by her native students,

particularly by Albinus, Clement, and Johannes Scotus Erigena. The two former, patronized by the Emperor Charlemagne, became the first professors of the famous universities of Paris and Pavia; the last, much favored in the French court by Charles the Bald, was afterwards invited into England by Alfred the Great, for a professorship in the schools of Oxford.

“Mr. Ledwich, in his ‘Antiquities of Ireland,’ says that ‘In the ninth century the muses began to desert their ancient seats, and seek protection in foreign climates, from the *Æstmen* invasion—that in this century Greek was commonly taught, and well understood in Ireland—and that in the tenth, eleventh, and twelfth centuries she still preserved her literary reputation, though she could not escape the contagion and infelicity of the times.’

“From the concluding part of the eighth century to the beginning of the eleventh, the island was miserably distressed by the sanguinary depredations of the Scandinavian bands, under the names of Danes, Normans, *Æstmen*, or Easterlings, who, ascending the rivers in their fleets of light vessels, laid waste the country wherever they came, with fire and sword, most mercilessly butchering the inhabitants, without regard to sex or age, or carrying them into slavery, and bearing away the plunder.”

In perusing works on Irish antiquities I was particularly pleased to find well attested facts and documents for completing the history of THE TWO WITNESSES mentioned in the eleventh chapter of

the Revelation. Many of the early Christian inhabitants of that long oppressed country, are worthy of a place in the catalogue of names opposed to the corruptions of "the man of sin."

Ireland was peopled 300 years before the birth of Christ. The *Celtes* were its original inhabitants. Its name Western Island, for so *Ierne*, latinized *Hibernia*, signifies, is Celtic. True, the Germans, the Scythians, the Spaniards, the Belgæ or *Firbolg*, sent their colonies to it; but the same people who settled on the Cimbrian Chersonese, were scattered over Norway, Germany, Gaul, and Britain, and passed over to Erin from the continent, through England and North Britain. Eratosthenes, the librarian of Ptolemy Philadelphus, about two and a half centuries before our era, had his collection of maps; and *Strabo* says he gives the distance between Ireland and Celtica. Phenician and Grecian traders, and colonists, explored the coast of Britain, describe the Western Islands, and proceed as far north as the Orkneys. The great body of the *Erinich*, as appears from the common language, was Celtic. There was indeed a variety. The prevailing religion differed at different times, and never was any more than it now is universally uniform. The heathen Celts were chiefly *Druidical*, and many of their rites bear a resemblance to the ancient idolatries of the East. The *Cairns*, and the *Cromleach*, are still to be seen. Christianity was introduced in the 3d century, and existed long before the Roman claims of supremacy were admitted, or the

papal lordships even proposed to the churches of the nations. So soon as these claims began to be urged by ecclesiastics, they met with powerful opposition in this kingdom, and it was more or less effectual until the 10th century. The state of literature and Christianity was much superior in Ireland and the Scottish Hebrudæ, to that of the neighboring nations, especially from the 6th to the 9th century. When the Emerald Isle, however, became despoiled by the Danish and Norwegian invasions, the seminaries were broken up, their books were destroyed, the *Witnesses* were slain or scattered, and the remaining ecclesiastics easily subdued under the power of Antichrist. From the 12th to the 16th century ignorance and superstition reigned over "this country of verdure, of mirth, and of song."

The name of *Columba* deserves particular mention. Many have been the historians of his fame, near his own time, although of late it has not been often mentioned. The prevalence of English and Irish prejudice, under the influence of royalty and the hierarchy, whether *papal* or *prelatical*, in both countries, secured neglect for the name of a mere *presbyter* which it mentioned, could not be easily traduced. The name of a man, remarkable for self-denial, enterprise, learning, and opposition to error and arbitrary power in church and in state. *Venerable Bede* and *Cambellus in Hibern.* mention him in their histories. *Ware* affirms, that some of his own writings were extant in modern times, and the late Dr. Smith, of Campble-

town, informs us, that histories of this distinguished man, by his personal friends and successors in *Iona*, Cummin, and Adomnan, have survived the wreck of literature. Of these, antiquarians have made a liberal use.

Columba was born, A. D. 521. His father, Felim, was the son of *Fergus* of the royal family of Ireland, and of *Aithne*, of Lorn, of the royal blood of the Scots—or *Dalreudini*. The influence of princes in both countries, secured for Columba wealth and patronage, which he liberally employed for the defense and promotion of religion and literature. The system which he and his followers maintained for 400 years, was essentially Protestant Presbyterian, and orthodox. They admitted the marriage of the clergy; they elected their own pastors; their bishops had no distinct ordination from presbyters; they professed and defended the evangelical doctrines; they lived a holy life; they rejected the claims of the papacy, and they prevailed in support of their liberties in Ireland and Scotland, until the northern invaders, ruthless as the Goths and the Vandals, commenced their depredations with ruin in their train, and left little power to resist the swarms of Romish priests which poured in, like locusts, to the several kingdoms of England, Ireland, and Scotland. In the year 563, *Colum* emigrated with a colony to the Hebrides. He was then in the 42d year of his age. There he founded the monastery, cathedral, and colleges of *I COLUM KIL*, which long continued to be the chief seminary of Christianity

and learning in Europe. The immense ruins of *Iona*—the burying place of heroes, of nobles, of 42 kings of different nations, bear witness still of the princely resources which were at command in support of this expensive undertaking. Before, however, he emigrated to the Western islands of Scotland, *Colum*, in latin Columba, or Columbus, visited France, and Italy, and Greece, in a tour of observation of their customs, their literature, and their religious order. He lived to see upwards of 300 churches supplied with able divines, as teachers and pastors, from the university of this remarkable island.

Enough, at present. I will revert to this subject which commanded so much of the attention, and employed so much of the eloquence of Dr. Samuel Johnson. I also bid farewell to the chief city of the land and its admirable scenery. I set my face toward the north of Ireland. There I expect to see living witnesses who are more occupied in finishing their testimony in a more explicit form, than Columba could give to it in the south, when Antichrist was advancing to subdue the church in the Western Roman Empire, and before Mahomedanism rose for the ruin of the Eastern churches in Greece, and in both Africa and Asia.

THE CAUSE OF THE SCOTTISH MARTYRS.

The nature of this cause will be best understood from a specification of some of those leading

principles for which they contended and died. We say not that those we are to state were reduced to a written, systematic form, or expressed and arranged exactly as we have done them. But we do say, that they are principles which entered essentially into their testimony for truth, which were received as binding, considered as axiomatical, and constantly acted upon. These we can do little more than state, having left ourselves no time to descant on them, either in the way of explanation or defense.

1. *Salvation by the free sovereign grace of God, through faith in the Lord Jesus Christ*, was the first of these principles. This is what was held by Luther and his friends of the reformation, as "the article of a standing or falling church." It may be regarded as having produced the original revolt from the church of Rome. It was afterward incorporated with all the sentiments and discourses of the reformers; and when it once comes to be forgotten, or denied, or perverted, or concealed, whatever external observances may remain, the spirit of the reformation has fled, and you may write upon it "Ichabod," the glory is departed.

2. Another of these principles was *the sole authority of the holy scriptures in matters of religion, and the right of all men to peruse them*. Traditions and the priesthood were discarded as grounds of faith, and the Bible alone elevated to this rank. Wearing the seal of divine attestation, it was reckoned worthy of implicit and universal reverence. It was deemed a maxim of self-evident

truth, that that which all are to believe, according to which all are to act, and by which all are to be judged, ought to be in the full and undisputed possession of all. Ignorant and worthless priests might have reasons of their own for shutting out the light of revelation, skulking like moles and bats into hiding places, and preferring the darkness or the twilight; but the reformers had no such instinctive abhorrence of light, resembling rather "the bird of heaven, which meets the full unclouded blaze, with an eye that never winks, and a wing that never tires."

3. *The right of men to form their religious opinions from the word of God*, flowed as a native result from the foregoing; such a right being clearly implied in the supreme authority of revelation, in the impossibility of controlling the human mind by any thing but scriptural evidence or rational argumentation, and in the accountable nature of man.

4. In opposition to the tyrannical claims and blasphemous assumptions of popes and kings, they held *the sole headship of Christ over the church, and its consequent independence of all political control*. The prerogatives of Zion's King, they viewed as peculiar and inalienable; no mortal, without the most daring impiety, could venture to invade them. Christ was given to be head over all things to the church, and it was not for man to rob him of his glory, or share with him his honors. The church they regarded as a free, independent society, having no head but one; and therefore all who presumed

in this capacity, to regulate her order, interfere with her management, prescribe her forms of worship, or lay restrictions on her office-bearers, were looked upon as wicked intruders, ungodly and tyrannical usurpers. **HEAD OF THE CHURCH**, whether inscribed on the papal crown, or the regal diadem, they held to be one of "the names of blasphemy."

5. In connection with this they maintained another principle: *The Headship of Christ over the nations, and the consequent duty of conducting civil affairs on religious principles, and subordinating them to the interests of the church.* The restrictions of the mediatorial power to the church, is comparatively a modern doctrine, the natural growth of a desire to harmonize religious sentiments with political interest. Our reformers knew nothing of it. They had not learned those ingenious criticisms by which some of their descendants have been able to explain such passages as the following in conformity with a restricted dominion:—"Thou hast put **ALL THINGS** in subjection under his feet. For in that he put all in subjection under him, **HE LEFT NOTHING THAT IS NOT PUT UNDER HIM.**" Esteeming Christ as "Prince of the kings of the earth," and "Governor among the nations;" they showed no wish to blot out, or even to tarnish the lustre of his glorious title, **KING OF KINGS AND LORD OF LORDS.**" Nor had they any knowledge of the boasted discovery of modern times, that things civil and religious should be kept entirely separate—that they have

nothing to do with each other; and that church and state ought to be completely and forever divorced. They considered that things might be *connected* without being *confounded*. They knew that civil and religious matters were united by many a powerful tie; they viewed them as inseparable in point of fact; and finding them recognized in the same scriptures, tending to promote the glory of the same Lord, obligatory on the same persons, and a certain connection between them predicted as characteristic of the millennial state of the world, when "kings shall be nursing fathers, and queens nursing mothers" to the church, when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and when the most common affairs of life and articles of use shall be "holiness to the Lord;" finding these things to be so, they scrupled not to recognize the connection both in their deeds and public standards. It is only when the church is degraded to a mere instrument of state policy that the union in question is objectionable: not when the civil affairs of the world are so ordered as to advance the interests of Christ's kingdom.

6. The reformers also held *the right of resisting such civil rulers as usurp the prerogatives of Christ, oppress the church, tyrannize over the people, and lend the weight of their authority and example to the subversion of equity.* A principle consonant alike to reason and scripture, which none but the most slavish and interested parasites of the "powers that

be" will venture to deny, and which afterwards received the high sanction of the nation at large, when the persecuting house of Stuart was expelled, and the prince of Orange called to the throne.

7. Alongst with these they held, in fine, *the importance and obligation of public Covenanting as a means of professing, advancing, and maintaining the cause of reformation; and of comforting, and fortifying the church in troublous times.* This principle our reformers viewed as involved in the relation subsisting between God and his people, countenanced by the spirit of other religious institutions and duties, recognized in prophecies regarding New Testament times, and expressly required by holy writ. Hence those famous vows entered into from time to time by the nation and the church, more especially the national covenant of Scotland, and the solemn league and covenant of the three kingdoms, now fallen into such unmerited neglect.

These are some of the leading principles of the Scottish reformers, from which an idea may easily be formed of the nature of that *cause* for which they loved not their lives unto the death; and, without being called upon implicitly to approve of all that they said, or wrote, or did, an approval of the general maxims which they held, as based on sound scriptural views of the relations and duties of man, must be implied in a professed respect for their memory.

The above enumeration may serve to rescue them from the

charge of having busied themselves about trifles, and squandered their lives on matters of small moment. Some of the points, indeed, for which they contended, may seem of little importance to many in the present day, and far from justifying the sacrifices they made to secure them. But they durst not dispense with any part of divine truth; their consciences would not allow them, for the sake of purchasing exemption from pain, or even of saving their lives, to acknowledge as true what they knew to be false; nor did they deem it safe to make compliances in one department which might have the effect of inducing their persecutors to demand them in another, in which they could not be so safely granted. If they believed the *Presbyterian form of church government* to be agreeable to the word of God, how could they abjure it, as they were required to do, and tamely submit to a lordly prelacy? If they esteemed *kneeling at the sacrament* to have its origin in the idolatrous reverence claimed for the *host* by the church of Rome, and calculated to give countenance to that impious claim, how could they but lift up their voice against it? If the *form* in which they were required to *pray for the king*—for they never refused to pray for the blessing of God on his person, or for salvation to his soul; was such as to imply an acknowledgment of his blasphemous and tyrannical encroachments on the prerogatives of Christ, and the liberties of the church, were they not fully justified in refusing to comply? Yet these are things

which the men of an easy generation are apt to reckon of no moment. Our ancestors thought otherwise; and they well knew what they were about. The line of conduct they chose to pursue, had been duly weighed. While the attempts that were made to ensnare their consciences in such matters, show the unfeeling and wanton tyranny of the times, their resistance evinces a strength of principle and correctness of thinking worthy of the highest esteem. W. SYMINGTON.

For the A. C. Expositor.

MEMOIR OF MR. JOHN BLACK.

In recording some biographical reminiscences of the individual whose name stands at the head of this article, it is not intended to attempt the delineation of a full portrait of his character. But we merely aim at presenting an outline which will be sufficient for general information; while it will not be so imperfect, as to prevent his former friends and associates from recognizing the resemblance.

The writer of this was the intimate friend and fellow-student of the deceased. They were both dedicated to the same service, and looked forward with many a pleasing anticipation and firm resolve to a life of labor and enjoyment in the ministry of the sanctuary. The one has already entered upon the possession of the reward without engaging in the contest—and the other, who yet remains in the church militant, would desire to perpetuate

the memory of ancient friendship, and pay a trifling mark of respect to the character of one whom he yet remembers with fond regard. He is not aware of the existence of any obituary notice of Mr. Black, with the exception of some small newspaper paragraphs. But as he is convinced that something is due to his memory, he undertakes himself, a task which he would rather have seen accomplished by some one more capable of doing justice to the subject.

The vehicle of intelligence of which he avails himself, seems likewise peculiarly appropriate, as authorized by the ecclesiastical connection to which Mr. B. belonged. He was the property of the church by his own voluntary dedication. *Hers* would have been his most active services had he lived—and *hers* is the duty publicly to honor his memory now that he is gone.

The subject of this memoir was born in the city of Pittsburgh, on the 9th of April, 1806. He was the eldest son of the Rev. Dr. Black, of that city, and there he received the greater part of his education. In early life he exhibited those peculiar traits of character, which became more prominent and interesting as they were subsequently developed. These were a retiring modesty of demeanor among strangers, which was changed into an unserved and candid intercourse so soon as they became intimately acquainted with each other—a strong regard for truth manifested in speech and action; an open and guileless declaration of sentiment—and an honorable sensi-

bility, which spurned at meanness however displayed, and which prompted to the constant performance of good offices towards his friends. He was likewise distinguished by a care and judgment in the selection of his associates. They were few in number; to them he extended the most ardent and sincere attachment, and over them he was remarked to have extended a most powerful and beneficial influence.

After completing his preparatory studies, Mr. B. entered the Western University of Pennsylvania; on the 1st of April, 1820.

His academic course was characterized by application, superior and general scholarship, and a high reputation for talents and integrity among his instructors and associates; though it received several interruptions from ill-health, which then began to make its appearance.

At this period he visited the city of Philadelphia, with a view of seeking from change of air a restoration of his impaired health. While here, his naturally sensitive mind, rendered more exquisitely so by bodily disease, received a severe and lasting shock in the death of his excellent mother. Then too commenced the intimacy, which subsequently, and until the day of his death, existed between him and the author of this memoir. He then became acquainted with a fine mind, under the influence of great depression, anxious about its future prospects, yet disposed to look to the true source for counsel and encouragement. To him Mr. B. then expressed a desire to serve God in the gospel of his Son,

though he yet hesitated from reasons of the most laudable character.

