

**THE**  
**REFORMED PRESBYTERIAN.**

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**EDITED BY**

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**PASTOR OF THE REFORMED PRESBYTERIAN CONGREGATION,**

**NEWBURGH.**

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**VOL. II.**

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“Ye should earnestly contend for the faith which was once delivered unto the saints.”  
“Bind up the testimony, seal the law among my disciples.”—*Isatah.* [Jude.]

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THE CHRISTIAN WARFARE.

The Apostle of the Gentiles, near the termination of his earthly course, said "I have fought a good fight." Not only had he contended for the faith, valiantly resisting the enemies without; but he fought and strove to overcome, by that grace which was sufficient for him, the subtle and powerful foes within—the enemies in his own heart. These were the corruptions which every believer finds to be numerous and potent. They and their active opposition are characterized by the Apostle when he says, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. vii. 23. The law of the members wars against the law of the mind, otherwise expressed by, "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other." "Between these opposite principles there is an unceasing struggle, arising from their contrariety to each other. Both occupy the soul and the body of every believer, making these the seat of their warfare. "What will ye see in the Shulamite? As it were the company of two] armies." Song, vi. 13. In all the faculties of the believer's soul and all the members of his body therefore the Christian Warfare is carried on.

1. In the understanding. This faculty in man unregenerate is represented not only as darkened, but as darkness. "Having the understanding darkened." "Once were ye darkness." In man, renewed by the Holy Ghost, it is represented as enlightened." The eyes of your understanding being

enlightened." "Now are ye light." Here the warfare is between ignorance and knowledge—between error and truth, the one of these opposing principles endeavoring to keep the mind in ignorance of divine things, delighting in vain and curious speculations "which minister questions rather than godly edifying," pursuing with eagerness that knowledge which is "earthly, sensual, devilish," and influencing the soul to be satisfied with a small share of heavenly wisdom :—the other prompting to attain to a knowledge of the truth as it is in Jesus, delighting in that truth revealed, and aspiring after perfection in that wisdom which cometh down from above. Nothing will satisfy the renewed understanding but the "treasures of wisdom and knowledge." Under its influence the believer prays, "open thou mine eyes that I may behold marvellous things out of thy law." As it is pleasant for the eye to behold the light, so this faculty, as the eye of the renewed soul, delights to behold with unclouded vision the light of divine truth. Who has not beheld with admiration the rising of the sun after a night of darkness and the apparent struggle of his rays as they drive before them the gloom of the morning, until, rising in his pathway, the deep shade of night is dissipated? Or who has not marked the apparent renewal of the struggle as he descends in the evening, when the closing darkness appears to drive before it his lingering rays? Similar is the struggle between knowledge and ignorance, truth and error, light and darkness in the believer's understanding.

2. In the judgment. In proportion as the mind is spiritually enlightened through the understanding, is it enabled to judge accurately in spiritual things. The law of the members wars in the judgment endeavoring to bias it so that its decisions may be incorrect. The law of the mind insists upon and strives to procure correct awards. Here the believer experiences the struggle when he would decide upon doctrines as true or false—upon actions as right or wrong—and even upon his own state in the sight of God oftentimes. For who can say that he has always seen the point so clearly as never to hesitate or be perplexed with uncertainty? Who, in deciding upon the truths of God's word in order to adopt and profess them, and even after they have been professed, has not found his judgment at times unsettled? The same question might be asked respecting actions and all other matters on which the judgment is called to decide. Renwick,

the devoted witness and faithful martyr, records of himself, that he was harassed with doubts, approaching sometimes to uncertainty, as to the being of God. We are ready to conclude that many things make against us, even while professing to believe that "all things shall work together for good." These things arise from the influence of remaining corruption in the judgment. Grace resists corruption, influencing the judgment to be established and settled, and thus, in this faculty of the soul, a constant warfare is kept up.

3. In the will. The renewed will, guided by a sanctified understanding and judgment, chooses God in Christ as the chief good, and all those things which are according to godliness. It refuses the world with all its transient enjoyments, and rejects Satan with his degrading service. Though the things chosen are to be enjoyed often in the midst of much suffering, affliction and reproach, while the things rejected are agreeable to remaining corruption; yet the will, influenced by divine grace, chooses the good and refuses the evil. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin." On the other hand, the carnal will, guided by an understanding and judgment unsanctified, chooses the world and its enjoyment, Satan and his service, sin and its pleasures; while it refuses God and rejects heavenly things. Hence the will of the believer, partly under the influence of grace, and partly under that of corruption, has an unceasing warfare carried on in it by these two opposing principles. Of this Paul gives a striking description. "What I would, that do I not; but what I hate, that do I. For the good that I would, I do not; but the evil that I would not, that I do. I find then a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law warring &c.—So then, with the mind, I myself serve the law of God, but with the flesh the law of sin." See Rom. vii. 15—25. The Apostle knew nothing of that "self determining power of the will" of which Arminians and Hopkinsians speak; nor of that sinless perfection to which many of the former, and not a few of the latter, vainly imagine they have attained. He knew, he felt, that his will was under the influence of opposing principles, by which different and opposite motives were presented, and that oftentimes the motives presented by the evil principle proved the stronger and prevailed. Paul's case was not a singular one, but the

case of all believers. They, watching carefully the operations of the will, find it to be indeed a field of conflict.

4. In the memory. This faculty, in the natural man, is stored with erroneous opinions, profane sentiments, foolish trifles, which are all drawn upon it as unholy images. The Spirit in regeneration effaces, in some measure, these corrupt principles and objects engraven upon the memory, and inscribes upon it the holy instruction of the divine word—its pure doctrines and the lovely objects which it presents. The law in the members exerts its power to induce the memory to retain its original impressions, repeats its lessons of impiety and redraws its obscene images, endeavoring to deepen the engraving of error and the stains of pollution. With what success these efforts are often made, every true christian can testify. He knows how difficult it is to forget evil things, the recollection of which he desires not, and also how hard he finds it to remember divine things, when he would willingly call them up to mind. With what tenacity does the mind retain a filthy jest, an idle song or story, and the impression of an obscene spectacle! And how soon it many times suffers to pass into oblivion, things sacred and holy! In this faculty there is a painful conflict often productive of great distress to the believer. The fact that he mourns over a memory vile and treacherous, and regrets his forgetfulness of things divine, shews that the warfare is there carried on.