Shortly after this his health seemed to improve, and he returned home, resumed his studies, and was graduated on the 29th of June, 1825.

The mind of Mr. B. though in ordinary cases rapid in its decisions, remained for a long time undetermined as to the profession which he should pursue. This indecision, however, was not so much the result of a suspicion respecting the soundness of his own bodily constitution (though such suspicion did indeed exist), as of a want of conviction that his motives for seeking the ministry were sufficiently pure and disinterested; and that the offering which he made of himself would be accepted. Even before his graduation he thus wrote to him who now records the fact:

"I think my health would not warrant my studying theology. The great fatigue inseparable from the practice of that profession, and particularly the constant stress upon the lungs which it requires, I fear I could not endure. I have some forebodings lest those times of happiness and usefulness of which you speak, so agreeable in the perspective, shall never be realized." Some months after this, he again writes, "I have thought much upon the subject. My most earnest desire is to devote myself to the service of God in the gospel of his Son; and I have brought it to this point, that I will study theology when I shall be brought to feel that I am doing it for no other motive than the glory of God. I know that it

is honorable, and that if a person has competent abilities he may become respected and useful; I know too that the reward is great; but I could not consider myself justifiable in entering upon this sacred profession from any other motive than that which I have mentioned."

Such was the condition of things, more than three years previously to his decease, and it would seem to indicate that the insidious destroyer was even at this early period preying upon his frame. In the deceptive intervals of its more violent attacks, the mind would seem to have been left in comparative repose. There was deep and serious meditation upon its prospects for the future, while the legitimate result of the existing affliction evidently was to draw it near to heaven.

Hope of a complete restoration to health; gratitude for deliverance from *immediate* fears of dissolution—expectation of acceptance, and a prospect of extensive usefulness, were principally instrumental in bringing the mind to a decision; and in the winter of 1825, Mr. B. commenced the study of theology in the seminary of the Reformed Presbyterian church, located in Philadelphia, and under the immediate supervision of the Rev. Dr. Wylie, of that city.

In the seminary Mr. Black was not long in taking the first rank among his fellow-students. His natural talents, which were evidently of the first order, and his acquirements which were various and accurate, were now brought to the examination and illustration of subjects of eternal

moment. The course pursued by the excellent and learned professor, was full, systematic, and requiring the whole time and attention of the student. Mr. B. came in contact with some superior minds; and the various subjects of study were pursued with the view to a practical application of them to the business of enlightening and edifying immortal sinning souls.

This then was a proper sphere of intellectual exertion, and Mr. B. entered upon it with all the native ardor of his character. Here he appeared active, enterprising, and public spirited. He took a great interest in the promotion of every scheme for literary and religious improvement; and evinced no small degree of tact and experience in contributing to the management of an association formed among the students for the promotion of such objects.

Had he lived to act as a ruler in the church of God, these qualities, called into operation in a higher sphere would have rendered him useful and influential to a very high degree. Mr. B. composed with ease and accuracy. His conceptions were remarkably quick, and he seemed in general to obtain his object at a grasp. Indeed he has been frequently known, by one decided effort to obtain in a few hours, what it would cost ordinary minds as many days to have accomplished. His language was in good taste, perhaps too copious and diffusive, yet his aim in all his compositions seemed to be; to obtain something at once pointed and practical. In his

criticisms upon the productions of others, which the daily routine of the seminary required, he was minute, original, and severe; though his remarks, as in all other cases, were always more pertinent than prolix, and intended for the benefit of others, rather than the display of abilities of his own. It was, however, in the freedom of debate on subjects of moment that his talents were especially displayed. He possessed a peculiar taste for controversy. He took an extensive view of his subject, and rapidly apprehended the ground of his antagonist. His conceptions could not be mystified by sophistical subtleties nor verbal quibbles; for in the detection and exposure of these he himself was peculiarly skilled. When the occasion justified it, he could wield with much effect the weapons of ridicule and satire, and he seldom failed to effect his object. He seemed to have his powers always under his command, and he well knew where the boundaries of propriety and decorum lay.

Mr. Black's disposition was social to a very high degree, and it was by contact with kindred spirits that the resources of his original mind were called into operation. In the social circle he appeared in his element, his society was not only agreeable but profitable—his colloquial powers were of a superior order—and the stranger soon perceived that his brilliant sallies, his animated though unobtrusive declamation, and his correct taste, rendered his acquaintance worthy of being sought for and retained.

His attachment to the great

principles of Christian social order as exhibited in the formularies of his church was enlightened and sincere. He perceived the difficulties that existed in the way of their full application in the present condition of society. Yet the system of policy which met his approbation was as far removed from a latitudinarian indistinctness, on the one hand, as a selfish exclusion, on the other.

Such were the traits of character which Mr. B. displayed while in the seminary, and they commanded for him the respect and affection of all who possessed his acquaintance.

Still his health was precarious, and during the whole course of his studies in the seminary, it was subject to frequent interruptions. His sensibility was delicate almost to morbidity; and he experienced many seasons of deep depression of spirits. Indeed he knew no medium, and he was either found in the heights of rapture, or in the opposite points of depression. This, however, doubtless, had its origin in physical causes, and though acting morbidly upon his naturally sensitive temperament, it was to be principally attributed to the bodily indisposition under which he labored. It does not seem to have been of that description of mental ailment which is usually denominated religious melancholy. For it did not produce an *undue* uneasiness about his state before God; and it seemed uniformly to yield before attention to religious duties. And to all these duties he was attentive to an exemplary degree. To the fidelity with which he discharged those of a

private character, were it proper, the writer of this sketch could bear ample testimony. And his former friends will not forget the evident solemnity of feeling, and impressiveness of manner, in which he engaged in the performance of those which were more social and public. Though constitutionally unostentatious, and in general extremely reserved upon subjects of experimental godliness—he could, and he oft-times did, unbosom himself to his friends; and in the unrestrained moments of confidential friendship he would display, not merely an acquaintance, accurate and comprehensive, with the speculative truths of Christianity; but an *experience of their power* on the intellect and the heart, which indicated that all the natural gifts which we have before considered, were controlled, and influenced, and sanctified by the grace of God reigning paramount in the soul.

After completing the second year of his studies in the seminary, Mr. B. returned to Pittsburgh; participating with his fellow-students in the deep regret which they all experienced in parting from each other, and especially from their respected professor, of whose invaluable services they were now to be deprived by his resignation.

Mr. Black left the seminary in the close of May, 1827, and returned to the city of his birth and scenes of his former attachments, having been absent nearly two years.

At this period his health appeared to be unusually good.

His spirits were elated at the prospect of revisiting his home, and although he expressed much regret at parting with the author of this memoir, and other friends, buoyant with youth, his anticipations were evidently of the most pleasing character. The present happy prospects were however soon reversed. And when he returned to Philadelphia, about the same season of the following year, death had marked him as his victim. Upon the suspension of the operations of the theological seminary, by injunction of synod the students of the seminary were placed under the care of the respective presbyteries within whose bounds they resided. In this emergency, the Rev. Dr. Black was appointed to the supervision of the students coming under the jurisdiction of the presbytery of Pittsburgh; and of consequence the subject of our memoir came under the immediate inspection of his respected father. Here he pursued his studies as usual. Upon examination by presbytery, he was found to be advanced to an unusual degree in what was regarded as requisite preparation, and in anticipation of the ordinary time, he was instructed to prepare for receiving licensure to preach the everlasting gospel. To this he submitted with much reluctance. Others, whose province it was to judge in the matter, had more confidence in his abilities than his innate modesty permitted himself to entertain, and he earnestly desired permission to continue longer in preparatory study; that when he went forth to publish

the glad news of salvation, he might not be found destitute of the requisite furniture.

Upon this subject he communicated his thoughts, by letter, to him who now makes mention of the fact; and they evidently testify that his mind was deeply impressed with the vast importance and awful responsibilities of the station upon which he was about to enter. There is not the slightest reference to any difficulties or labors of a personal character which he would be required to undergo; but he dwells upon the necessity of an ascertained interest in the promises of the covenant to justify an individual in assuming the character of a preacher of Christ; as well as upon the necessity of possessing divine grace to qualify for the discharge of its duties. Still he regarded the expression of the will of a court of Christ, as a call upon him from the church's Head to engage in his service; and his scruples being overcome, he acquiesced in their decision. His first pieces of trial were delivered at intervals through the summer and autumn of 1827, and they were universally regarded as possessing superior merit.

On his return from a visit to the state of Ohio, in an inclement season of the year, Mr. B. was exposed to cold and wet, and he reached home considerably indisposed. Through the winter he was much confined by severe and repeated attacks of disease; yet it was not generally suspected by his friends that his constitution was vitally affected. In the intervals he pursued his studies with his accustomed ardor; and

at the regular meeting of his presbytery in the spring, he appeared, though evidently much enfeebled, still determined to persevere, and spend in the service of the sanctuary whatever measure of strength was allowed him. He appeared in the pulpit, and delivered a discourse from *Luke xxiv. 26.*—“*Ought not Christ to have suffered these things and to enter into his glory?*” This was the concluding piece of trial assigned him by the presbytery. The scene was felt to be impressive. The hand of disease was evidently upon the candidate. The eye of man could not penetrate into futurity. Why his God had brought him so far towards the consummation of his wishes, and yet bore so heavily upon him, the created mind could not determine. None could decide whether a life of usefulness in the church of God, or a speedy removal to the world of spirits, was intended. Through the whole course of the discussion many were affected to tears, and when the speaker had concluded, he was so exhausted by the effort as almost to faint in the pulpit. His manly spirit still, however, sustained him amidst bodily imbecility; he recovered, and received license to preach the everlasting gospel. This was, however, intended by a mysterious providence to be his last appearance in the pulpit. He had dedicated himself to God; he had done enough to test the sincerity of that devotion and his faith in the promises; he is accepted, and soon rewarded.

This, the last discourse which he wrote and delivered, is before

the writer as he pens this notice, and could he determine what part of it were more excellent, he would willingly make an extract. But he will not attempt it. It is full of sound divinity, able argument, and happy illustration. It is replete with an impressive eloquence, and an unction of piety which are truly characteristic; and doubtless expressive of the exercises of the author's mind with regard to the atonement of that Savior with whom he had fellowship in his sufferings, and in whose exaltation he now, we trust, participates. The presbytery by whom he was licensed, were much in hopes that a journey across the mountains would restore his health, for it was the opinion of his physicians that the disease was principally seated in the upper extremities of the bronchial vessels. They therefore at once dismissed him, and urged upon him an immediate journey to the shores of the Atlantic.

Shortly after this Mr. B. set out from home in company with his brother Mr. A. W. Black, now a minister in the Reformed Presbyterian church; and one who has done much to fill the blank in society which the death of his lamented brother had produced. Anticipating his arrival in Philadelphia, he employed his brother to give intimation of it to the author of these reminiscences, and request a meeting with him there. They arrived within a few hours of each other in the city. But ah! how changed was he upon whom disease had rested! In appearance, merely the relict of his former self. The sunken

chest, the eye of unnatural brightness, the hectic flush, the emaciated form, all declaring too intelligibly that the king of terrors had already marked him as his own.

The youthful mind, ardent and inexperienced, imparts to its prospects of futurity a splendor which never can be realized. Soon, however, contact with the world, and an endurance of its sorrows, mellow down the coloring, and it contemplates the ordinary proportions of light and shade which are blended together in the picture of *real* life. It is by a gradual process of the severest discipline that the mind is brought to that state in which it can view with composure the calamities of life, and sustain with fortitude their attacks. And it may be admitted that the *natural* principles of man's rational constitution, when properly directed may sustain amidst the ills of life which he feels to be inevitable. But something *supernatural* is required to enable inexperienced youth to view without dismay the gradual, yet certain, approaches of dissolution—to relinquish all its prospects of life and happiness, and prepare for going down to "the dark stagnation of the tomb." The supernatural efficacy of the grace of God, in its sublimating influence upon the soul, is alone able to do this. The benign operation of this principle was doubtless felt by the subject of this memoir. He was just entering upon life. He was ardent, inexperienced, and in his natural temperament impatient of control, and unable to brook contradiction or disappointment. Yet

when he was assured by physicians and friends that all prospects of recovery were fled, he received the announcement with but little emotion. The uneasiness which he displayed was but momentary. He was doubtless aware of his own condition, and prepared for the result. Anticipations of his eternal reward sustained him. His reliance, as he often declared, was upon the grace of God, through the mediation of his Son. By his physicians he was advised to venture no nearer to the atmosphere of the sea, than he then was in the city of Philadelphia. Here he remained, as at home, in the family of his uncle the Rev. Dr. Wylie; all of whose members vied with each other in the attentions which they paid to him. He survived his arrival in Philadelphia about three months, and as the closing scene approached he appeared to ripen for immortality.

A meeting of the synod of the Reformed Presbyterian church took place a few weeks before his death; and he enjoyed the visits, and conversations, and prayers of several of its members. By the reverend moderator of this court his case was always remembered when he addressed the throne of grace in opening and closing its sessions. This fact was mentioned to him by the writer of this sketch, on which he expressed the highest satisfaction. "I am grateful," said he "truly grateful." The prayers of the righteous avail much. Yet," he added most emphatically, "they are not my dependence." The writer then asked him the question—on what do

you depend? "On the grace of God, through the mediation of my Savior," was his reply. As long as he was able to read, he kept his Bible beside him on his bed. He perused it, he meditated on its truth, and he appreciated its comforts.

During the last fortnight of his life the writer was constantly with him; and he will not soon forget the holy serenity of mind, the calm resignation to the disposal of Heaven, and the firm reliance on the Savior of sinners, which he displayed. Reclining on the bed beside him, their intercourse together was intimate and unreserved. Mr. B. conversed respecting himself as a dying man, and as though he had been speaking of another person. In his usually lucid and pointed manner, he delivered his sentiments upon doctrinal truth in its practical bearing—upon cases of conscience, and subjects of experimental godliness. "His conversation was indeed in heaven whence he looked for the Savior."

Though naturally ardent and vivacious, there were no extravagant raptures. But the power of divine grace was displayed in subduing all undue excitation of the animal sensibilities, and in producing a humble, collected frame of spirit—anxious, yet satisfied, relying, and grateful. Turning, on one occasion, to the writer of this notice, he said—"You remain in the church militant to fight the battle. I go to the reward without engaging in the contest."

The disease under which Mr. Black labored, developed itself in

the mode that is usual to consumption of the lungs in ordinary cases. It at times assumed the same flattering aspects by which it is generally accompanied; and feeling, on one occasion, an unusual degree of strength, he insisted upon taking the air in a carriage. On his return he felt himself completely exhausted. And he returned to his bed convinced that he was never again to leave it. Such was indeed the case. For the close of the subsequent week saw him expire. He, at the beginning of it, seemed to take farewell of the world; and he had but small concern respecting it from this period until the day of his departure. Remaining in the full possession of all his rational powers, he employed them in communing with his own heart, in meditation, and in prayer. He never complained of his sufferings, nor was a murmur or disquietude ever heard to escape his lips.

On the night immediately previous to his decease, he enjoyed a few hours of unusual ease and comfort. It was remarked to him that he had been very composed in body. To this he assented, and remarked, that "he was still more grateful that his mind was equally composed. His prospects," he said, "in view of immediate dissolution, were much more clear than at any former period. He felt his faith to be more lively, and although he yet desired more assurance, he had cast himself on a God in Christ, and he rested with confidence on his promises of forgiveness." These were among the last words which he spoke. His end now appeared to be rapidly approaching. The family were assembled around his bed. Dr. Wylie engaged in prayer, and commended his departing spirit to its Redeemer. He turned himself around, and giving a look of intelligence and recognition to those who were witnesses of the scene—as though assured of its destiny, his spirit willingly, and peacefully, and triumphantly, took its flight to the realms of eternal day.