5. In the conscience. This, like all the other faculties of the human soul, is utterly depraved in the natural man. "Even the conscience is defiled." Its business is not to dictate, not to legislate, but to accuse or excuse—condemn or acquit according to the law of God, ascertained through the medium of an enlightened understanding. Under the influence of corruption, its awards are false and unjust, excusing when it should accuse and the contrary. Sinful actions are not faithfully condemned, righteous deeds are not with fidelity approved. Under the influence of grace, its decisions are according to godliness. It sanctions the requirements of the divine law and justifies the conduct that is in agreeableness therewith; while its faithful voice is heard in denouncing sentence against all unrighteousness. So great is the influence of this faculty that the law of the members exerts all its power to silence the faithful reproofs and thwart the just awards which a good conscience would give, while it seeks

a justification of iniquity by obtaining the corrupt awards of an evil conscience. In this the law of the members is opposed by the law of the mind; and thus a warfare, often fierce and dreadful, is experienced. Blessed be God, for the provision made for purging the heart from an evil conscience, and for the consolation afforded by the truths that "if our hearts condemn us not, then have we confidence towards God, but if our hearts condemn us, God is greater than our hearts and knoweth all things."

6. In the affections. These, as they are religious, have been justly defined, "The vigorous and sensible exercises of the inclination and will towards religious objects." Gracious affections are drawn out by an enlightened, spiritual view of their objects, which objects are embraced on account of excellency and loveliness discovered to be in them. God in Christ is their ultimate object, to whom all other objects of their love lead them. They fix on him as the most excellent and lovely of all things, and manifest themselves by an intelligent cleaving to his commandments. They regard terrestrial good things according to their just value, receiving and enjoying them as gifts and blessings purchased by the Redeemer; but spurning them when they have a tendency to wean and draw from Him to whom the soul is espoused, or from duty to him. They are supremely set upon things which are above. Earth and the fulness thereof cannot satisfy them. God and things heavenly allure and enchain them. By these alone can they, or will they, be delighted. They prompt the believer to say of God, "Whom have I in heaven but thee? and there is none on earth that I desire besides thee." Such is the nature of gracious affections, and in correspondence with their desires would be the actions of the believer's life, were it not for the influence of counter carnal affections, resident in his heart. Under the power of these "his soul cleaves unto the dust." These are denominated "inordinate, vile affections." They spring from and tend to the gratification of indwelling sin. They are "earthly, sensual, devilish." Yet such affections are, *in their habit*, in the heart of every believer. If God leaves us to ourselves, and an object calculated to draw out their exercise is presented, we soon make the painful discovery. Between these and the gracious affections of the heart, there is an unceasing warfare. It is often the most sensible and painful to a good man; as it is most defiling when vile affections gain

the sway. What believer has not felt this! Who has not been "drawn away of his own lusts and enticed?" When the soul, in the visions of that faith which is "the substance of things hoped for and the evidence of things not seen," has its affections, in lively and vigorous exercise, set on things above, the arch-fiend casts in "his fiery darts;" inordinate affections are inflamed—our vision of heavenly objects is suddenly obscured—our souls cleave to the dust—we hug the vanities of earth. Still the gracious affections, though foiled for the moment, are not entirely overcome. Waiting upon the Lord, the believer renews his strength. His holy affections mount up again on wings as eagles and soar aloft, leaving the things of earth, and fixing on things above. Entering as it were "within the veil," they embrace with rapture their heavenly objects, and bring the believer into high and holy fellowship with God.

7. In the thoughts and imaginations of the heart. The soul, under the influence of divine grace, delights to meditate upon divine things—the perfections of a three-one God—the purity of his law—redemption by Christ—and all the other innumerable objects of meditation presented to the renewed, sanctified mind. But in this every believer finds great difficulty and frequent interruptions. The law of the members marshals its forces of vain thoughts—worldly and wicked imaginations, and wages a warfare in which it is too often lamentably successful. What renewed soul has not experienced this when endeavoring to dwell in holy meditation upon God and the things of God—to commune with him in his word—to pour out the heart before him in fervent supplication—and to give an undivided attention to the ordinances of his grace? In the closet, around the family altar, in meetings for prayer, in the courts of God's house, and even at the table of the Lord, the believer finds his thoughts prone to wander; yea, it may be before he is aware, finds them going, like the fool's eyes, throughout the earth. He may pray, "Turn away my eyes from viewing vanity;" he may say, "I hate vain thoughts;" and yet has to confess himself sorely annoyed by their bold and frequent intrusion. In this he has evidence of the warfare. It is difficult many times to draw the mind to meditate on spiritual things at all, and more difficult to keep it long fixed in a train of holy thought; while, with little or no exertion, the "vain thoughts that lodge within us" flow out freely, and hold the soul in



converse with things of time and sense. What is worse; impure imaginations, profane and even blasphemous thoughts sometimes are permitted to enter and occupy the mind. "The imaginations of the thoughts of man's heart are evil from his youth upward." When vain, impure, worldly, wicked thoughts are indulged, cherished and delighted in, the law of the members has the advantage. Is not even this sometimes felt by the believer? After all, he whose "conversation is in heaven," experiences the blessed power of the Holy Ghost in "*casting down imaginations, and every high thing that exalleth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*"