He expired on the 15th day of August, 1828, about 2 o'clock, P. M. in the 23d year of his age. His remains were deposited in the burial place attached to the Reformed Presbyterian church in Philadelphia, where they now repose. It was a remarkable coincidence worthy of notice, that all his fellow students in the seminary, without exception, were present in the city, and accompanied him to the tomb; altho' they had been previously scattered abroad through the land, having returned to their own homes, on being employed as licentiates in the preaching of the gospel.

On hearing of his death, the presbytery of Pittsburgh recorded on their minutes the following notice.

"With deep regret the presbytery have learned, that Mr. John Black, eldest son of Dr. Black, of Pittsburgh, and a licentiate under the care of the Reformed Presbytery of Pittsburgh, departed this life in Philadelphia, August 15, 1828. He graduated in the western university of Pennsylvania, in 1825, and for two years prosecuted with great approbation, his studies in the theological seminary of this church, under professor Wylie; and completed his studies under his much esteemed father Dr. Black. His trials for licensure were received with great approbation, and he was licensed to preach the everlasting gospel on the 22d

April, 1828. He was recommended to make a tour to the shores of the ocean, with a hope that his health, which had been rapidly declining, might be restored. He complied. But, alas! every exertion proved ineffectual. He reached Philadelphia, but was able to proceed no farther; and after lingering for a few months, he left the church militant to join with the heavenly choir in celebrating the praises of his dear Redeemer, in the study of whose love he had great delight, and whose ordinances he esteemed greater riches than the gold of Ophir. His health never permitted him to preach after his licensure. He died much lamented by all who knew him, especially by those who were colleagues with him in his studies. In literature and piety he left few to equal him, as probationers for the holy ministry, but none to excel."

In concluding this memoir, which the writer feels to be exceedingly imperfect, he will not indulge in any reflections, but merely recall the attention to the outline of the portrait which he has been attempting to delineate.

In person, Mr. Black was about the middle stature, of a large frame, and exceedingly muscular and active. His complexion was rather dark, and in his later years presented a sallowness of appearance indicative of a constitutional predisposition to disease.

His whole countenance was intellectual. The impress of deep thought was marked upon his forehead. His dark eye always expressed a peculiar something which might not perhaps be improperly entitled GENIUS. Its usual expression was intelligent, affectionate, and searching; and when under the influence of strong excitement it was lighted up with a brilliancy almost preternatural.

His natural disposition was social, unostentatious, and peculiarly sensitive. He was alive to every generous emotion, and the sympathies of friendship found ample reciprocation in his heart. So delicate, however, was his sensibility, that he seemed but ill adapted to struggle with the callous, selfish, and commercial world. The chords of the lyre were too delicately strung to bear the rude touches of adversity. But he has been removed beyond the reach of moral evil!

The understanding of Mr. B. was sound and discriminating. He was a very original and independent thinker. He received nothing without due evidence; yet he was not disposed to undervalue the settled opinions of the religious world. His own religious creed was firm, liberal, and comprehensive, and his cultivated mind furnished ample means of defense when any of its principles were assailed. All his powers, natural and acquired, were self-devoted to the service of God; they gave every evidence of being sanctified by his grace, and although he died while young, he left the world a humble, intelligent, and confident Christian.

We may delight to linger round his tomb, and to call to remembrance the cherished scenes of other days. But we must leave him.

Reader! are you not ready to exclaim, "Let me die the death of the righteous, and let my last end be like his."

N.

* * For Notices, see third page of the cover.

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We quote "P." from the Philadelphia Presbyterian, in connection with Dr. W. and Mr. S., on Imputation, continued from page 425. Together, they exhibit an excellent specimen of temper and argument, ornamental to Christian controversy.

IMPUTATION.

Mr. Editor—While I entertain the highest respect for the talents and diversified learning of the Rev. Dr. Wylie, whose views on imputation were presented to your readers in the last number of "The Presbyterian," I feel obliged to enter my *caveat* against the doctrine which he there so strenuously advocates. I do this, not in the spirit of controversy, but from a simple regard to, what I consider to be, the truth; and more especially am I induced to adopt this course in the present instance, from the consideration, that as this Rev. brother occupies a very prominent place in a reformed branch of the Presbyterian church, to which we have been accustomed to appeal as the uncompromising advocates of orthodoxy, his high example may prove injurious. In my remarks, I shall endeavor to be as brief as possible.

The point in question, may be considered as referring not only to the *precedency*, but also to the *use and efficacy* of imputation, in the sinner's justification. Dr. Wylie insists, that at the moment of regeneration a sinner is justified, *inasmuch* as he then *legally* possesses the righteousness of Christ in consequence of his federal union with Christ; and

that *then*, as a subsequent act, God imputes to him this righteousness, *because* it is legally his as much as Christ's. Or in other words, Dr. W. affirms that justifying righteousness becomes the sinner's property *before* imputation, and that imputation is nothing more than a reckoning of this righteousness to the sinner's account, *after* he has secured it another way, and *after* it has served its purpose in justifying him. In this view, it may be perceived that imputation is reduced, in theology, to a mere nonentity, as to any efficiency or use in the scheme of doctrine. But I am not disposed to abandon even the term, much less its prominent rank and use, in the exposition of justification.

There is no disagreement as to the necessity of a justifying righteousness; neither is there any, as to the fact that the righteousness of Christ is the only one, which can justify; but the question relates to the mode in which this righteousness becomes available to a sinner for justification. It is manifest that the *mere fact*, that such a righteousness has been completed by Christ, will avail nothing. Nutritious food can never sustain life, unless it be appropriated and assimilated; neither can the righteousness of Christ, however complete, justify a sinner, unless in some sense he can plead it as his own.

The question then recurs,—how does this righteousness become ours?

It is manifest from the data, that it cannot become ours by a personal fulfillment of the particular acts which enter into its constitution : it is strictly speaking Christ's righteousness, because he has personally performed it. Neither will it be contended, that by any gift or transfer, it can ever, in strict language, become *our* personal righteousness : for this is an absurdity. I inquire then, for a third mode in which it can become ours ; and I can very clearly perceive, that it may become *legally* and *availably* ours, by an act of God, in *imputing, reckoning, or putting it to our account* ; and no other just, scriptural, and I might say, philosophical mode, to effect this, can be imagined. To say, that this righteousness becomes ours by the *gift of God*, or by *virtue of federal union with Christ*, is to employ language without definite meaning, unless the language be intended to convey the idea, either that the righteousness of Christ thus becomes our personal righteousness, or that it becomes ours by legal reckoning or imputation. If the language express the first idea, it expresses an absurdity ; if it express the second, it is a needless use of new phraseology to denote what has so long been expressed by the simple term *imputation*. I have here used the term imputation, in the usual theological acceptation, as *reckoning or accounting* ; and in this sense, it well expresses that gracious act of God, by which the righteousness of Christ is set to our account, as if it were our personal righteousness, and so as to secure to us justification unto

life. It may have a new meaning in modern theology ; but if it have, I feel no disposition to countenance it, persuaded as I am, that to affix new meanings to old and well understood terms, is the first step to the utter denial of the facts and doctrines which those terms have been employed to express.

It is then by imputation, in this sense, that the righteousness of Christ becomes ours, and I am bold to affirm that it can become ours in no other way. It is true, the righteousness of Christ is the gift of God ; but still this gift is conferred by the act of imputation, and can be conferred in no other way. The righteousness of Christ may become ours by virtue of our federal union with Christ ; but still it must be in the way of imputation. And hence, as the possession of this righteousness is necessary to justification, and as the possession is secured by imputation, *imputation must precede justification*. This seems to me to be a plain exposition of a very important principle, and, if I mistake not, is in strict accordance with the standards of our church. Let it be tested by the answer to the 33d Q. of the Shorter Catechism. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us *as righteous in his sight, only for the righteousness of Christ, imputed to us and received by faith alone.*" Here it is stated that the righteousness of Christ is the ground of justification ; and then the mode in which this righteousness becomes ours, is pointed out ; which is, *first*, by God's act in

imputing, and *second*, by our act in *receiving* by faith. If this righteousness become ours according to the modern notion which we combat, then it would be well to insert it distinctly, on the first revision which our standards may undergo ; for *there* it certainly is not at present to be found.

With Dr. Wylie, I firmly maintain the doctrine of federal representation, although I differ from him in its application to this subject. The efficiency of imputation is excluded in his view of the subject, whereas it constitutes a very principal feature in that which I am constrained to take. He says, we become sinners in Adam, and righteous in Christ, from the fact of our being representees of these federal heads, or by virtue of identifying with them, and that, independently of any imputation of sin or righteousness. The matter admits of a juster explanation. In both these cases, such was the nature of the representation as not to constitute us personally sinful or righteous, but to justify God in accounting us sinful or righteous. In the sin of Adam, we did not personally and actually sin, unless there existed between us a strict personal identity, which is a thing impossible ; neither in the obedience of Christ, did we personally and actually obey, for the same reason ; but in the first case, all men were, by the ordination of God, so federally connected with Adam, that his personal sin was justly accounted to them so as to render them guilty before God ; and in

the second, all the elect were so federally connected with Christ, that his righteousness is imputed or set to their account. To hold that we become sinners in this way, that is, by imputation, Dr. Wylie considers as savoring of rank impiety, inasmuch as it makes God the author of sin. To say the least of this insertion, it is incautious. But I would ask Dr. Wylie, if God is not as much chargeable with originating sin on his scheme ? Has he not established the federal connection between Adam and his posterity, in consequence of which they have become sinners ? And might it not, with equal truth, be said in this case as in the other, he has become the author of sin ?

But I refrain. We should be cautious in our expressions, when considering the deep things of God. I am prepared to justify God in accounting me a sinner in consequence of my relation to Adam, although that relation was established before I had a personal existence. God imputes the sin of Adam to me, and I become a guilty sinner without any impeachment of the divine justice ; he imputes the righteousness of Christ to me, and I become justified to the praise and glory of his grace.

In conclusion, Mr. Editor, I must own my surprise that Dr. Wylie should express his pleasure at his coincidence of opinion on this point with Dr. Ely, inasmuch as the latter has certainly not been regarded, of late, as very good authority on the subject of orthodoxy. P.

Mr. Burt,

Dear Sir—Contrary to my intention when I troubled you with a former communication, I again reluctantly intrude myself upon your attention in relation to the same topic, the doctrine of imputation. From the remarks of Mr. P., and from some of his deductions from my positions, I am convinced I have not been so happy as to be perfectly understood. To this cause exclusively I attribute any thing like misrepresentation of my sentiments on this very interesting topic. The frankness, candor, urbanity, and Christian spirit, which breathe through the whole of his animadversions, are duly appreciated; and it is hoped, in the remarks about to be made, Mr. P. will have no room to complain of a want of reciprocity. Indeed, I should rather, as we do not live in Venice, that my good friend had laid aside the mask of anonymous signature, and appeared under his own name. I am confident he has no need to be ashamed of being known. But let that pass. It matters little. My maxim is, and I trust in such cases always will be, *Principia, non homines*.

The *first* observation I would make, is, that Mr. P. has misrepresented my sentiments, (doubtless unintentionally,) as to the *natural* localities of imputation and justification. I never intended to convey the idea that *justification* preceded the imputation of the Redeemer's righteousness, *condemnation* the imputation of Adam's sin. I did say, and do maintain, that *in* Christ Jesus, i. e. united unto him by the bond

of the Spirit, the sinner cannot but be justified. But by this it was never intended to be communicated, that union to Christ and justification identified; but that this union puts the sinner in possession of a righteousness, which God imputing to him, constitutes his justifying righteousness. God recognizes this righteousness as *legally* his, reckons it to him, and thus justifies him. In the order of nature, therefore, and also, as I think, in the order of accurate apprehension of them, regeneration precedes, as the consummation of our *legal* identity with the Savior. Thus, possessing a righteousness answering all the demands of the law, whether perceptively or penally considered, God can and does in justice credit us with it, or in other words, sets it to our account, or imputes it to us. Next comes the *sentence* or *judicial* pronouncement of acquittal—justification. Yet all these three are *simultaneous* in the order of *time*. Hence I asserted, that in Christ the sinner cannot but be justified.

The *second* observation I would make, is, that I think Mr. P. does me injustice when he asserts, that according to my view of the subject, "imputation in theology is reduced to a mere nonentity as to any efficiency or use in the scheme of doctrine." On what does Mr. P. found this assertion? If I understand him correctly, he infers, that because I maintain that the sinner is possessed of Christ's righteousness antecedently to imputation, and deny that this righteousness is conferred by imputation, that therefore I reduce, by my doctrine, impu-

tation to a mere nonentity. His words are, "Dr. W. affirms that justifying righteousness becomes the sinner's property *before* imputation, and that imputation is nothing more than a reckoning this righteousness to the sinner's account, after he has secured it in another way." Thus, then, my doctrine reduces imputation to a mere nonentity! Let us examine this, and see how it will work. Such is the parallelism between the federal representation in the covenant of works, and that in the covenant of grace, it is immaterial which of them we take for illustration. We shall begin with the covenant of works. Now, let us see what this doctrine of mine is, which thus reduces imputation to a mere nonentity. I maintain that God charges us with sin—sets it to our account—reckons it to us, or *imputes* it to us, because we are *guilty*, i. e. because we *are* sinners. Mr. P. on the other hand maintains that we *become guilty* in consequence of *God's imputing* Adam's personal sin to us. It must be admitted that this imputation is indeed no nonentity. It gives an awful *efficiency* to imputation—the rendering *guilty* those who were *not* guilty before. My doctrine is, that all are *sinners* in Adam. So say the Westminster divines: "all mankind *sinned* in him, and fell with him." But how they *sinned* in him, and yet were *not guilty*; or how they *sinned*, and yet were *not sinners*, until *God* made them so by *imputing* it to them, I cannot so easily comprehend. But we have higher authority than the Westmin-

ster divines. The apostle Paul informs us by the Holy Ghost, that "by one man's disobedience many (i. e. all) were made sinners." Here, that which makes and constitutes mankind sinners, that is, renders them guilty before God, is the federal act, in which all participated by representative identification. The guilt here, by the apostle, is referred to a *human* act, and not to the act of an infinitely holy God. Is there iniquity with God? God forbid! Our sin and guilt are our own. God *justly* charges us with it, which he could not do if we were *not* guilty.

But if Mr. P. infers the nonentity of my doctrine of imputation because I maintain that the individual must be *chargeable* before an infinitely just God *can* charge him with sin or guilt, I would wish to know whether he will admit that God imputed to Adam his *own personal sin*, i. e. charged him with it, or set it to his account. Would God's imputation, I say, of his own sin to Adam, render the imputation a nullity because he surely had it ere God charged him with it? Does imputation in this lose all its efficiency? How differently did David believe on this point when he says, "Blessed is the man to whom the Lord imputeth not sin." But if imputation of guilt *previously attaching* be a mere nullity, I can see no blessedness in non-imputation of sin, above its imputation. Equally unmeaning would be the apostle's prayer, that the sin of his brethren in abandoning him on his first examination at Rome

"might not be laid to their charge," i. e. be *imputed* unto them.

As Mr. P. and I are agreed about federal representation, we must also unite in admitting that the same process of reasoning will apply to the imputation of Christ's righteousness in the moment of regeneration. Permit me here to remark, that, although the elect are chosen in Christ from all eternity, yet they come into existence under the curse—"by nature children of wrath, even as others;" yet to this federal union, constituted in eternity, are attached blessings beyond all calculation. It secures their future existence, guaranties their safety, and ultimately their complete redemption and eternal felicity. Our blessed Lord himself lay under the arrest of justice, endured the curse of the law, and was made sin for us. Is it strange, then, if those he came to redeem, and with whom from eternity he was federally identified, should begin to exist, and continue some time under the curse? It is their union to Jesus in regeneration by the bond of the Spirit that consummates their title to all the privileges of their *legal* identity with him, and consequently their interest in all he did and suffered in their room and stead. Here is the ground of imputation, and consequently justification of the sinner before God. These remarks are designed to obviate any apprehensions which might arise that I advocate the doctrine of eternal justification. This I never believed, but did, since I ever un-

derstood the expression, most unequivocally reject.