8. In the body. The connection between soul and body is intimate. The former employs the latter as a medium or instrument of action; while the latter often yields itself to the service of the former, and in turn exerts an influence upon it. Both are depraved by sin. While the loss of the Divine image affects chiefly the soul, the body is a constituent part of man, respecting whom God said, "Let us make man in our image." It has lost its pristine beauty, excellency, immortality. It however, as well as the soul, has been redeemed by Christ—and is regenerated and sanctified by the Holy Ghost. The seeds of immortality are not indeed destroyed; it is not restored to its primitive beauty and strength: but it is freed from the *reign of sin*. "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof." Remaining corruption in the believer strives to keep the body under its influence, and to employ its members as instruments of unrighteousness in the service of sin. Grace resists the power of corruption and engages the bodily members in holy service. "Neither yield ye your members as instruments of unrighteousness unto sin; but yield—your members as instruments of righteousness unto God." In this struggle, the flesh is greatly aided by corrupt bodily propensities and evil habits, especially those long indulged in. It even takes advantage of the lawful appetites and often renders them auxiliary in the conflict. How often alas! does the adversary of souls here gain a triumph, victory for a time perching on his banner. This should warn the believer to "strive in all things to keep his body under," endeavoring to "mortify his members which are upon the earth." Reader, cherish the influence of the Spirit, and be animated to strive against the flesh by the consideration, that our Savior from



heaven shall appear, "who shall change our *vile body*, that it may be fashioned like unto Christ's glorious body, according to the working whereby he is able to subdue all things unto himself."

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SLAVERY IN THE UNITED STATES A NATIONAL SIN.

Having in preceding articles proved that holding men in Slavery is sinful; we proceed to show that this sin is chargeable upon the whole people of the United States. That it is strictly a national sin appears:

1. Because in the formation of the union slave-holding states were admitted. A very erroneous opinion prevails on this subject; namely, that the sin of slavery is confined to the States which suffered its existence, and gave it a legal being by their legislative acts. This vindication of the American nation from the charge of slavery, overlooks the important moral principle that one party may become partaker with another in sin, as truly and properly, as, if he had been the primary transgressor. This may be done, either before, or subsequently to the perpetration of the crime. It may be done, by giving countenance to evil doers in their sins,—by abetting or aiding them in these,—or, by entering into associations with them, which imply the recognition and acknowledgment of any thing morally wrong. Thus, the United States became chargeable with the sin of Slavery. They formed a national union, the grand principle of which was the residuary sovereignty of the several states; "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people." Slavery obtained an existence by the legislative power of "states respectively:" and the recognition of their residuary sovereignty was a virtual recognition of the legality of slavery, as this legislative power is recognised and conceded to each of them by agreement of the whole states in the union. We do not say that the federal union *gave* to the several states the residuary sovereignty which they possess: but that the union *admits* it, and recognises its lawfulness: while the authority thus nationally acknowledged, gave and continues to give to slavery its legal existence. Slavery, as a national evil, began here and is

therefore, chargeable upon the nation as well as upon the states more immediately concerned. The latter are guilty of slaveholding; the former are, *participes criminis*—partakers in guilt, inasmuch as they have recognised the lawfulness of the authority by which slavery had its origin. Before the formation of the union slavery was the sin of the states individually; by the union, the several states have become one nation; and the sin of the several states has thus become the sin of all the states collectively. The sin of the parts respectively, becomes the sin of the whole nation.

It has been sometimes said that the union did not create the system of slavery.—That it was in existence before the union was formed. But, this does not meet the charge brought against the United States, that the union gave a national sanction to the system. It is a national sin inasmuch as slavery is recognised by the United States, in the admission of states to the union, having slavery as a part and parcel of their residuary sovereignty. The principle of morals on which we proceed is, that one party in a contract cannot, without committing sin, concede to another party in the contract the power of doing wrong. The association of numbers cannot alter the nature of a sinful act, or course of acting. Civil society in its national form is as much bound by the authority of the law of God, as is an individual; the divine law being obligatory upon men in every possible relation. If it is wrong for an individual to hold slaves, it is wrong for a state to permit him to do it, and to secure to him the right by authority of law. But, if it is wrong for a state, it is equally wrong for a number of states to recognise it, in their national confederacy. The action of Congress, subsequent to the adoption of the United States Constitution, proves, irrespective of the right conceded to the slave holding states at the period of confederation, the national guilt. We refer to the law which points out the manner in which fugitive slaves are to be claimed, and prohibits by a severe penalty any one from interfering. “Any person who shall knowingly and willingly obstruct or hinder such claimant, his agent or attorney, in so seizing or arresting such fugitive from labor; or shall rescue such fugitive from such claimant, his agent, or attorney, when so arrested pursuant to the *authority herein given*; or shall harbor or conceal such person, after notice that he or she was a fugitive from labor, as aforesaid, shall for either of the said offences, forfeit and pay the sum of five hundred dollars.” This act of Congress not only

proves, that the right to hold slaves, was *conceded* to the slave holding states; but that it was *guaranteed* to them. The formation of the union was voluntary; no state was bound to enter into it; but, if a union was to be formed it was clearly the duty of the parties forming it, to form it on correct moral principles. They had no right to plead exemption from the obligations of morality and truth. Nor, let it be plead as an apology, that the Southern States would not have entered into the union, if the abolition of slavery had been made a condition. Admit that they would not, this by no means justifies the formation of the union, yielding as it does to states the right of holding slaves. If the slave holding states would not consent to the union unless their right to commit sin was admitted; then let them remain out. Better far, that the confederation had never been formed, than to have been formed by the admission of a system which violates the principles of equity; and fixes a stain on the national escutcheon which nothing but a speedy national repentance can efface. Infinitely better had it been to endure every supposable inconvenience, than to avoid it by doing wrong. It is better to suffer than to sin. But, we do not admit that a faithful adherence to right principle would have led to the slightest inconvenience. Had there been sufficient virtue to have taken a decided stand on the great principles of equity and humanity.—Had there been a regard to the interests and welfare of the whole population, irrespective of caste and color.—Had the professed patriotism and attachment to liberty been sincere.—Had not selfishness triumphed over pure and liberal principle, then the abolition of slavery would have been made a “*sine qua non*” of the federal union. And the evil of slavery must have ceased throughout the confederacy. The reasons why it did not cease were the absence of moral principle, the predominance of selfishness, and a disregard to the authority of God as revealed in the Scriptures. The parties did not feel the obligation of the divine law as reaching them in their national character; and mere expediency was substituted in the room of justice. Slavery was conceded to the Southern States, that their hearty cooperation might be secured to strengthen the union. But, it needs not the gift of prophecy to foresee that the continuance of slavery, and that ere long, may prove most injurious to the national prosperity,—that it may lead to the dissolution of the union itself, if it be not prevented by speedy re-

penitance. So that the dreaded result, for avoiding of which the principle of equity was compromised, will we fear be experienced in a more alarming manner.