But let us now more particularly apply this same principle of reasoning to the federal representation in the covenant of grace. I maintain that it would be equally unjust in God to impute righteousness to a person who in *no sense* has it, as to impute sin to one who is *not guilty*—who is in *no sense* a sinner. I say in *no sense* a sinner. For surely Mr. P. could not suppose that I, or any person in his senses, could believe that Adam's posterity could be *personally* guilty of *any* thing before they existed. But I did believe, and say, that they, being *federally* in Adam, *sinned* in him and fell with him in his first transgression. In what *sense*, then, were they guilty? I say they were *legally* chargeable. Suppose Mr. P. should send to London a sufficiently accredited agent or commissioner, to purchase goods in his name on twelve months' credit, and order his agent to insure them. He neglects this part of his instructions. The vessel is lost. Would Mr. P. be liable to pay at the expiration of the period stipulated? In other words, would he be *chargeable*? It may be said here, that as Mr. P. *appointed* the agent, this one personal act covers the whole transaction. Although this could never make any act of the agent personally his, yet let that pass at present, and let us suppose another case, in which the legal guardian of a child yet unborn, with a view to improve the estate for his ward, goes through a si-

milar transaction with similar results—is the said child liable? In other words, is he a sufferer by the transaction? Still the notion of *legal* or *constitutional identity* pervades all these negotiations. So, all who are united to the Lord Jesus Christ by the bond of the Holy Ghost, *legally* identify with him, and thus his federal righteousness, as their surety, becomes theirs, and is available for imputation and justification. Thus “Abraham believed God, and it was accounted to him for righteousness.” Now it is a matter of no consequence in the argument what explanation be given of this *faith*, which was imputed to Abraham for righteousness, (though I believe that faith is here put figuratively for the object of faith, i. e. Christ, as made of God, righteousness, or in other words, the righteousness of Christ,) because it results not from God’s imputation of it to Abraham, but God imputes it because it *previously* existed. He believed God, and it was imputed, &c. Surely brother P. would not say that in this case the previous existence of the thing imputed nullified the imputation. But in a word, on this point, had not Jesus a most perfect righteousness wrought out by him as our surety? And did not God give him credit for it, impute it to him when he was justified in the spirit and raised from the dead?

The *third* observation is, that I am not able to see how the appeal of Mr. P. to the Shorter Catechism makes any thing to his purpose. The venerable monuments of the Reformation I

have ever regarded with no ordinary attachment. Yet a Greater than a Solomon is here, and must decide this question. To the sacred oracles we must implicitly bow, and with regard to all human authority, bring it to this test. But I have not yet learned that there is any discrepancy between my sentiments and those contained in the Shorter Catechism. There is in that instrument no definition of imputation. But when speaking of covenant representation, in the answer to the sixteenth question, it asserts unqualifiedly, that “The covenant being made with Adam, not only for himself, but for all his posterity, all mankind—sinned in him, and fell with him, in his first transgression.” Here it is expressly asserted, that *all mankind sinned in him*, (Adam,) and *fell* with him. Now I must confess it requires more metaphysics than I possess to comprehend how one can *sin* in *any* sense of the word, and yet not be *guilty* of sin in that same sense. That the scripture authorizes this phraseology and the sentiment it covers is clear from the fifth chapter of the epistle to the Romans: “By one man’s” disobedience “sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”—even upon infants—“even those who had not sinned after the similitude of Adam’s transgression.” Here the scripture ascribes *sin* and *guilt* to man; “all have sinned,” even the youngest child—surely not *personally* but *federally*. Thus they become guilty in the sight of

God; and being guilty, i. e. being sinners, God justly charges them with sin, that is, imputes it to them.

A *fourth* observation is suggested by Mr. P.'s scheme of federal representation. He says "all men were by the ordination of God so federally connected with Adam, that his personal sin was justly accounted to them so as to render them guilty before God." My view of this transaction is, that in virtue of the federal connection, they "sinned in him," (Adam.) Mr. P., if I understand him, denies that they sinned in Adam, or were sinners until God made them so by imputing it to them, or charging them with it, although not previously guilty. For it is undeniable that they either were guilty, that is were sinners, previously to God's imputation of sin to them, or they were not. If they were guilty *previously*, that is what I maintain. But if they were *not* previously guilty, then it follows of necessity, that *God's act* of imputation renders them, although previously innocent, guilty sinners. How different the language and doctrine of the apostle! He ascribes the act whereby they become guilty to man. "By one *man's* disobedience many (i. e. all) were made sinners." There is something in this expression of Mr. P.'s, "so federally connected that God might justly charge them, so as to render them guilty," that is not quite clear and intelligible to my apprehension. How a connection involving *no guilt*, originating *no sin*, *no liability* to punishment, that is,

a perfectly *sinless* connection with Adam, could nevertheless justify God "to charge mankind with sin, so as to render them guilty," is to me somewhat mysterious. According to my view of the subject, all is plain: "All mankind *sinned* in Adam, and fell with him." And God accordingly charges them as sinners, that is, imputes to them their guilt, *federally* contracted in the first of men.

A *fifth* remark is suggested by Mr. P.'s cautionary hints, which I duly appreciate, and for which I thank him: "We should be cautious in our expressions when considering the deep things of God." 'To this I heartily accede. It refers to a remark of mine on his view of the manner in which we become sinners. His words are, "To hold that we become sinners in this way, by imputation, Dr. Wylie considers as savoring of rank impiety, inasmuch as it makes God the author of sin." And again, "I would ask Dr. W. if God is not as chargeable with originating sin, on his own scheme? Has he not established the federal connection between Adam and his posterity, in consequence of which they have become sinners?" Now it is obvious, that any retorts of this nature, as predicated on my scheme, must of course be on the presumption of its truth. But supposing my scheme to be true, which identifies all with Adam in federal representation, and makes all his posterity, the first moment of their existence, *legally* as guilty as he was the moment he fell, and all this antecedently to God's

imputation of guilt; and as the constitution of the covenant of works, through which this representative identification was established, was perfectly just; God could, on the footing of that scheme, be no more chargeable with originating sin in Adam's posterity, than he can be chargeable with Adam's personal sin, or that of the fallen angels, in consequence of his having created them *free* and *mutable*. The federal constitution was just and equitable; it was even gracious. It conferred additional, unmerited favors on our federal head. Had all the posterity of Adam been present, in equal perfection with himself, they would have most cordially agreed to the terms of the covenant. An infinitely just and holy God could not propose any plan to which perfect men would not have instantly acceded. The constitution, therefore, being perfectly just, the representation entirely such as perfect men must have approved, the sinful results must of necessity be referred to themselves. So says Paul, "by one *man's* disobedience many (i. e. all) were made sinners."

Finally—In the course of penning these observations, it more than once occurred to me, that accurate definitions of regeneration, imputation, &c., would perhaps remove considerably the difference between Mr. P. and me on this subject. How much does Mr. P. attach to the idea of *union* to Christ Jesus?—the being

in him, so as to be a new creature? What is it to be *legally one* with him, so as to be freed from the obligation of the law as a covenant? It does occur to me, that if Mr. P. would enlarge a little his idea of what regeneration implies, the attitude in which union to the Redeemer places us in relation to the law as a covenant, in all its demands, whether of precept or penalty—remembering that there is no condemnation to them that are in Christ Jesus: And if, in addition to this, Mr. P. would ascribe a little less to imputation, confining it to the crediting of the sinner with what he has really gotten already in the very act of union to his Savior, our difference would vanish. We both equally believe that we are sinners through our connection with Adam, and can be justified only through the imputed righteousness of the Lord Jesus. We agree on the subject taken complexly; we differ in analytical details. I ascribe more to union to Christ than he does. He ascribes more to imputation than I do. Their contents *united unite* our sentiments. At all events, let us not fall out by the way, for we are brethren. If in the mean time any expression has escaped my pen which may seem of unkind or unbrotherly aspect, I shall truly regret it, and am ready, in the promptest manner, to make the *amende honorable*. Farewell.

Yours most respectfully,
S. B. WYLIE.

EXPOSITION. ROM. ix. 22, 23.

What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction : and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Our beloved brother Paul, said Peter, according to the wisdom given unto him, hath written unto you—some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction. What was true in the apostolic age, has been found equally so in succeeding times. The doctrines of the inspired Paul have been, and still are, wrested, to the injury of the uninstructed and unsettled in principle, who, carried about with every wind of doctrine in support of their idle visions, must torture the decisions of inspiration, to bring dislocated and mangled portions of the divine word, apparently to speak their language. This is peculiarly exemplified in the expositions of the ninth chapter of the epistle to the Romans. The supra-lapsarian Antinomian, and the self-righteous legalist, have appeared upon opposite sides, to inflict injury upon this deeply interesting document, compelling it, in broken accents, to give its testimony in favor of their preconceived, false, and contradictory theories of the plan of God's administrations.

Whatever the difficulty may be in apprehending the truth upon this subject, it can never justify the violent wresting of the word of God, from its proper import or connection. If the grandeur or

extent of the matter, or God's sovereign mode of expression, surpass the narrow bounds of our apprehension, let us humbly confess our littleness, and not presumptuously attempt to measure the ways of the Almighty by our ways, or think to bring down his thoughts to the meanness of our own. The great subject of this chapter, however, may be understood, so far as the understanding of it has a bearing upon the faith and practice of man. To effect this, indeed, two qualifications are indispensable : attention and humility. Let not the labor of attention be supplied by the rashness of indiscretion, nor the patience of humility by the presumption of indolence. We shall notice the connection of our text.

The apostle having pronounced upon the glories that shall be revealed in the saints, in the future life, described the certainty of that revelation in the language of triumph. But upon turning to the men of his country and kindred, he was deeply affected with sorrow of heart ; for they, by rejecting Jesus of Nazareth, the Son of God, and Redeemer of sinners, had forfeited all claim to a participation in those glories, and likewise to the means conducting to the enjoyment of them. That he might assert the necessity of grace in men's salvation, and arouse to serious reflection the slumbering transgressors of Zion, he brings into view the sovereignty of Heaven, and the previously declared fact of Israel's apostasy. Neither of these positions were in accordance with the prejudices of the carnal Jew. Shall Israel, to whom God granted

favours, so many and so distinguishing, be rejected from the covenant, and degraded from the rank of the people of God? Shall their place be supplied by converts from the nations, so long estrayed from Jehovah, and, for so many ages, sunk in the basest idolatry? Such thoughts were offensive to Jewish pride; yet they were true. God's right to act thus the apostle affirms, proves, and illustrates, by indubitable examples.

Upon the bounty of God, no sinner has any claim beyond the divine good pleasure. As the objects of his favour, among the unworthy, the Lord may make his own selection. Isaac was preferred to Ishmael, Jacob to Esau; and in the case of Pharaoh, the proud monarch of Egypt, is shown the mysterious purpose of a sovereign and righteous Providence. And, as regards the rejecting of Israel, and the calling of the Gentiles, the prophets of Israel had long before settled these as events infallibly certain. In these dispensations God is perfectly just. *What if God, willing to show his wrath, &c.*

In the prosecution of this subject, it is intended to lay down a few positions, a reference to which may facilitate the interpretation of the passage before us; then to explain it, and, in the third place, deduce such practical inferences as the discussion may suggest. We then proceed to lay down

1. Some positions respecting man, and the divine administrations towards him, in order to aid us in the exposition of the passage of scripture now before us.

Position I. The characters exhibited to view in this chapter, as objects of the divine decree, were in that decree, by the eye of God, contemplated as sinners, fallen, guilty, and helpless. Such were Ishmael, Isaac, Esau, Jacob, Pharaoh; and such, by nature, are all the descendants of fallen Adam. The Bible is a revelation from Heaven to fallen man, and the decrees of God respecting him, which it reveals, contemplate him as having fallen into sin, and consequently as having forfeited life and all its blessings. This truth carried along with us, and applied, will, on this subject, free from many an embarrassing thought.

Pos. II. In asserting the relation between the divine decree and human agency, a ground must not be assumed which would lead either to the impeaching of God's holiness, or to the impugning of the responsibility of man.

The providence of God is conversant about the acts of moral beings. His providence is not without a plan. That plan is the purpose of his own mind, and contemplates the agency of man, under those aspects which are perfectly consistent with the glory of the divine perfections and human responsibility. It is not necessary to the assertion of the truth on this point, that we should be able to touch the link which connects the sovereignty of God with the moral nature and acts of the rational creature. It is enough for us to know, that the infinite mind of the Divinity is adequate to all that the case requires.

The idea of *conditional pur-*

poses of God, is absurd. Not so, however, of promises and threats. These must not be confounded with the decrees of the divine mind. Conditional purposes of God ! Did he see the condition as certain ? Then the event was certain, and the supposition removes no difficulty. Did he not see the condition to be certain ? Then he did not see the event purposed as certain, and his knowledge was imperfect. This is atheism. The mind that does not comprehend all that is past, present, and future, is not infinite, is not perfect. To represent him who speaks of himself, as "knowing the end from the beginning," purposing not to be perfect in his knowledge, is profane. He who is not perfect in knowledge, cannot be perfect in wisdom, goodness, and power. The purpose of God, as it regards human actions, is certain.

The prescience of God is proof of this assertion. His prescience is *knowledge*, and not conjecture. He, from eternity, knew all that should ever transpire in time ; and if he saw all events with infallible certainty from the beginning, there was sufficient reason for that certainty ; and we are authorized to conclude, that that reason and its certainty in relation to the event, did not infringe upon the moral freedom of the agent.

Moral evil exists in our guilty world. God has permitted it to exist, and he purposed to permit it. Acts xiv. 16. He suffered, *saith*, PERMITTED—all nations to walk in their own ways. We must not entangle ourselves with attempts at explanation of what

lies beyond our ken ; but by certain facts made known, we may abide, and in them our minds find rest. Among these the following appear clear and satisfactory : God has made man a voluntary being, capable of commencing and carrying on moral action ; the providence and purpose of the Divine Being, in perfect accordance with each other, are conversant with the deeds of moral agents, but in different respects, according to the character of those deeds, as they are good or evil ; that the prescience of God proves the certain futurity of all human acts ; that there is a sufficient reason for this infallible prescience ; that as that reason, whatever it is supposed to be, affects not the moral liberty of the agent, neither does the immutable purpose of God any more affect it ; and that man, as possessed of the power of agency, is held accountable at the tribunal of God. Keeping by these facts, we are secure. To answer the objection when he inquires, How can these things be ? we are under no obligation, more than we are to explain the mysteries of our own constitution, or the unsearchable things of the eternal Godhead.

Pos. III. God never formed the purpose of punishing an innocent being, and, under his government, no example exists of the suffering of a moral agent, not liable to punishment, in the eye of his righteous law.

In the administrations of providence, indeed, pain is threatened and punishment is inflicted ; but the subjects thereof are delinquents. The confidence of the

righteous is, that under the government of Almighty God, no injustice can be done by him to the works of his hand. *Justice and judgment are the habitation of thy throne. Shall not the Judge of all the earth do right?* When between him and man a controversy exists, he calls upon him to testify against his administration. *What have I done unto thee, and wherein have I wearied thee? Testify against me.* The only apparent exception to this, is found in the sufferings of Him who is emphatically described as "holy, harmless, undefiled, and separate from sinners." The exception is scarcely sustained even by appearance. Innocent indeed he was, in himself, and yet no sufferings could be compared with his. The seeming difficulty vanishes, when we recollect that the Son of God interposed between the stroke of justice and guilty man. He assumed our obligation to justice, as expressed by Jehovah's law. In the eye of that law, which is holy, just, and good, he was liable to suffer—the just for the unjust. He assumed our guilt. *The Lord laid upon him the iniquity of us all. And therefore it pleased the Lord to bruise him.* This part of the divine economy toward our Emmanuel, as the substitute of sinners, remarkably establishes the position before us.

Pos. IV. God never, by his efficiency, directly or indirectly infused into any of his moral creatures sinful principles or propensities, nor employed, in any manner, his agency to make them sinners, in order to display his power in their punishment.

This position is in correspon-

dence with the record of our Creator, whether found in the pages of the book of nature, or in the inscriptions of the volume of inspired truth. It is, too, congenial with the sentiments of all who know and reverence the blessed name of Him who is glorious in holiness. He has forbidden every appearance of evil, he prohibits sin in all its forms, he threatens it with vengeance, he actually punishes it in the infliction of the terrible sanction of his violated law. He commands holiness in all its perfection, he provides means for its attainment, he encourages its practice; and with it, in his promises, his administrations, and the experience of the saint, he connects blessings of the highest character, and honors the most distinguishing and lasting. Defect of holiness unfits for heaven, and qualifies for hell; the possession of it is the meetness for the inheritance of the saints in light. Can the idea, the horrid idea, occupy a mind completely sane, that the God of Israel could, by his own almighty hand, make his creature a sinner, for the purpose of displaying the power of that same hand, power without justice, in effecting his destruction? Do himself the deed and punish his creature for it! No, no. The idea calls up every good sentiment of the mind and heart against it. *Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.*

It is, indeed, true, that "whom he will he hardeneth." His providence is universal. No event transpires independently of his

government; and that government perfectly accords, in its administration, with the powers, character, and acting of its subjects. Pharaoh, the Egyptian king, furnishes an example of this hardening process. Him the providence of God found a sinner ere he occupied the throne of the sons of Ham. Pharaoh the Lord purposed to leave in his sinful state. The depravity of his haughty heart taught that despot to abuse every favor bestowed upon him by the hand of Heaven. Pharaoh's heart needed no extrinsic influence to make it hard. Leave him to himself, as a distinct agent, under the power of sin, and the hardening process will go on. Hence we are repeatedly informed that he hardened his own heart; and took occasion from the acts of divine kindness toward him, to do so. *But when Pharaoh saw that there was respite, he hardened his heart, as the Lord had said.* Exod. viii. 15; and chap. ix. 34. *He sinned yet more, and hardened his heart.* God purposed not to interpose by his mollifying grace, and, in the idiom of the eastern language, employed in the Bible, and which, when viewed under established rules of fair interpretation, cannot be easily misunderstood, is therefore said to harden the tyrant's heart.* The purpose of God was not to prevent it.

To be continued.

* Upon the mode of expression used, Exod. vii. 3. and x. 1., let the reader remark, that the Hebrew idiom is often carried into our very literal version of sacred scripture. According to that idiom, verbs of action often signify no more than to know, declare, foretell, or permit, what is said to be affected. Thus Psalm cxix. 128, יִשְׁרֵתִי *Isheretti*, I make right, imports no more than I know or reckon thy precepts to be right. So Lev. xiii. 3, שָׁמַח *Vethema*, and

A VOYAGE OVER THE ATLANTIC.

IRELAND—LETTER IV.

My dear S.

On the morning of the 16th March, I found myself beside the river Boyne, in the town of Drogheda, where I stepped out of the Belfast coach on the preceding evening. I sallied forth, according to habit, for an early walk. Historical recollections of the contest between the *Orange-men* and the native Irish, and of the triumphs of *king William*, excited to inquiry and observation, now while I was on the spot. The battle of the Boyne, 12th July, 1689, which decided the sovereignty of Ireland, is not unknown or forgotten in America. Even in New York, on its anniversary, opposite parties banter one another; and they have sometimes "fought the battle over again," until restrained by the strong arm of the law (our *republican king*), and compelled to keep the peace.

DROGHEDA is an old, a handsome, and regularly built town, 24 miles from Dublin, on the road

he shall defile him. The priest did not pollute the leper; he only pronounced him unclean. Again, Gen. xli. 13. *me he restored, and him he hanged.* Joseph only foretold these events; he did not cause them. Once more: *The Lord hath taken away*, Job. i. 21. *The Lord permitted* the Sabeans, Chaldeans, and Satan, to do so, as the history shows. In the sense in which Joseph caused Pharaoh's butler to be restored, and the baker to be hanged, or that in which the Lord took away the substance of Job, did he harden Pharaoh's heart: he foretold the fact, he permitted the event. Man's agency, and that of God, are as distinct as their being or personality. Our acts are not his. Setting aside the blasphemy of asserting God to be the author of our sins, the moral tendency of the revolting sentiment is to be deprecated. If God causes all our sins, he will not punish us for his doings. Man, if he believe all this, will not fear to sin. It is happy for our world that all the original principles of man's constitution are not obliterated. "The work of the law written in the heart," testifies against the wild notion of God being the author of sin.

to the north. It is situated in the province of *Leinster*, is of itself a county, and contains from 15 to 20,000 inhabitants. The *bay*, which bears its name, and on the west of which the town stands, is the estuary of the Boyne, furnishing an excellent harbor, and navigable for large ships to the quays or docks. It is a place of considerable commerce, and small craft can proceed as far up the river as *Navan*. Drogheda stretches from the bay along the north side of the river, and commands very striking prospects of the scenery on both sides.* There are many recent improvements in fine taste, as well as some remembrancers of the ancient wars, for which the place has been noticed in history. Several times, in the strife of ages, the town has been taken and retaken by the belligerents; and when stormed by General (Oliver) Cromwell, in the days of the *first Charles*, all its inhabitants were put to the sword. In the victory of William over the forces of his father-in-law, James II., it met with milder treatment; for it peaceably yielded to the summons of the conqueror. The victory is commemorated by an *OBELISK*, erected at the old bridge, two miles above the new structure over which the main road now passes. Near *old bridge* there have been discovered some objects interesting to the antiquarian. There are two large crosses, on the south side of the ruins of the church of *Monasterbute*, at which a modern grave-

digger found some old coins, *one* bearing the inscription *EDMUND REX*, and *another* *ATHELSTANE*. This cathedral took its name from *St. Bute*: for it has been the fashion in these Roman Catholic countries, to canonize and so to name eminent men, who were reputed saints. The place is now called *Monasterboice*. *St. Bute* himself lived about 60 years after the time of *St. Patrick*, and died in 521, the year of *St. Columba's* birth; an evidence that Christianity was introduced into Ireland at a very early period; and long before the church of Rome became papistical. *Chuzches*, saints, seminaries, and monasteries, existed here at least two hundred years before the emperor *Phocas* passed an edict that pope *Boniface III.* should be owned as universal bishop. This church was plundered in 968 by the Danes: but it is certain that the ancient Romans and the Anglo-Saxons had some hand in the erection or endowment of the neighboring monasteries. At *Grange*, near Drogheda, there is still seen a vaulted cave, dug in the shape of a cross, in which was discovered a gold coin of the emperor *Valentinian*, who flourished in the fourth century.

There are indeed striking indications, everywhere, over this country, of the transitoriness of worldly things. Arts and industry change hands; the face of the ground undergoes mutations; nobles and even sovereigns are as uncertain of continuance as the vulgar whom they contemn. Near the same spot of earth, you may see traces of the footsteps of the Celt and the Scythian, the Greek and the Roman, the Dane and the

* At the mouth of the river in Meath county, is Mornington Castle, where the Duke of Wellington first drew the breath of life. It is elegantly situated.

Gaul, as well as of the Briton, the Scot and Hibernian. The Druid, the Christian, yea, the many sects and mixtures of both, are severally commemorated by the tumuli, the towers, and the steeples, discovered amidst the ruins of Erin.

The providence of God is displayed in the shaking of thrones and removal of dynasties; and especially in the preservation of his church during the great, and almost bloodless revolution, effected in the three kingdoms by the brave and prudent prince, who, for years, had been the principal bulwark of Protestantism against the combination of powers in Popish continental Europe. The *prince of Orange* was a native of Holland, but married to the Lady Mary of England, daughter of James duke of York, who afterwards became James the II. of England and the VII. of Scotland, where he reigned with the most barbarous and intolerant despotism.

The principles, nevertheless, which were espoused by the martyrs of Great Britain, illustrated in their testimonies, and sealed with their blood, were not altogether forgotten during the persecution. The cloud of heroic witnesses had not been seen in vain. The valiant contendings for religious and civil liberty, which many a man and woman, upwards of twenty thousand in Scotland alone, sealed with their blood, at last served to convince the nation of the necessity of wakening to a sense of danger and exertions for reform. The *house of Stewart*, long tottering, and always faithless and vicious,

at last fell from the throne to rise no more. The revolution of 1688 deserves to be had in everlasting remembrance. With all its imperfections, it has but few parallels in the history of the Christian dispensation, in regard to the political movements of the world. Inferior in splendor to the revolution of the Roman empire from Paganism to Christianity, A. D. 323, under the sixth apocalyptic seal, there was in it a nearer approach to civil and religious freedom than could have been expected in the system established by Constantine the Great; and it may justly be considered as the closing of the fifth vial, which was poured on the seat of the beast. Rev. xvi. 10. The American revolution, which commenced the era of the sixth vial, and the effects of which are still to be recognized in the modern political agitations of the nations, brings down the history of Messiah's providence still nearer to the *time of the end* of the antichristian reign. The liberties of men are since better understood and more firmly established; and the rights of the church better guaranteed, notwithstanding the criminal neglect of mere politicians, than they could have been by the exclusive establishment of popery or prelacy, or indeed of any ERASTIAN intermixture of ecclesiastical and civil concerns. Yet, however much we ought to appreciate the good accomplished through the instrumentality of the illustrious Washington and his confederates, there is much to be remembered, with gratitude to God, in the more defective settlement which obtained in the

British empire, at the accession of William and Mary to regal power. It brought great deliverance to the church and to the patriot.

James II. goaded his peaceable subjects to revolt. In order to procure passive obedience and non-resistance to his throne, his measures became so generally tyrannical as to cause universal reaction. Overdoing the business hastens the crisis. His own children could no longer endure the yoke of bondage. They deserted him. His son-in-law was the renowned patron of civil liberty. His name was now dear to the friends of freedom in Europe, and those who were high Tories from principle looked to him for the personal safety which is naturally desired by every man. All parties agreed to employ his power in their defense, and he speedily followed with decisive actions his judiciously composed and well received declarations to the British nation. On the 21st October, 1688, he embarked from *Helvoet sluice* with a fleet of 500 vessels, and an army of 14,000 men, and landed them safely in *Torbay* on the 5th of November. England was in commotion. James was terrified. He sent off to France the queen and infant prince, and on the 12th of December, having thrown away the reigns of government, he disappeared in the night. As he was striving to make his escape in disguise, he was seized by the populace at Feversham, and soon conducted to London. No personal injury was threatened. He requested permission, which was granted, to retire to *Rochester* ;

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and after lingering some days on the coast, he embarked on board a frigate, and soon arrived at Ambleleure in Picardy, whence he hastened to St. Germain.

On the 12th of January, 1689, the prince of Orange, for he made no attempt to usurp the crown, took the advice of the Scottish gentlemen whom he found present in London. Thirty noblemen and fourscore others met together on the occasion, and having chosen the duke of Hamilton as president, they made an offer to William of the administration of the kingdom of Scotland. The English very soon followed the prudent example. On the 22d of January, a convention of lords and commons met ; and after many delays and protracted debates between whig and tory, the memorable vote was passed in these words :

“That king James II. having endeavored to subvert the constitution of the kingdom by breaking the original contract between king and people ; and having by the advice of Jesuits and other wicked persons violated the fundamental laws, and withdrawn himself out of the kingdom, has abdicated the government, and that the throne is thereby vacant.”*

The convention passed a bill in which they settled the crown on the prince and princess, committing to *him* the sole administration, and annexing a declaration of rights, circumscribing the royal prerogative, and defining it more exactly than in any former period. The Scottish

* HUME, London, 1794, duod. vol. xlii., p. 107 and 115.
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convention met in Edinburgh 22d March, and passed a vote, "that king James, by his maladministration and abuse of power, had FORFEITED all title to the crown; and that a tender be made of it to the prince and princess of Orange." Thus was William elected king, persecution of the saints arrested, and although the abominable practice of subjugating the church of God to the political management of the nations was recognized in both ecclesiastico-political establishments and in the act of toleration, the people were protected and allowed to live in comparative peace. Zion might now again sing the 82d Psalm: "God standeth in the congregation of the mighty; he judgeth among the gods."

In this kingdom the advocates of liberal principles were a small minority; and the lord lieutenant, TYRCONNEL, a crafty politician, undertook, Jesuit-like, to deceive William, and raise an army for James. He succeeded in enrolling nearly 40,000 men; and his king came in person, with the aid of France, to lead on his papist armament. James II. embarked at Brest, 7th March, 1689, and on the 22d landed in Kinsale, Ireland. Before the end of that month he entered Dublin, and May 7th met the Irish parliament. King William set out from England on the 4th June, 1690, and landed in Carrick-Fergus on the 14th. He thence proceeded to Belfast, where he reposed a few days, and then marched for the capital at the head of an army of 36,000. His father-in-law came

in search of him, and they met near the Boyne Water on the 12th July. The battle of the Boyne was fought. James fled back to Dublin, and William slowly pursued. Ere he arrived, however, in the city, his rival was on ship-board, on his way back again to St. Germain's. William soon returned to England. The contest lingered until the battle of *Aughrim* and the surrender of *LIMERICK* put an end to the war in 1690.

Such reflections occurred at my visit to this now peaceful, flowing stream, for really it is in my eye nothing more than a creek, though named a river. I left it, however, at noon, and took a seat in the *Armagh* coach, in search of other objects. A fine day, a smooth road, and an excellent conveyance rapidly over a picturesque country, are pleasant accompaniments to the traveling, and they are not unfrequent in beautiful Ireland. This day's journey was a good specimen. It was not long before our drive took us through Dunleer, Greenmount, and Lurgan green, across the White water, the Dee and the Farnham, to the ancient town of *Dundalk*. In the reign of Edward II., this was a royal city, and it is the last place we read of where a monarch of all Ireland was actually crowned and resided. It is a large town, and still a thriving one, commanding an excellent inland trade, with a commodious harbor and extensive manufactories, and in the neighborhood of several fine seats and villages; it wears the aspect of neatness and industry. From this to Newry river, which

divides the province of Ulster from Leinster, is a delightful ride of an hour. The distance does not exceed nine miles. The town of Newry is situated on this river at the head of Carlington bay, and is one of the most considerable in the county of Down. There is also a canal connecting Carlington bay with Lough Neagh. In 1689 the town was burnt by order of the Duke of Berwick, of the army of James II., to secure the retreat of his forces to Dundalk, when pursued by the English army under the Duke of Schomburgh, a veteran general of eighty-two years of age, who was commander in chief until William himself had arrived in Ireland. The venerable soldier fell by the accidental fire of his own troops at the battle of the Boyne, while bravely fighting at the head of the French protestants. Here I relinquished the Armagh coach, and took up my lodging for the night. It was early in the afternoon, and there was time enough to take a view of the place, which was diligently improved.

NEWRY is almost surrounded by rocks and hills; but to the northwest the prospect opens along the canal, through a luxuriant and well cultivated valley, in which may be seen vessels of sixty tons burden, passing through the heart of Ulster. The export trade and the manufactories are extensive. It is thirty miles from Belfast, and in lat. 54° north, long. $6^{\circ} 15'$ west. The population 17,000.

Wednesday, 17th March, my repose was disturbed by the noise of mirth and song, ushering

in the morning of St. Patrick's day. It was wet and dark; yet at two o'clock I took a seat in the mail for Belfast. Darkness still precluded me from a sight of Banbridge, in the valley of the Laggan; but light began to dawn as the coach halted at *Hillsborough*, a town comparatively of recent origin, pleasantly situated, and built much in the style of an English town. The country around is rich, and finely variegated. It commands a prospect of *Lisburne*, the bay and the castle of Carrick Fergus, and of Belfast, the commercial capital of the north. Here I rested at eight in the morning, and will permit you, my dear S., to rest from following my hasty course, and my imperfect animadversions.

A REPLY TO SIGMA, ON THE QUESTION, P. 277, IS BAPTISM BY A RÔMISH PRIEST VALID?