2. By the admission of slaveholding states into the union since its formation, the United States have made slavery a national sin. They have conceded to these states a legal right to hold slaves; and have put it beyond their own constitutional power to correct the evil. For these sinful, national acts, not even the unsatisfactory excuse plead in behalf of constituting the union, can be offered. States coming into the union, subsequently to its formation, must come in on the terms prescribed by Congress. While they were Territories, Congress had the power of abolishing slavery in them, as they prohibited it in the territory North West of the Ohio river. "There shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted; provided always that any person escaping into the same, from whom labor or service is lawfully claimed in any one of the original states, such fugitive may be lawfully reclaimed, and conveyed to the person claiming his or her labor or service as aforesaid." The exercise of similar legislative jurisdiction would have annihilated slavery in Missouri and Arkansas. The sin of suffering it to exist in those territories was the sin of the United States; and the sin of admitting them into the union, with the recognised right of holding slaves was, and still is, the sin of the United States. By admitting them they have demonstrated to the world that they do not hate slavery; but, on the contrary cherish and support it by the exercise of national power; slavery is therefore a national sin. If the people of the United States choose to persist in their sinful course of expediency; and set justice at defiance; if they choose to truckle to the impotent and arrogant bravado of slaveholders; and be intimidated from the practice of national righteousness by the "thread bare" threats of dissolving the union; then, let them look to it,—the guilt of slavery is on the nation; they must bear the reproach and take the consequence of supporting it.

3. Slavery is retained in the district of Columbia. This, alone would be sufficient to substantiate the charge of slavery against the United States. In this case the sin cannot be rolled over upon state sovereignty; nor the peculiar nature of the confederacy plead as an argument why the general

government should not interfere. To Congress belongs the power of legislating for the district of Columbia in all matters which in the several states are reserved to the state legislatures. "Congress shall have power to exercise exclusive legislation in all cases whatsoever, over such district (not exceeding ten miles square) as may by cession of particular states, and the acceptance of Congress, become the seat of government of the United States." There is no restriction of the power of Congress on the subject of slavery in the district of Columbia; if it is not abolished here, it is not for want of power, but for want of will. The reason is because Congress pays greater respect to the prejudices and dictation of the South than to humanity and justice. The district of Columbia is the greatest slave market within the United States; and to complete the national infamy the trade in human beings;—the dealing in the souls and bodies of men is licensed and made the means of aiding in the revenue. For, four hundred dollars a year, the heartless and unprincipled *man dealer* may carry on his nefarious traffic.

4. The Constitution of the United States gives Congress full power to regulate internal commerce, and, as slaves are admitted in law to be the property of their owners,—as they are bought and sold like mere property, the regulation of the internal slave traffic comes within their power. "The Congress shall have power to regulate commerce with foreign nations, and among the several states, and with the Indian tribes."\* This provision of the federal Constitution settles the question of power, and places the internal slave traffic indisputably within the operation of the power of Congress. It belongs to them to determine how the trade shall be carried on, or whether it shall be carried on in any way.

The internal traffic in slaves is immense; and scarcely less horrid in its details, than that of the foreign trade. The raising of slaves, for the new and more Southern states forms a large part of the business, and creates a great portion of the wealth of Virginia, and other slave states. The seat of the national government is the great mart where licensed dealers, daily buy and sell God's own image. *There* while some chivalrous Southerner may be heard declaiming in Congress on the blessings of liberty, the auctioneer is selling *it* to the highest bidder and that too within sight and

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\* Constitution of the U. S. Art. 1—Sec. 8.

hearing of the capitol. With the acclamations and shouts of the fourth of July rejoicings, may be heard mingled the soul piercing irony of the slave who, while marched off to the South at the crack of the whip, uplifts his manacled hands, and sings "Hail Columbia, happy land."

By an act of Congress, the foreign slave trade was suppressed, and the violation of this law declared piracy. If the foreign trade is piracy, the domestic or internal trade must be criminal; Congress being the judges! There can be no difference of criminality, from the mere circumstance that the deed has been committed on the high seas, or within the United States. Make the foreign trade piracy and leave the internal trade under the protection of law!! That cannot be morally right when done within the jurisdiction of the United States, which is immoral on the coast of Africa, or on the high seas. Morality does not change with change of place. The distinction between right and wrong has its origin in the perfections of the Divine character; and like God himself is immutable. That which is sinful, is so every where, and under every circumstance. Congress by suppressing the foreign trade on the ground of *criminality* proves its own guilt, and the guilt of the nation, in permitting the internal trade. The United States are thus shut up in a dilemma from which they cannot escape, otherwise than by prohibiting the internal, as they have done the foreign trade. Were Congress to exercise the power with which the constitution has invested them, by suppressing the internal traffic in slaves, it would do much to remedy the evil of slavery, not only by lessening the aggregate of the evil; but by branding domestic slavery with the indelible mark of national displeasure. It would, we doubt not, ultimately tend to the abolition of slavery, in some at least of the states. First, by discountenancing, and making it odious. Secondly, by making it unprofitable. These two effects, which would follow the suppression of the domestic traffic, would unavoidably have the tendency to put down slavery itself in such states as furnish slaves for the home market.

(To be continued.)

## SELF EXAMINATION.

By its fruits a tree is known. By the doctrine which men profess to hold, and by their deportment, they are to be classed either among the righteous or the wicked. Many are so ignorant, so unsound in the faith, or so immoral in their lives, that they have no claim to be reckoned among the disciples of Christ. There are others, whose profession of faith in the doctrines of the gospel is so full, and their conformity to the law of God and the order of the Lord's house, in all that is visible to the eye of man, that in charity they must be accounted believers in Christ. There are others, who have so many commendable qualities, so much good, both in doctrine and practice, and, at the same time, so many imperfections, that the wisest discerners of human character cannot decide to what class they belong. In such cases it is safest to incline to the side of charity, and hope "*all things*" good of them. But none of the judgments of man are final. It is God alone that judgeth the heart. The characteristics of the true Christian, as they appear before men, form the subject of an essay in the first number of the Reformed Presbyterian. It is important that, in this matter, all should be able to distinguish between the good and the bad, that they may act wisely in the selection of those with whom they enter into intimate associations.

But there is a far more interesting examination of christian character—an inquiry into a man's own state, for the purpose of discovering whether he has himself an actual saving interest in God's covenant. This involves all that respects our standing before God, all that relates to our eternal misery or blessedness. How is it possible for any one who is suitably impressed with the solemn realities of death, judgment and eternity, to remain at ease while he has no assurance of being delivered from the wrath to come? For the purpose of exciting to the duty of examining ourselves, to know whether Christ is formed in us, and to furnish some aid in prosecuting it to a successful issue, we intend a series of essays on self-examination.

Saving faith is the first test to which the attention of the reader is invited, and to which this essay shall be limited. By the consent of all, faith is an infallible characteristic of true Christian discipleship. Did any man know what the precious



faith of God's elect is, and were he certain of its existence in his own heart, the whole important question would be settled. "He that believeth shall be saved." Mark xvi. 16. As to what this faith is, perhaps a more clear and judicious definition has never been given than that in the Shorter Catechism of the Westminster divines: "Faith in Jesus Christ is a saving grace, whereby we receive and rest on him alone for salvation, as he is offered to us in the gospel." In order to the exercise of this saving grace, it must be known who and what Christ is, and what he does for the salvation of the sinner. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. xi. 6. "They that know thy name will put their trust in thee." Psal. ix. 10. It is on this account that faith is called knowledge. "By his knowledge shall my righteous servant justify many." Isa. liii. 11. It cannot be otherwise, "For how shall they believe in him of whom they have not heard?" Rom. x. 14.

In order to this knowledge, the understanding must be enlightened by the Holy Ghost. A religious education, the habitual reading of the Holy Scriptures, and the best commentaries, and attendance on the purest and ablest preaching of the gospel, will not of themselves impart this illumination. "The letter killeth, but the Spirit giveth life." A mere speculative knowledge of the person, offices and work of Christ, without the illumination of the Spirit, does but harden the heart of the sinner, and proves to him "the savor of death unto death;" though it is much to be feared that very many deceive themselves in this matter. How many are there that know, and, as far as man can judge, believe that Jesus is the eternal Son of God, equal with the Father and the Holy Ghost, as one of the three distinct persons in the one Godhead—that he became man, and so is God and man in one person—that he, as a prophet, makes known by his word and Spirit the will of God to man—that he hath made full satisfaction to the claims of divine justice in the sinner's room as a priest—and that he rules in and reigns over his people; subduing all his and their enemies, as a king; and yet, knowing all this and very much more, are still in "the gall of bitterness and bond of iniquity." They see in Christ, after all, "no beauty nor comeliness, wherefore he should be desired."

This illumination of the understanding by the word and Spirit of Christ is necessary in order to have right apprehen-



sions of our condition as sinners. Without that sanctified enlightening, which is requisite to saving faith, the transgressor may perceive, that he is exposed by his sin to the wrath of God, and to endless perdition. All this may fill him with the most alarming apprehensions of the doom which after death awaits him. Like Judas and Ahithophel, he may be driven to utter despair; but still he has no right conception of the nature of his sins, or of his pollution. It is the guilt of sin, as exposing him to the danger of punishment, that terrifies his conscience. Many who are not so greatly agitated, break off grosser sins, and even perform many religious duties in the hope of propitiating the divine favour. They are convinced neither of the impossibility of salvation "by the deeds of the law," were they able to obey all its precepts; nor of their utter inability to comply with its demands. After all, their knowledge of themselves is mere speculation. In saving faith the sinner sees himself not only to be guilty, as he is condemned by a righteous sentence of the law, but as altogether defiled and debased in the whole man and as utterly unable to keep himself. He abandons unequivocally and forever, reliance on himself."

"The eyes of his understanding being enlightened," he perceives that Christ is a Savior adapted and every way suitable to his wants. He sees Christ to be rich, while he is poor; light, while he is darkness; justified in the Spirit, and possessing a perfect righteousness, meeting for the sinner all the claims of the laws, while he is condemned—Christ to be holy, while he is polluted; strong, while he is weak; alive for evermore, while he is by nature, "dead in trespasses and in sins;" infinitely blessed, while he is most miserable, and in one word, while he is nothing, Christ "is all in all."

By this illumination he perceives that God in Christ is an infinitely excellent and amiable object, "fairer than the sons of men,—altogether lovely." He perceives in the Lord Jesus the glory of the Godhead, the fulness of the Godhead dwelling in him bodily, and all the treasures of wisdom and knowledge hidden in him. This view of the loveliness and glory of Christ is not apart from his suitability to the sinner's necessities. It is in the constitution of the mediatorial character, and the exercise of Jehovah's new covenant mercy in him, that the manifold wisdom of God is made known to men and angels. God never displayed the perfections of his nature, to awaken holy admiration in any created mind, without re-

spect to the relation, which he sustains to the creature as a God and Lord bestowing of his goodness to impart felicity. The very manifestation of himself to a holy mind is what produces the highest degree of created enjoyment. The mind of the sinner is made holy, in regeneration, and endowed with a capacity both to see and delight in the excellency of Christ.

Farther, the illumination of the spirit reveals a saving knowledge of the right of the gospel hearer to embrace by faith the Redeemer, as his own Saviour. This is quite different from an abstract and speculative acquaintance with the truth that Christ is offered to sinners in the gospel, and that this offer gives them a right to receive him. Thousands believe this as a speculation, who derive from it no encouragement to accept the offered salvation.