This is a question more easily asked than satisfactorily answered. Presbyterians are not prone to the exercise of implicit faith in the words of any man. They must have a reason for the decision to which they will agree. I say Presbyterians, for this question cannot be seriously agitated by any other denomination than that to which they belong. The principles involved in the inquiry are essentially *Presbyterian*; for it implies that a valid ministry is necessary to the administration of the sacrament of baptism. Papists, however, and both Episcopalians and Independents, do not insist on this as necessary, though

they generally act upon it as most orderly. They admit, occasionally, the sufficiency of baptism by unordained persons; and the Papists have allowed, in what they call a case of necessity, female administrators. The midwives have baptized dying infants. But if there be no need for the possession of ministerial power, there is no necessity of inquiry into the validity of the act performed.

By entertaining the question at all, we must therefore stand on Presbyterian ground; and it is proper, moreover, to ascertain what is understood by the term *valid* in this connection. It is assuredly not intended to inquire whether baptism is valid for regeneration, for the removal of original sin, or for the salvation of the soul. If that be the design, the answer must be unequivocally in the negative. Neither the baptism of a Romish priest, nor of any other man, avails for any of these purposes. It is presumed that this question is not proposed on the principle of exclusive right, in any one denomination, to administer ordinances. The high church party of Papists and Episcopalians set up this claim, and many have acted upon it. Some ministers have accordingly submitted to reordination, and instances have occurred of rebaptism, and of even a second marriage of the same pair. Should Presbyterians set up this claim of exclusive right, it would be difficult to draw the line of demarkation; and it would certainly lead to an extensive retaliation, and render it difficult for sessions and pres-

byteries, as well as embarrassing to ministers and elders, to ascertain what is duty. At present, every church sustains the validity of its own baptisms, and but few denominations have ventured to unchurch all others. It is more difficult to form a general law on this subject than it is to ascertain whether a certain individual ought to be excommunicated from the church.

If it be a duty to declare Romish baptism invalid, however, Presbyterians ought not to be deterred from it by difficulties. These are reasons for caution, but not apologies for unfaithfulness. Neither is it proper to follow a multitude to do evil. It is true the Christian world has generally recognized the baptisms of the church of Rome, as well as their ordained ministers, so far as not to require a repetition. Europe, Asia, Africa, and America, and the various denominations of religion in the four quarters of the world, have always acted on this principle, and still continue so to act. There are very few, if any, of the churches of good standing, who have not admitted ecclesiastics and private members, declining and abjuring popery, to communion, without rebaptism or reordination. Such a course is still the habit, and there are daily instances of its occurrence. Yet all this is not sufficient authority for a decision before the synod of New York, or the general assembly. Let the question be taken on the merit of the case, in the light of truth, whatever may be the consequences.

It will nevertheless be very

embarrassing to find a date when the decree of exclusion ought to be affirmed respecting the church of Rome. It should be an era well marked. I do not say the day or the very year must be universally known. But the event of her exclusion, the period of her inability to perform *valid* acts, need to be ascertained. This could not have been before the rise of Antichrist. It cannot be fixed in the dark ages. The *council of Trent* cannot designate the epoch. No part of the time of the Protestant, or even the Presbyterian reformation, can be specified as the date. Is it now? and wherefore now? What new event, well known in America, and of universal concern to the churches of our Savior, has come to pass of late, for which the popish system is to be held in more abhorrence than it has been for centuries, or deserved to have so been, by the churches of the nations? We have heard of no such event. "The man of sin" is not worse than he has been for ages, except by his long continuance in his antichristian course. Popery is still the same, though more circumscribed in power to do harm to the saints; and yet it is not upon the weakness of Rome Presbyterians should ground their sentence. Not that we should, out of pity, tolerate or cherish *papistry* in whole or in part. We are bound to nothing less than the absolute extirpation of the whole mystery of iniquity. The times require it of all Christians to use every exertion, in their several places and stations, to save the people, but to destroy

the antichristian system. *The time of the end* is not yet.

This consideration should not prevent exertion. We are to aim daily at our own personal perfection, though assured that it is not attainable in this life. The futurity of an event is not to forbid the use of means, but the certain futurity of a desirable object encourages hope. There is indeed no hope of the final reformation of the Roman Catholic church. The *system* is to be destroyed. 2 Thess. ii. 8,— "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Individuals, nevertheless, yea multitudes, living within the pale of the church of Rome, have been reformed, will be reformed, are now reforming, and in being reformed. Therefore is she continued of God in existence, notwithstanding her systematic depravity. Many people has the Lord in this great city, and will have until his time of unchurching is come. Rev. xviii. 4,— "And I heard another voice from heaven, saying, 'Come out of her, my people.'" Until that period, it is proper perhaps to consider as *valid* the baptism of a popish priest; so, that while reproving the superstitious additions, there is no necessity for its repetition.

The designations by which our reformers knew, and by which the scriptures denote "the apostasy," lead to this conclusion. She is still a church—the church of Rome. Has she been called "the synagogue of Satan?" Peradventure correctly. The

name was given originally to parties in the apostolical churches of Sardis, and Pergamos, and Philadelphia. Has she been called "the mother of harlots?" It denotes her still a woman; and if she be like **AHOLAH** and **AHOLIBAH**, Ezek., 23d chapter, a very criminal one. Yet awful as is the description of the Old Testament church by the prophet, circumcision performed by the priests of Jerusalem was not held invalid, and Judah was still within the covenant pale. Every name, indeed, denoting the guilt of the church of Rome, implies her existence as an ecclesiastical body. Even when represented as the mystery of iniquity, riding upon the beast with ten horns, committing adultery with the intoxicated rulers of the nations, herself drunk with the blood of the martyrs, she is still a woman. She is certainly not more unworthy of recognition than the scarlet steed which carries her. That scrupulousness we conceive to be misguided, which denies to the scarlet lady of Babylon power in ecclesiastical concerns co-ordinate with the magistralic honors claimed for the beast on which she rides, and so readily granted by Presbyterians.

We have no design to conceal or to palliate popish abominations. The Romish church is unsound in doctrine, idolatrous in worship, tyrannical in government, unholy and bloody in her administrations. In judging of her ecclesiastical acts, it will be safe to follow, however, the footsteps of the flock. Of the reformation of Romans in Spain, and in Italy itself, we will not

now write. Of the French Hugonots, the German, and the Belgic, and the British churches, it is unnecessary to speak. Every well informed ecclesiastic has heard of the popish baptism and the valid ministry of Zuingli, and Luther, and Calvin, and Cranmer, and Knox.

The fathers of the purest part of the old Presbyterian church deserve to be mentioned by their children, as both furnishing a noble example, and affording an *index* to the manner in which we should answer the question now under discussion.

The first Scottish protestants were clergymen of the Roman establishment, while many priests, friars, abbots, and even bishops and cardinals, became members and ministers of the churches on the continent of Europe. Patrick Hamilton was an abbot; Thomas Forrest a vicar; Beveridge and Kylee were friars; Simpson was a priest; Henry Forrest, Gourley, Russel, &c., who led the way for the settlement of Presbyterianism, were all ministers of the church of Scotland, whose popish baptism and orders were never yet called in question by their Presbyterian descendants. They left behind them many seals of their ministry, and with their blood as well as through life they gave evidence of the validity of their baptism, although the ordinance had been dispensed in a corrupt church from which they took their departure. We believe there is much error and many superstitious rites in the churches of the nations; and we think the Roman Catholic is not only the largest but the

most corrupt of them all. We give it, notwithstanding, as our opinion, that it would be unjust to rake up the ashes of the protestant martyrs who were baptized in the popish church, and declare them still unbaptized heathen, and we consider of course that baptism by a Romish priest does not need to be set aside as invalid. Baptism is not to be repeated.

DEMONOLOGY AND WITCHCRAFT.

(Continued from page 393.)

Customs and allusions exist, which the antiquarian can trace to demonology, having had their origin in the days of superstition.

These, although they have undergone various changes, may, perhaps, be still followed to their native source. But this is not known to the mass of society, who amuse themselves with these customs and allusions. They practice them, because they have been transmitted by their fathers, without having the most distant idea that they were originally founded in superstition. In such cases, it is unreasonable to ascribe a belief in demonology to a man, or class of men. This may be illustrated by an analogous case. Few Protestant ladies ever dream of an allusion to the superstitions of popery, being in the necklace with which they deck their fair forms; when in truth, the crosslet which generally forms part of it, is the peculiar badge of "the man of sin," and was originally appended to the ornament for this very purpose. In its primary design it was a mark of the beast. But it would be too much

to conclude from this, that every lady who wore a crosslet was a papist. It would, however, be as fair a conclusion, as to reason from almost obsolete customs, which do not imply demonology, although they may be traced to it—a belief in its existence.

The exciting causes of belief in demonology and witchcraft, which have been set before the reader in the preceding observations, he will find minutely and successfully illustrated by abundant facts and sound reasoning in the letters of Sir Walter Scott.

The volume consists of ten letters, and forms part of the family library; the republication of which, in this country, deserves the patronage of the lovers of literature. It offers, at a moderate and accessible price, well written works mostly of an interesting character.

The first letter contains some excellent and well written remarks on what may be called the philosophy of the subject. In the "origin of the general opinions respecting demonology," the author has given us a satisfactory explanation.

"The general, or it may be termed, the universal belief of the inhabitants of the earth, in the existence of spirits separated from the incumbrance and incapacities of the body, is grounded on the consciousness of the Divinity that speaks in our bosoms, and demonstrates to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the divine substance, which is not subject to the law of death and dissolution, but which, when the bo-

dy is no longer fit for its abode, shall seek its own place, as a sentinel dismissed from his post. Unaided by revelation, it cannot be hoped that mere earthly reason should be able to form any rational or precise conjecture concerning the destination of the soul when parted from the body, but the conviction that such an indestructible essence exists, the belief expressed by the poet in a different sense, non omnismorior, must infer the existence of many millions of spirits, who have not been annihilated, though they have become invisible to mortals who still see, hear, and perceive, only by means of the imperfect organs of humanity." * * These spirits, in a state of separate existence, being admitted to exist, are not, it may be supposed, indifferent to the affairs of mortality, perhaps not incapable of influencing them. * * * To the multitude, the indubitable fact, that so many millions of spirits exist around and even among us, seems sufficient to support the belief, that they are, in certain instances at least, by some means or other, able to communicate with the world of humanity. The more numerous part of mankind cannot form in their mind the idea of the spirit of the deceased existing without possessing, or having the power to assume the appearance, which their acquaintance bore during his life, and do not push their researches beyond this point.

Enthusiastic feelings of an impressive and solemn nature occur both in private and public life, which seems to add ocular testimony to an intercourse between

earth and the world beyond it. For example, the son, who has been lately deprived of his father, feels a sudden crisis approach in which he is anxious to obtain his sagacious advice—or a bereaved husband earnestly desires again to behold the form of which the grave has deprived him forever—or to use a darker yet very common instance, the wretched man who has dipped his hand in his fellow-creature's blood, is haunted by the apprehension that the phantom of the slain stands by the bedside of his murderer. In all or any of these cases, who shall doubt that imagination, favored by circumstances, has power to summon up to the organ of sight, spectres which only exist in the mind of those by whom their apparition seems to be witnessed?

If we add that such a vision may take place in the course of one of those lively dreams in which the patient, except in respect to the single subject of one strong impression, is or seems sensible of the real particulars of the scene around him, a state of slumber which often occurs—if he is so far conscious for example, as to know that he is lying on his own bed, and surrounded by his own familiar furniture, at the time when the supposed apparition is manifested—it becomes almost in vain to argue with the visionary against the reality of his dream, since the spectre, though itself purely fanciful, is inserted amid so many circumstances which he feels must be true beyond the reach of doubt or question. That which is undeniably certain, becomes in a manner a warrant for

the reality of the appearance to which doubt would have been otherwise attached. And if any event such as the death of the person dreamed of, chances to take place so as to correspond with the nature and the time of the apparition, the coincidence, though one which must be frequent, since our dreams usually refer to the accomplishment of that which haunts our minds when awake, and often presage the most probable events, seems perfect; and the chain of consequences touching the evidence may not unreasonably be considered as complete. Such a concatenation must frequently take place, when it is considered of what stuff dreams are made—how naturally they turn upon those who occupy our minds while awake; and, when a soldier is exposed to death in battle, when a sailor is incurring the dangers of the sea, when a beloved wife or relative is attacked by disease, how readily our sleeping imagination rushes to the very point of alarm, which when waking it had shuddered to anticipate.

This affords a specimen of what may be called the *rationale* of the author's views, as to apparitions and spirits.

The following extract will illustrate the power of disease in some instances, of creating spectral deceptions. "A patient of Dr. Gregory, a person, it is understood, of some rank, having requested the Doctor's advice, made the following extraordinary statement of his complaint. 'I am in the habit,' he said, 'of dining at five, and exactly as the hour of six arrives, I am subjected to the

following painful visitation. The door of the room, even when I have been weak enough to bolt it, which I have sometimes done, flies wide open; an old hag, like one of those who haunted the heath of Forres, enters with a frowning and incensed countenance, comes straight up to me, with every demonstration of spite and indignation of her who haunted the merchant Abudoh, in the oriental tale; she rushes upon me, says something, but so hastily, that I cannot discover the purport, and then strikes me a severe blow with her staff. I fall from my chair in a swoon, which is of longer or shorter endurance. To the recurrence of this apparition I am daily subjected. And such is my new and singular complaint.'

"The doctor immediately asked, whether his patient had invited any one to sit with him when he expected such a visitation; He was answered in the negative. The nature of the complaint, he said, was so singular, it was so likely to be imputed to fancy, or even to mental derangement, that he shrunk from communicating the circumstance to any one. 'Then,' said the doctor, 'with your permission, I will dine with you to-day *tete-a-tete*, and we will see, if your malignant old woman will venture to join our company.' The patient accepted the proposal with hope and gratitude, for he had expected ridicule rather than sympathy. They met at dinner, and Doctor Gregory, who suspected some nervous disorder, exerted his powers of conversation, well known to be of the most varied

and brilliant character, to keep the attention of his host engaged, and prevent him from thinking on the approach of the fatal hour to which he was accustomed to look forward with so much terror. He succeeded in his purpose better than he had hoped. The hour of six came almost unnoticed, and it was hoped, might pass away without any evil consequence; but it was scarce a moment struck, when the owner of the house exclaimed, in an alarmed voice—"The hag comes again!" And dropped back in his chair in a swoon, in the way he had himself described. The physician caused him to be let blood, and satisfied himself that the periodical shocks of which his patient complained, arose from a tendency to apoplexy."

In the second letter, our author examines the question of witchcraft—whether it is, as is vulgarly supposed, countenanced by the sacred writings. This part of the inquiry is managed with great ability. He has proved, at least to our satisfaction, what, indeed, we always believed—that the witches spoken of in scripture, did not possess the character which in modern times has been attributed to a witch—that they were not in league with Satan, and in consequence of this, deputed by him to exercise unnatural powers. Such an association with Satan, we are persuaded, is impossible. It is physically impossible for even the enlarged power of Satan to enable his vassals to lay aside, for a time, or exchange their bodies for those of other creatures which the witch was supposed to do—or, that by

charms and incantations she could disturb the souls of deceased persons—or, produce supernatural effects of one kind or other. And we have sufficient confidence in the moral government of Jehovah, to be persuaded of its moral impossibility.

In the beginning of the second letter, our author makes some passing observations on the connection, which in the book of Genesis, is spoken of as formed between the "sons of God" and the "daughters of men." He seems to entertain the opinion, that the "sons of God" were not men but angelic beings. This is almost as ridiculous as a ghost story. Surely, Sir Walter had been reading Moore's Loves of the Angels, immediately before he penned this passage!

If the writer of these letters has satisfied us, that the attributes of a modern witch are not to be found in those persons called by this name in scripture, he has also shown convincingly, that the witch, spoken of in scripture, deserved death; because the crime, whatever it was, was declared by the divine law to be treason against the government of God. While at the same time he shows as satisfactorily, that death should not be inflicted as the punishment of the same set of crimes, by nations who do not live under a theocracy, as did the Jews.