What is precisely the distinction between a saving knowledge of divine things and mere speculation, may be somewhat difficult to explain. It is better learned by experience than by argumentative illustration. The man who had miraculously imparted to him the power of vision, by the Saviour, might not have been able to explain the distinction between his knowledge of the external world, before and after the recovery of his sight; but one thing he could say—"Whereas I was blind now I see."

A blind man may be taught all the discoveries of philosophy on the subject of light—the seven primary colours, its velocity, its reflection, and refraction, and its management by glasses and reflectors; and yet he has no conception of what any colours are as presented to the eye and perceived by the mind. Light is of no practical use to him; nor can it be rendered so by any human agency; God alone can impart the power of vision. The child of a year old has more practical knowledge of light, and knows better what is seen through its medium, than the most acute blind man could be taught in the whole period of his life; or rather, the blind man could never be taught what the child knows, as soon as it opens its eyes and sees. So it is with the unregenerate man. Like one born and continuing blind, he remains, after all his speculative acquisitions, in total darkness. Paul describes the condition of all men by nature, as persons—"Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 18. It seems strange, that in the face

of this declaration, and many others of the same import, Hopkinsians, or New School men, as they are now commonly called, should maintain, that the faculty of the understanding has not suffered by the fall, and that all the impotency of the sinner resides in the will only. These errorists must begin the work of self examination on the subject of their faith very differently from the orthodox believer. They vainly imagine that there is no need of enquiry into the illumination of the intellectual powers; as they maintain that the understanding, memory and faculty of reasoning are all unimpaired in unregenerate men. On their scheme, it is hard to perceive how there can be any distinction between sanctified knowledge of gospel truth and mere abstract speculation.

It is for the purpose of imparting, by divine means, this knowledge of the Saviour, and his work, the whole system of religion has been instituted by the church's Head. By the truth made known in gospel ordinances "God works the work of faith with power." Sinners are thereby taught what is the truth, and the evidence by which it is proved to be of God. And therein" beholding as in a glass the glory of the Lord, *believers* are changed into the same image from glory to glory even as by the Spirit of the Lord." 2 Cor. iii. 18.

In saving faith, there is a cordial approbation of Christ as a Saviour, and of the work that he has done for the sinner's redemption. The knowledge of the truth as it is in Jesus, in which his glory and loveliness are perceived by the renewed mind, embraces an assent to them, not only as true, but as good. Hence Paul's prayer for the saints at Philippi: "and this I pray, that your love may abound, yet more and more in knowledge and in all judgment; that ye may approve the things that are excellent." Phil. i. 9, 10. These "excellent things" are the fulness of the new covenant, as replenished with every blessing, especially of the Lord Jesus its Head. The unregenerate sinner, in some sense, approves partially of Christ and his salvation, in so far as relief from suffering is provided, and the prospect of mere honor and felicity is furnished. The holiness, justice and immaculate purity of Christ, and God in him, are not, cannot be approved by the carnal mind. In faith there is as full an approbation of them, as of the grace, mercy and compassion of the new covenant. The sentiment of faith is:—"Yet he hath made with me an everlasting covenant, ordered in all things and sure: for this

is all my salvation and all my desire." 2 Sam. xxiii, 5. The prophet exclaims, influenced by the same sentiment:—"How great is his glory, how great is his beauty!" Zec. ix. 17. And the spouse to the same effect:—"My beloved is white and ruddy, the chiefest among ten thousand, his head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of water, washed with milk and fitly set. His cheeks are as beds of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with a beryl; his belly as bright ivory overlaid with sapphires. His legs are as pillars of marble set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea he is altogether lovely." Song, v. 10—16.

In this passage faith, under the aspect of approbation of Christ, is drawn out in a full length portrait. A general outline is first drawn. "He is white," of immaculate purity and matchless glory—"ruddy" as man, Adam, red earth, his garments red with the blood of the cross: "the very chief" or standard bearer as the word means "among ten thousand," the captain of the Lord's hosts. "His head," his lordship over the church and over all creation, is golden, most precious in the eyes of God, angels and good men, securing forever all that is valuable in the universe. "His locks are bushy and black," the emblems of full health and vigor, importing his eternal omnipotence, so that he can sustain the government of the empire of Jehovah, and render all things subservient to the good of his people. His eyes are doves' eyes; for he is omniscient, and endowed with all wisdom, to see and wisely govern all things—his is pure and holy intelligence, without any darkness or impurity. He cannot err in the administration of the government; and "he cannot behold iniquity." "His cheeks are as beds of spices and sweet flowers," indicating his manifestations of his favor in gospel ordinances, most delightful to the believer. "His lips—lilies"—all that he speaks in the gospel, especially in the promises, most gracious and lovely and consolatory. "His hands—gold rings, set with the beryl;" for his providences are all in wisdom, and displaying his excellency. "His bowels"—for so the Hebrew word means,—"bright ivory," his compassion to his people great and durable. "His legs are as pillars of marble, set upon sockets of fine gold." He remains firm and im-

mutable in his purposes, every one of which is intrinsically most excellent. "His countenance as Lebanon," possessing glorious majesty, so as to awaken holy admiration and awe. "His mouth is most sweet;" as communion with him, when he makes his countenance to shine on the believer, is most delightful. "He is altogether lovely." Faith views him in all things worthy of the most cordial and entire approbation. It would not desire any thing in him, or any thing that he plans, or accomplishes to be changed. Does the reader so regard Christ, and see him, as the spouse here sees him *altogether* lovely? This approbation is not a mere naked assent of the understanding to the truth of the proposition—that he is worthy to be altogether approved; it involves a holy admiration of his greatness, glory, mediatorial perfections and amiableness, with strong desires of soul after the enjoyment of his favor and an interest in his righteousness and love.

Again, saving faith involves the actual embracing of the Lord Jesus, by an act of appropriation, as the believer's own Saviour. "As many as received him, to them gave he power to become the sons of God; *even* to them that believe on his name." John, i. 12. Here *faith and receiving*, are put as equivalent terms. In this text, they mean the same thing. In the gospel; "Come to me all ye that labor and are heavy laden and I will give you rest." Mat. xi. 28. This invitation embraces the sum of the gospel offer, recorded in so many forms in the Scriptures. It constitutes a formal title, and warrant for the sinner to accept, receive, embrace Christ Jesus, as his own Saviour. This offer contains the promises, and includes a right to every one that believes, to trust in them for salvation. Knowing, approving, and desiring Christ as a Saviour, by an act of the will, he is embraced, on his own terms. This is the formal act, without which there is no saving faith. It is not a belief that Christ is offered in the gospel; for Simon Magus did so believe, while in the gall of bitterness and bond of iniquity. It is not believing that Christ and his salvation are the sinner's in possession, for that becomes a truth through faith. This saving grace lies between these two, and constitutes on the believer's part, the bond of union, between him and Christ his Head. What was his before in offer only, is now his in actual and perfect title—he has it, for he had a right from God's offer to take it, and he has by faith taken it, and made it his own. Thus by the first act of this saving grace, the believer is ingrafted

as a branch into Christ, the true vine, and partakes of the root and fatness.

This also includes trust in the Lord Jesus for salvation, as the sequel of believing. It is for salvation that he is received; and unless the sinner had believed that in receiving him, he would find salvation, he never would have embraced him. This, in the catechism, is called "*resting* in him alone for salvation." It is equivalent to trusting, a very usual term for faith, in the book of Psalms, and other parts of the Old Testament. "I trusted in thee, O Lord; I said thou *art* my God." Psal. xxxii, 14. The language of faith is, O Lord, I accept the offer of salvation which thou makest me, and trust in thy word of promise, that believing I shall be saved; and I take thee for my God, my portion, my Saviour, my all. Again David says:—"In God have I put my trust; I will not be afraid what man can do to me." Psal. lvi. 11. Under this view, many excellent divines have said that assurance belongs to the nature of saving faith, in opposition to what is called, in the National Covenant, "the doubtful faith" of the Papists. The doctrine expressed in this phraseology is both true and important; but it needs to be guarded against misconception. There is in faith an assurance of the truth of God—that he cannot lie—of the truth of the word of God, recorded in the Scriptures—that he has spoken—an assurance that God will fulfil to the believer all his promises—and an assurance that the sinner himself, in accepting his offer and relying on his promise, will not be disappointed. "We believe and are sure that thou art that Christ, the Son of the living God," John, vi. 69. The disciples, were as fully assured that, believing on Christ, they would be saved, as that he was the Son of God. After all, though faith in its very essence is opposed to doubting:—"O thou of little faith wherefore didst thou doubt;" yet the actings of faith are often so feeble, that the believer is not assured that they are the exercise of true faith. The full assurance of faith, which excludes doubts and fears, so far from being essential to this saving grace, is rather rare, as the habitual attainment of believers. In applying all this to himself, in the trial of his saving grace, the believer finds it often difficult to analyze so very complex an operation of the mind, as that of saving faith. This difficulty is greatly augmented by the remaining darkness of his understanding and perverseness of his will. Besides, the interest at stake is of so great magnitude, that an amount

of evidence, which would satisfy him in matters of less moment, is not satisfactory here. To aid the humble enquirer, it may furnish some assistance to suggest a few questions for the interrogation of his own heart.

1. Do I know the way of salvation proposed in the gospel?
2. Do I renounce all my own works, as having no merit before God, to procure the pardon of my sin or the favor of God?
3. Do I believe, that as a condemned sinner, I shall certainly perish unless I am saved by Christ's imputed righteousness?
4. Do I see Christ to be every way such a Saviour as I need?
5. Do I cordially approve of him, and his plan of salvation?
6. Do I really desire him and his righteousness to save me?
7. Do I desire him to make me holy as well as happy?
8. Am I willing to trust him with my salvation?
9. Do I embrace him as my Saviour, and give myself wholly to him?
10. Do I rest all my confidence in him alone for salvation? If you do, you are a believer.

(To be continued.)

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THE WALDENSES.

(From the Covenanter.)

The church of Christ has, in every age, been a small, despised, witnessing and suffering community. Before the coming of the Saviour, not only was the nation whom God selected to be the depository of his truth, hemmed in by enemies on every side, and held in universal contempt, but, even of them, it was only a *small remnant* that waited for the "consolation of Israel," and that, amid national defection, continued faithful to the covenant of their God. They were not all Israel, that were of Israel. A few, amid suffering and death, held fast their profession. Grievous, oftentimes, were their afflictions:—"They had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. They



were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented, (of whom the world was not worthy;) they wandered in deserts and in mountains, and in dens and caves of the earth." Heb. xi. 36—8. The Redeemer had, during his sojourn on earth, forewarned his followers, that they need not expect to find the case altered under the new and more spiritual economy which he came to introduce. "Ye shall be hated of all men for my name's sake." "In the world ye shall have tribulation." While he represented his genuine disciples as ever witnessing to his truth, and assured them that the gates of hell should never prevail against them, he characterized his people as a *little flock*, and told them expressly that they might calculate on suffering for his sake. With our eye fixed on these features, which have been sketched by an unerring hand, we are led, in searching for the covenant Society of the Lamb amid days of darkness, to adopt a course very different from that pursued by the secular, and too often by the ecclesiastical historian. The atmosphere of courts and palaces has been hitherto unfavorable to the growth of vital godliness. While spiritual wickedness has established its seat in the high places of earth, and the spirit of the religion of Christ has been lost amid schemes of worldly ambition, the saints of the Most High God have been found existing in places remote from the walks of ambition, and their numbers have often consisted of the poor and unlearned. While the *whole world* has been wondering after the beast, the *two witnesses* have prophesied in sackcloth; and while, during the 1260 years of Antichristian oppression, none might *buy* or *sell* who had not received the *mark of the beast* in their foreheads, the church—the faithful witnessing spouse of the Redeemer, has been in *the wilderness*.