The following quotation gives a summary of the writer's argument on this part of the subject:

"We have already alluded to this as the contract of witchcraft, in which, as the term was understood in the middle ages, the demon and the witch or wizard

combined their various powers of doing harm to inflict calamities upon the person and property, the fortune and the fame, of innocent human beings; imposing the most horrible diseases, and death itself, as marks of their slightest ill will; transforming their own persons and those of others, at their pleasure; raising tempests to ravage the crops of their enemies, or carrying them home to their own garners; annihilating or transferring to their own dairies the produce of herds; spreading pestilence among cattle; infecting and blighting children; and, in a word, doing more evil than the heart of man might be supposed capable of conceiving by means far beyond mere human power to accomplish. If it could be supposed that such unnatural leagues existed, and that there were wretches wicked enough, merely for the gratification of malignant spite, or the enjoyment of some beastly revelry, to become the wretched slaves of infernal spirits, most just and equitable would be those laws which cut them off from the midst of every Christian commonwealth. But it is more just and equitable, before punishment be inflicted for any crime, to prove that there is a possibility of that crime being committed. We have, therefore, advanced an important step in our inquiry when we have ascertained that the witch of the Old Testament was not capable of any thing beyond the administration of baleful drugs, or the practicing of paltry imposture; in other words, that she did not hold the character ascribed to a modern sorceress. We have

thus removed out of the argument the startling objection, that in denying the existence of witchcraft, we deny the possibility of a crime which was declared capital in the Mosaic law, and are left at full liberty to adopt the opinion, that the modern system of witchcraft was a part, and by no means the least gross, of that mass of errors which appeared among the members of the Christian church, when their religion becoming gradually corrupted by the devices of men, and the barbarism of those nations among whom it was spread, showed a light, indeed, but one deeply tinged with the remains of that very pagan ignorance which its Divine Teacher came to dispel."

The remaining letters contain illustrations of the various branches of demonology and witchcraft. In these illustrations, the illusions and deceptions which have concurred to impose upon mankind a belief in demonology and witchcraft, are exposed, and denuded of their fallacious character. The facts adduced are always pertinent, often interesting, and the observations with which they are accompanied correct and philosophical. The history of particular cases of witchcraft, is, however, too long and minute. A reiteration of cases, which, in their general character, so much resemble one another, is tiresome. Had the author of these letters contracted this part of the work, and given us more of his own observations and reasoning on the general question, the value of the work would certainly have been enhanced in a philosophical point of view.

We present the reader with only one other quotation, which will serve both as a specimen of the writer's manner of illustration, and as an explanation of a curious incident. This explanation forms a key, which, with a little allowance for peculiarity, will open the mystery of many a ghost story and apparition.

"A Teviotdale farmer was riding from a fair, at which he had indulged himself with John Barley-corn, but not to that extent of defying goblins which inspired it into the gallant Tam O'Shanter. He was pondering with some anxiety upon the dangers of traveling alone on a solitary road, which passed the corner of a church-yard, now near at hand, when he saw before him, in the moonlight, a pale female form standing upon the very wall which surrounded the cemetery. The road was very narrow, with no opportunity of giving the apparent phantom, what seamen call, a wide berth. It was, however, the only path which led to the rider's home, who, therefore resolved, at all risks, to pass the apparition. He accordingly approached, as slowly as possible, the spot where the spectre stood, while the figure, now perfectly still and silent, now brandishing its arms, and gibbering to the moon. When the farmer came close to the spot, he dashed in the spurs, and set off the horse on a gallop; but the spectre did not miss its opportunity. As he passed the corner where she was perched, she contrived to drop behind the horseman, and seize him round the waist; a manœuvre which greatly increased the speed of the horse, and the terror

of the rider; for the hand of her who sat behind him, when pressed upon his, felt as cold as that of a corpse. At his own house, at length, he arrived, and bid the servants, who came to attend him, 'Take off the ghaist!' They took off, accordingly, a female in white, and the poor farmer himself was conveyed to bed, where he lay struggling, for weeks, with a strong nervous fever. The female was found to be a maniac, who had been left a widow, very suddenly, by an affectionate husband, and the nature and cause of her malady induced her, when she could make her escape, to wander to the church-yard, where she sometimes wildly wept over his grave, and sometimes standing on the corner of the church-yard wall, looked out, and mistook every stranger, on horseback, for the husband she had lost. If this woman, which was very possible, had dropped from the horse unobserved by him whom she had made her involuntary companion, it would have been very hard to have convinced the honest farmer, that he had not actually performed part of his journey with a ghost behind him."

Had a volume, as popular and fascinating as this is, been published on the same subject two hundred years ago, the world would have been indebted to the author to a large amount; it would have served the interests of humanity and religion in a high degree. And late as it is, it will not be without advantage to the reading public.

There is one thing respecting this volume of letters, which we feel a pleasure in noticing—an

admission by the writer, in several places, of some of the distinctive principles of evangelical religion. At one time, we suspected the author of this volume, of infidelity in religion: some of his former writings subjected him to such a suspicion; these letters, however, remove all suspicion of this kind. He speaks with Christian respect of divine revelation—of the universality of human depravity—and the need of an atonement for sin.

Before concluding these strictures, justice requires that we should allude, to what we consider unfair and unjust in the writer of these letters; while he manifests a spirit of manly indignation at the cruel treatment which innocent and helpless creatures received upon false charges of compact and league with the devil, he exposes himself to the charge of partiality and historical misrepresentation. The religious and political bias of the writer's mind clings so fast to him, that it is blended with the facts which he relates, and the reasonings which are scattered over the work. It is not difficult to learn from this bias of the writer, that in politics, he is a tory, and in religion, a high-churchman. This is observable from the cavalier manner in which he speaks of Calvinists throughout the work. He is anxious that the world should know that the church of England was less guilty of severity on the subject of witchcraft than other religious sects. And to say the least of it, the language which he employs on this topic is not very respectful. When the honorable author speaks of

the ferocity of Calvinists, he has surely forgotten that his own adored church] of England is Calvinistic in her creed, and in the period to which the letters refer, was actually Calvinistic in her ministrations. If the church of England is less guilty, it must have arisen from some other cause than religious sentiment. But we disbelieve the statement, for we know that some of the best and wisest men of that church were implicated in the prosecution of witchcraft. It is not to be forgotten that the celebrated Sir Matthew Hale acted as judge in a case of a charge of this kind. Yet we charge not this upon either the ferocity of the man's disposition, nor his religious sentiments. Belief in the crime of witchcraft was common to the age, as also that death was a proper punishment for such crime. Belief in the crime, and the desert of the punishment, with which it was visited, sprung from the circumstances of the times, and not from any thing peculiar to any of the different sects of the Protestant church. It is really too much to be told in the nineteenth century, that the ministers of the church of England were more learned and enlightened than the Puritans of the seventeenth century. Every tyro, in ecclesiastical history, knows the contrary; that there were good and excellent men in the church of England in the first years of the reformation from popery we are happy to acknowledge; but that they were superior, or even equal in talents or erudition, to the Puritans, is untrue. During the seventeenth

century, the Puritan ministers formed a galaxy of talent and literature that has never been equalled in splendor, far less surpassed.

It may be laid down as a maxim in the morality of politics, that it is natural for a tory to reproach the Scottish Covenanters; and the historian of demonology and witchcraft has not belied his political creed in this instance. It was thought that his disposition to misrepresent and caricature the Covenanters, might have been gratified, by the full scope which he has given to this wanton feeling in some of his works of fiction. Has he forgotten the merited castigation which he received for this in the pages of "the Christian Instructor?" The repeated allusion, which is made to John Gible, and the conduct of the Covenanters, respecting him, are garbled misstatements, dragged in, to allow an opportunity of reproaching the friends of civil and religious liberty.

Nor is the case of major Weir less malevolent. Because this man, some twenty years before his execution for the crime of witchcraft, had been in the military employment of the Covenanters, therefore he is a Covenanter of great profession and standing!!!

There is not the slightest evidence from any thing produced, that Weir had any connection whatever with the Covenanters for probably twenty years previous to the alledged crime; nor does it appear that the connection ever was of a religious kind. The Puritans and Covenanters are put as it were between the hammer

and the anvil, by our author. They are charged with ferocity on the one hand, because of anxiety to punish the crime; and on the other, with superstition, because of indulging in it. One of the charges we would have thought enough to preserve the consistency of the writer's opinions. The attack, unjust and inconsistent as it is, shows clearly the writer's dislike to the Covenanters. They have been the subjects of reproach and slander by such men for nearly two centuries; but the cloud of prejudice is passing away, and the true character of the Covenanters is beginning to be unfolded. We hope that the author of the *Letters on Demonology and Witchcraft* shall live long enough to change his opinion of those men whom he has, more than once, traduced, and retract the unfair insinuations which he has thrown upon their names and principles.

It is to them, as instruments in the providence of God, that the world is now indebted for any thing that it has of civil and religious liberty. They taught and acted upon principles with which the world was previously ignorant. To their faithful contendings for truth, civil and religious, may now be traced, whatever is prized and valued by the friends of truth and liberty! So much is declared by Hume, and other historians, who were far from being favorable to the views of the Covenanters. Yet they have been compelled, reluctantly, to make such admissions from the force of evidence; were we to reproach, or even to refuse to vindicate the character of those

men when they are reproached, who, in the seventeenth century, did so much in behalf of truth and righteousness, we would fear lest the curse of the Almighty would descend upon us, "his arm shall be clean dried up, and his right eye shall be utterly darkened."

S.

REVIEW OF THE CASE COMMONLY CALLED THE CHEROKEE PERSECUTION.

It is not every *prosecution*, nor even every *oppressive law*, that may be called persecution. Such an indiscriminate use of the term would be destructive of the truth as well as of the honor due to "the martyrs of the reformation." Blessed be the Lord, "the blood of the saints" does not yet call for vengeance on our land. There is in fact neither religious persecution nor toleration, properly speaking, in this nation. If the constituted authorities of the state of Georgia have acted *illegally* in the case of the missionaries to the Cherokee Indians, the supreme court of the UNITED STATES has reversed the decree of that STATE. There we trust the matter ends. We must nevertheless say, that it were more becoming Christians to obey religiously their own Master, than to act even the heroic part of political partizans. The law of the Lord is manifest. Matt. x. 23,—"*When they persecute you in this city, flee ye into another.*" We annex a summary of the official account of this case, which has produced so much excitement.

REPORT

Of the committee to whom was referred so much of the governor's message as related to the enforcement of the law making it penal under certain restrictions for white persons to reside within the limits of the Cherokee nation.

By a law of the state passed at the last session of the general assembly, all white persons, except agents of the United States, are prohibited from residing within its territory occupied by the Cherokees, unless authorized by license from the governor or his agent, upon taking an oath to support the constitution and laws of this state. The right of the state to pass this law results as a necessary consequence to the right which she has to the soil and jurisdiction over the Cherokee lands. * * *

The reason and necessity of the law are as obvious as the right to enact it. A leading object with the general government has been for many years the removal of the Cherokee Indians west of the Mississippi. This has been held by the most benevolent, and also the most distinguished of our statesmen, the only means left to the government to save the wretched remnants of this once numerous and powerful nation from moral ruin as individuals, and total extinction of the tribe. Year after year the tribes within the states have been seen to decrease in numbers, and to sink lower in crime, depravity, and sin. The parental arm of the government has been extended to their relief, and the federal and state govern-

ments have united their efforts to remove them from their present habitations, and locate them beyond the Mississippi; there, under the protection of the government, and free alike from the crimes and cupidity of the white man, to live in their own peculiar way, the happy and lordly masters of the forest. * * *

The Cherokee tribe had assumed the attitude of an independent nation, with government and laws distinct from and independent of the state authority. The discovery of immense mineral wealth within the limits of the nation acting upon the avarice and cupidity of men, had brought into the territory a numerous body of men, lawless, abandoned, and hostile to the policy of the state. * * * * *

These circumstances imperiously asked of the state decisive and prompt action, and on these accounts she enacted laws, abrogating the Cherokee government, making it penal to dig gold, and punishing a residence within the territory, unless the resident would take an oath to observe the constitution and laws of the state. * * * *

It is worthy of remark that the federal government, acting "*in loco parentis*" to the Indians, delegated to her Indian agents more power over whites resident in the nation, than Georgia seeks to exercise in the enforcement of her law. They were instructed by order from the war department in the following words: "You are to allow no white person to enter and settle on the Indian lands within your agency, who shall not on entering present to you approved testimonials of

his good character for industry, honesty, and sobriety, nor then without the consent of the Indians. And if, after permission is given under such testimonials, the person or persons to whom it is given shall become lazy, dishonest, intemperate, or in any way setting vicious examples before the Indians, exciting them against each other, or *inflaming their jealousy and suspicion against the general government*, or any of its *acts towards them*, or attempting to degrade in their eyes the agents of government, thereby destroying their influence over the Indians by false accusations or otherwise, you will forthwith order such person or persons out of the Indian country." * * * *

The law of the last legislature herein adverted to did not, according to its provisions, take effect immediately. The commencement of its operation was fixed at a time sufficiently remote to put all persons interested upon their guard, and ample opportunity was afforded for a knowledge of its existence and of its provisions. No man was entrapped, and all who offended against it sinned against the authority of the state with a perfect knowledge of the consequence. Most of those persons who were residents of the Cherokee country either removed from the state, or submitted to the requirements of the law. The board of directors of the United Brethren's mission at Salem, believing that the object of their mission to the Cherokees, under the peculiar circumstances of the state and the Indians, could not be effected, instructed their missionaries to

remove from the country. Acting, as your committee believe, from a sense of respect to the laws and authorities of Georgia, they were unwilling to interfere with her laws or policy. In the conduct of those unobtrusive and devoted missionaries of the cross is exhibited, in bold relief, the pure and sublime principles of our holy religion. Some there were, however, who refused to comply with the conditions of residence prescribed in the law. These individuals were either missionaries or persons who were under their influence, and acted under their advisement. The most conspicuous and talented of these individuals are the Rev. S. Worcester and Dr. E. Butler, missionaries of the American Board of Foreign Missions.

These persons had long been conversant with the policy of the general government, and with the rights as well as the laws of Georgia. The law, to whose penalty they became obnoxious, was known to them. The law had raised within their hearing its warning voice, and admonished them of their duty; but the governor of the state, reluctant to enforce upon them the penalty of the law, respecting their sacred profession, and respecting still more the most holy cause in which they were engaged, kindly and politely, and in the spirit of forbearance, warned them yet again of their crime, and invited them away from their own ruin. A personal address was made to each of them by his excellency, and ten days given for their removal. All this did not avail. They not only persisted in their

illegal residence, but ventured upon justification of their crime in an address to the executive of the state. Orders were then given to arrest them, that they might feel the full penalty of our laws, "since such was their voluntary choice." They were arrested, tried, and convicted; and now, inmates of the state prison, they suffer the melancholy doom which their perverse obstinacy or misguided zeal has brought upon them. * * * *

If it is said that the state did require the missionaries to take an oath which in conscience they could not take, or suffer the penalty of the law, your committee answer, that the state involved the missionaries in no such desperate dilemma. If the oath was taken, it was a voluntary act, and the oath could have been avoided by removal from our limits. If the penalty was suffered it was a voluntary act, which might have been avoided either by taking the oath, or removing from the limits. The missionaries were left free to choose between the oath, the penalty of the law, and removal, and they chose the penalty of the law. Why then should the state be censured for an act which was the result of choice on the part of the missionaries? and which your committee fear was sought by them, either for the purposes of political effect, or to exhibit themselves to a sympathizing fraternity, as sufferers for righteousness' sake. * * * Still the authority of the state followed them with anxious solicitude to relieve them; still kindness, and mercy, and forbearance, would have

stayed the execution of the sentence. At the gate of the penitentiary they were met with the offer of pardon upon the easy terms of removal from the territory or taking the oath. This offer they repelled; these overtures of mercy they heeded not, and entered the penitentiary, a living monument of fanaticism, political knavery, or egregious folly. * * * *

Resolved, That the committee recommend, and do hereby recommend, to the general assembly, the printing of forty copies of this report for each member of the state delegation in congress, and that his excellency the governor be, and he is hereby requested, to forward to our delegation in congress forty copies each of the report.

Read and agreed to unanimously.

Attest, THOMAS STOCKS,
President.
Iverson L. Harris, Secretary.

In the house of representatives, December, 1831. Read and concurred in unanimously.

Attest, ASHBURY HULL, Speaker.
William C. Dawson, Clerk.

Approved, Dec. 24th, 1831.

WILSON LUMPKIN, Governor.

THE CHEROKEE CASE.

In the Supreme Court of the U. S.

Samuel A. Worcester, *vs.* the State of Georgia.

On Saturday last,* Mr. Chief Justice Marshall delivered the opinion of the court in this case, reversing the judgment of the supreme court of Gwinett county, in Georgia. The effect of this decision is, that the recent acts of Georgia taking possession of the

Cherokee country, and providing for the punishment of persons therein residing without the license of the governor, and without taking an oath of allegiance to the state, are declared null and void, as contrary to the constitution, treaties, and laws of the United States.

The opinion of the chief justice was very elaborate and clear. He took a review of the origin of the European title to lands in America upon the ground of discovery. He established that this right was merely conventional among the European governments themselves, and for their own guidance, and the regulation of their own claims in regard to each other, and in no respect changed or affected to change the rights of the Indians as occupants of the soil: That the only effect of the European title was, as between European nations, to recognize an exclusive right of trade and intercourse with the Indians, and of ultimate domain in the territories occupied by the Indians in favor of the nation or government whose subjects were the first discoverers: That all the European governments, Spain, France, and especially Great Britain, had uniformly recognized the Indian tribes and nations as distinct communities, capable of and entitled to self-government as states, and in no respect, except as to their right of intercourse with other European nations, and the right of pre-emption in the discoverers to purchase their soil, as under the control or power of the Europeans. They were treated as nations capable of holding and ceding their territories, capable

* January term, 1832.

of making treaties and compacts, and entitled to all the powers of peace and war, and not as conquered or enslaved communities. He demonstrated this from various historical facts, and showed that when upon the revolution the united colonies succeeded to the rights and claims of the mother country, the American congress uniformly adopted and adhered to the same doctrine, both before and after the confederation: That since the adoption of the constitution, the same doctrine had as uniformly prevailed in all the departments of the government: And that the treaties with the Indians were held to be treaties, and obligatory in the same sense as treaties between European sovereigns. He showed also that this had been the established course of things recognized by Georgia herself, from the adoption of the constitution down to the year 1829, as evidenced by her solemn acts, compacts, and laws. He then showed that by the constitution the exclusive power belonged to the United States to regulate intercourse with the Indians, and to receive cessions of their lands, and to make treaties with them. That their independence of the state governments had been constantly upheld: That the right of possession to their land was solemnly guarantied by the United States and by treaties with them, until that title should with their own consent be extinguished: And that the laws passed by congress had regulated the trade and intercourse with them accordingly. He now reviewed the laws of Georgia in question, and

pronounced them to be repugnant to the constitution, treaties, and laws of the United States. And he concluded by maintaining that the party defendant in the present indictment was entitled to the protection of the constitution, treaties, and laws of the United States; and that Georgia had no authority to extend her laws over the Cherokee country, or to punish the defendant for disobedience to those laws in the Cherokee country.

THIRD ANNUAL REPORT

*Of the Sabbath School Association
of the First Reformed Presbyterian
Church in Philadelphia.*

The time has again arrived at which we are accustomed to present a statement of the affairs of the sabbath school—the principal object of which is, to inform those parents and guardians who have confidentially intrusted their children to be instructed during a few hours on the sabbath, of the general progress of the school, and to stimulate all those engaged in its delightful duties, to press on with such zeal and deportment as the importance of the cause, and their own responsibilities imperiously demand.

In presenting the *third annual report*, it is not in our power to communicate any thing remarkable from similar occasions formerly, as the school appears to have increased as much in numbers as could reasonably be expected; but since there has been no falling off, as is usual in such cases, we have certainly much

reason to "thank God and take courage."

The school, at present, consists of a director, twenty-five teachers, one hundred and eighty-two pupils, and a librarian. The increase since the last report is three teachers and ten pupils. The total recitations during the year, are 25,455 verses of scripture ; 17,625 stanzas of Psalms ; 9,484 questions in Brown's Abridged Catechism ; 6,467 questions in the Shorter Catechism ; 110 questions in the Larger Catechism ; 577 questions in Dr. McMasters' analyzed Catechism, with proofs ; seventy-two pages in the testimony of our church, and 930 proofs to scripture doctrines. The number of annual subscribers to the institution, is fifty-seven. The treasurer has paid during the year for books and requisites, \$36.42. The library now contains two hundred and thirty-six volumes ; and Harpers' Family Library, at present consisting of nearly thirty volumes, has been bestowed for the use of the teachers by their pastors.

There is a consideration intimately connected with this institution, which has often forcibly impressed our minds, and to which we would for a moment direct the attention. It is the benefits derived from *association* in the sabbath school. The intimacy which it establishes among teachers and pupils of all ranks and ages, blended together as they are by Christian principles, must certainly have a most happy result in strengthening those attachments through future life, which members of the same

church should ever cultivate. It is believed that no other means will more fully accomplish this desirable object than sabbath schools when properly conducted. Here children will become intimately acquainted with children upon Christian ground, and grow up together as brethren in the Lord, who otherwise through life might have remained entire strangers ; and thus, by reciprocal affection, channels are opened for the performance of kind offices between teachers and children, which will continually afford fresh sources of pleasure and enjoyment. This idea is not suggested by fancy, but from real experience.

One object which the teachers have near at heart, and the importance of which they have endeavored to impress on the minds of youth, is the unspeakable blessing of having the gospel, the deplorable condition of those who are destitute of it, and the solemn obligations of endeavoring to comply even by contributing mites, with Christ's farewell injunction to all his followers, to send "the gospel to every creature." The goodness of God's providence to us, above millions of the human family, has been urged as a reason why *even children* should make little sacrifices in order to save and send something to assist in the instruction of heathen children. The attempt has not been made in vain. Many are delighted in having the privilege of testifying their gratitude, and last year the children of this sabbath school forwarded eight dollars for the use of Miss Ogden's school for the instruction

of heathen children in the Sandwich Islands. This season their missionary box contains ten dollars, which will be disposed of in the same manner. Thus we see, that even by the liberality of babes, God is about to perfect praise to himself. When *young* hearts are thus practically taught to have compassion on the ignorant, and those that are out of the way, we have reason to hope that when they are *old*, they will not depart from so laudable a pursuit.

It is our painful duty to report, and yet we are unwilling to neglect the important lesson, that during the past year death has made the first breach upon our ranks since we have been connected as teachers. Miss MARY McFEE, who was ardently engaged in the duties of the school at our last anniversary, is no more. She has been removed from the church below, and now having received the crown through that precious Savior in whom she trusted, seems by example to be calling to survivors, "be ye also ready," and "what your hands find to do, do it with all your might, for there is neither work nor device, wisdom nor knowledge, in the grave whither ye go." Several also of the children have been called into eternity during the year. Some too, giving comfortable evidence to their teachers and friends, that a work of grace had been commenced which is now consummated in glory.

We close our report with the delightful satisfaction in thinking that the benefits derived by the pupils in their intellectual and religious improvement, far more

than compensate for any little exertions bestowed in their behalf.

On behalf of the Association,

JAMES R. CAMPBELL,
Secretary.

Jan. 10, 1832.

THE MORAL INFLUENCE OF THE GOSPEL MINISTRY.

Through this ministry, and in the employment of its various gifts, it is the purpose of God to direct the principles of the gospel to all the departments of social life, and, in the diffusion of its benign spirit, to extend over them a blessed influence. The gentle, yet powerfully influential, doctrines of the gospel, the solemn worship of the sabbath, the principles of order embraced in the discipline of the house of God, the character of the ministers of the sanctuary, and the example of purity, rectitude, benevolence, and peace, set by consistent Christians, are felt by the mass of society; and upon it, in some measure, they stamp their own features of moral worth. Their influence reaches the halls of legislation, is felt, often with seriousness, and expressed with dignity, on the bench of justice; nor is it a stranger in the chair of state. It is the moral influence accompanying the *law going forth from Zion, and the word of the Lord from Jerusalem*. Man's temporal and eternal interests are connected together in this world, as much as are his soul and body. They are, indeed, distinct, and belong to distinct departments; and must be managed under dis-

tinct considerations. But in neither may God be forgotten. The church and the commonwealth contemplate these distinct interests, respectively, according to their respective objects and ends.

Social order, whether ecclesiastical or civil, is moral order. Without interference with what is peculiar to either, the two departments may, and *must*, existing in the same land, recognize each other's being. It is the decree of heaven that it should be so. Whilst the state vouchsafes to the church many advantages, the church is the distinguished medium and agent, in extending a moral influence over man. This influence is in progress. It is this that is purifying the principles of moral action, the institutions of society; and which shall issue in the acclaim that shall usher in the morning of the millennial age;—*The kingdoms of this world are become the kingdoms of our Lord and of his Christ.** This is the union of church and state which the little politician fears, and not without reason; for when society arises in the grandeur of moral power, and the citizens, in general, act in correspondence with the high attributes of their moral nature, and in accordance with the dignity of their immortal hopes, the place of such, boasting of not being obliged to know the law of their God, shall be undistinguished; while the enlightened and liberal statesman, enjoying the confidence of a community that know, love, and obey the law of the God of heaven, which is the law of their nature, shall fill with honor

to himself and advantage to the commonwealth, his appropriate place. Society thus organized, under such influence, in righteousness, peace, and happiness, will distantly anticipate the character of the better country. Such a social state the Christian minister labors to form; in his labors he is sustained by Christian principle, Christian sentiment, and Christian effort. The aim shall, under the smiles of approving heaven, be crowned with success. We dissemble not. It is our desire that men should be Christians indeed. It is our purpose thus to raise a public opinion, of that lofty moral bearing, which, while benignant toward every partaker of our imperfect nature, will frown into their hiding places, all avowed impiety of character and profligacy of morals. *Righteousness shall flow down our streets as a mighty stream.* But remembering our frailty, and the magnitude of this work, we again are urged to inquire—Who is sufficient for these things?—*Extracted from Dr. Mc Master's Ordination Sermon.*

COLONIZATION SOCIETY.

This institution is deservedly a favorite with the public. And it will, doubtless, become more so in proportion as its plans and purposes are known and understood. It is no longer to be regarded as a mere experiment. Its success has been triumphant, in so far as its principles have been applied, and it only requires the *necessary means* to secure the full accomplishment of the great

* Rev. xi. 15.

objects which it has in view. We rejoice to find that a large increase of its pecuniary resources is about to be made by appropriations from the treasuries of some of the slave-holding states themselves. This will appear from the following extracts :

"The Virginia house of delegates have passed the bill making appropriations for the removal of free negroes from the state to Liberia, by a vote of 79 to 41. It appropriates \$35,000 for the present year, and \$90,000 for 1833, besides \$10,000 for a temporary shelter at Liberia. This is the first time that any member of our confederacy coming fairly within the list of slave-holding states, has commenced a series of efforts designed eventually to free itself from the curse of slavery. It is an act which reflects great honor upon Virginia, and cannot fail to exert a powerful influence upon other states. The eyes of the community will now be turned to Maryland. Is she prepared to emulate so noble an example?"

"The legislature of Maryland have appropriated \$200,000 in aid of the project of the colonization of the colored population of the state."

NEW PUBLICATIONS.

The Handful of Mountain Corn, second edition, an instructive and appropriate discourse, preached before the bible society of Susquehannah co. Pa. by Rev. WM. WILSON, A. M.

A sermon, from the pen of the Rev. STUART BATES, *Kelso*, in his own persuasive and pathetic style;

of both of these we will give extracts.

PASTORAL ADDRESS of the *Ref. Presbyterian Synod in Ireland*.

ADVANTAGES of EARLY PIETY, Rev. P. McINDOE, A. M. 12 mo. pp. 146, *Edinburgh*.

THE APPLICATION OF SCRIPTURAL PRINCIPLES TO CIVIL GOVERNMENT, by the same, octavo, pp. 320.

EVANS' SKETCH OF CHRISTIAN DENOMINATIONS, corrected and enlarged, by JAMES AIKMAN, Esq. author of the *History of Scotland*, &c.

MINISTERIAL WORK AND SUFFICIENCY, an ordination sermon, preached by Rev. Dr. McMASTER, from 2 Corinth. ii. 16. This discourse is in the usual style of its respected author. It is replete with solid and important truth, admirably arranged, persuasively reasoned, and most happily illustrated and applied.

ORDINATIONS.

On the 18th January, 1832, Mr. A. W. Black was ordained to the office of the ministry, and installed as pastor of the Reformed Presbyterian congregation of Shenango and Nishanock, Pa. by the Reformed Presbytery of Pittsburgh.

The Rev. Dr. Black, father of the candidate, presided in the solemnity, and preached the sermon from 2 Corinth. v. 20. "Now then we are ambassadors for Christ," &c.

Also, on the 25th of the same month, by the Western Reformed Presbytery of the particular Synod of the East, Mr. John Mc-

Master was ordained, and installed as pastor of the Reformed Presbyterian church in the city of Schenectady.

The Rev. Doctor McMaster presided on the occasion, and preached the sermon from 2 Corinth. ii. 16.—“Who is sufficient for these things?”

TO CORRESPONDENTS.

We acknowledge the receipt of valuable communications from friends in Europe. Those of the Rev. Dr. Lee, and Mr. Goold, of Edinburgh, and of Mr. Aikman, the historian of Scotland, and of the Rev. P. McIndoe, have come safely to hand.

S. has been received, and will meet with due attention.

Dr. BLACK's Synodical Sermon is come to hand.

FREE Discussions in our next.

Other communications, of which we have several on hand, will be inserted in turn.

ITEMS OF INTELLIGENCE.

On the 8th ult. the Rev. Dr. BLACK, of Pittsburgh, sailed from this port for Liverpool. He bears the commission of delegate from the synod of the Reformed Presbyterian church in N. America, to sister churches in Britain and Ireland.

It is hoped that those congregations which have not yet taken up the collections ordered by synod for the support of this correspondence, will comply with

the injunction without delay. The editor has been advised of the following sums as already collected.

Reformed Presbyterian church, Pittsburgh, Pa. \$50—First Reformed P. church, Philadelphia, \$75—Reformed P. church, New York, \$40—Second R. P. church, N. York, \$33.36—Ref. P. church, Ryegate, Vt. \$15.

CONSTITUTION OF SYNOD.

In conformity with the arrangement of presbyteries, the particular Synod of the East in connection with the Reformed Presbyterian church, will be constituted on Tuesday, 24th of April inst. at 7 o'clock, P. M. in the Ref. Presbyterian church, Chambers street, New York.

NOTICE TO SUBSCRIBERS.

Receipts for January—John Tullock, Duaneburgh, \$12—Rev. J. N. McLeod, Ballston Spa, \$50. February,—Dr. Black, Pittsburgh, \$185, for himself and Rev. Mr. Wallace, Rev. T. C. Guthrie, Rev. J. Gill, Rev. A. W. Black.—Robert Orr, Philadelphia, \$65—Rev. Ebenezer Cooper, E. Tennessee, \$30—Rev. W. Wilson, Milton, Pa. \$5. March, W. Wiley, Newburgh, \$20—Rev. G. McMillan, Oxford, Ohio, \$50.—James W. King, Patterson, N. J. \$30—Duaneburgh, additional \$4.

N. B. Agents and others are informed that a few complete sets of vol. I. are on hand, and may be obtained at the lowest subscription price.

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