After the Man of Sin had arrogantly assumed the Mediator's titles, and had claimed to exercise his power, the profession of christianity rapidly declined. Instances of the power of godliness became every day more rare. Darkness overspread the nations, and gross darkness the people. In the darkest times, however, Jehovah's promise to his Son, that "a seed shall serve him," has not failed of accomplishment. He has never left himself without a witness. Rapid and extensive as was the increase of Antichristianism, and few and unnoticed as have been the faithful witnesses, and



difficult as it may sometimes be for the historian to trace with accuracy the bounds of their habitations, or the truths for which they contended, neither the Saviour's church nor his cause has ceased to exist. A remnant there has been, a remnant there always will be, "which keep the commandments of God, and the testimony of Jesus." Designing to present to our readers, from time to time, historical notices of the witnesses of the Lamb, and intending to shew that they have, in every age, held the same glorious truths, and been distinguished for the same course of conduct, we begin with the

WALDENSES.

The kingdom of Italy is separated from France by the Alps, the loftiest range of mountains in Europe. The Southern provinces of France, which border on these natural barriers, contain an intermixture of hill and valley; and the Northern part of Italy, which, from its proximity to the Alps, is termed Piedmont,\* is especially remarkable for the number of valleys, frequently divided from each other by precipitous heights and mountain torrents, with which it is filled. It is amid these fastnesses of nature that we are to trace out the habitations in which the subjects of this sketch, from early time, worshipped the God of their fathers; and from the place of their residence do they derive the name by which they are chiefly distinguished in the page of ecclesiastical history. It has been thought indeed that they derive their name from *Peter Waldo*, a celebrated leader among them, of whom notice shall be afterwards taken. It is more probable however that he received his surname from them, than that they were indebted to him for the designation which they bear. Certain it is, that they existed, and were known by this title, long before his day. From the latin word which signifies a valley, they were termed *Vallenses*, or *Waldenses*, and from a provincial change in the word, *Vaudois*, these names simply signifying "inhabitants of the valleys." Sometimes they were distinguished by the places in which they lived in greatest numbers, as *Albigenses*, from their residence about the town of *Albi*, and throughout *Albigeois*, a country in the south of France: and *Leonists*, or "poor men of Lyons," because they existed in considerable numbers in Lyons and its neighborhood. For a similar reason, they are spoken of by historians under the terms, *Picards*, *Bohemians*, *Lombards*, &c.

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\* The word *Piedmont* signifies, "at the foot of the mountain;" the province is so named from its being situated at the foot of the Alps.

Frequently their enemies designated them by reproachful epithets, they being called, *Cathari*, (Puritans,) *Paterines*, (illiterate or low-bred,) *Insabbathists*,\* (neglecters of the Sabbath,) *Manicheans* and *Arians* : †—and sometimes they were named after the most celebrated of their pastors, being called *Josephites*, *Arnoldists*, *Berengarians*, &c. There is reason to believe that these various appellations were distinctive of one and the same people—a people that, in different places and periods of time, maintained a holy separation from the corruptions of Popery, and, by their doctrine and lives, testified faithfully to the purity and power of the Saviour's truth.

The origin of this singular people has been a subject of much discussion among the writers of ecclesiastical history : some referring it to the time of Claude, ‡ of Turin, in the 9th, and others to that of Peter, of Lyons, in the 12th century. With neither of these opinions does there appear sufficient reason to coincide. The Waldenses, by whatever other names they were known at an early period, we have reason to believe, existed from the days of the Apostles. In the south of France and north of Italy, there were found many, during the persecutions of the Pagan Roman Emperors, that witnessed a good confession, and that gave evidence of the power of vital godliness in their hearts, by surrendering their lives rather than relinquish the truth. The spirit of these primitive martyrs remained long after they had finished their testimony. Throughout the places where they had preached, prayed, and died, the corruptions of Antichrist made slow progress. Many in Italy and France preserved their garments undefiled, and held fast, amid growing corruptions, the doctrines of the Apostles of the Lamb. The Paulicians in the 7th century, and the Cathari, as they were opprobriously called, in the 9th and 10th, had spread throughout many provinces of Italy, France and Spain. Even at Rome they existed in considerable numbers ; and according to the testimony of their persecutors, the principles of the sect were

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\* They had this name because they refused to observe days in honor of the saints.

† The Waldenses were firm Trinitarians—but because they refused to worship the *host*, or consecrated wafer, they were falsely charged with denying the Divinity of the Saviour.

‡ He was a celebrated pastor of Turin, the capital of Piedmont, who, in the beginning of the 9th century, manfully opposed the growing defections of the Romish church, inculcated sound doctrines, and lived a life of eminent piety and devotedness.

spread in various places, and their adherents amounted to many thousands. For a length of time these witnesses for the truth seem to have acted much in the way of the Puritans of England, in the early days of the Reformation. They remained in the communion of the General Church, while its corruptions were but partially diffused, and while they were permitted to hold fast their own integrity, and to hope for the redress of grievances. The abominations of Antichrist did not rise to a head or put forth all their odious features at once. Even after the Roman Pontiff had assumed the title of Universal Bishop, he did not, for a time, exercise fully the impious power which he had claimed. The "great swelling words" of the *little horn* were not heard in the remote places where the friends of purity had their habitation; and to change the "times and seasons" was not at first attempted. While it was thus, many of the faithful remained in communion, and tolerated abuses in the hope of seeing them afterwards done away. When the features of the Man of Sin, sitting in the temple of God, became more fully developed, and Antichristian wickedness had wholly obscured the light of divine truth, and corrupted the fellowship of the church, they separated, and thenceforth continued, amidst persecution and trial, to wait upon ordinances scripturally dispensed in their own community, and to "contend earnestly for the faith once delivered unto the saints." It is not improbable that the Waldenses did not fully establish a distinct ecclesiastical communion till the days of Claude, of Turin, though it is very apparent, from the testimony of early historians, that at a much earlier period they partially acted on this principle.

If proof were wanting of the antiquity, as well as purity of these early witnesses, it might be copiously furnished from the testimonies even of their enemies. Everinus, after detailing the cruelties to which they were exposed by the Papists, and their constancy in suffering, adds; "Their heresy is this—they say that the church is only among themselves, because they alone follow the ways of Christ, and imitate the Apostles." "You" said they, speaking of their enemies "adulterate the word of God, seeking your own things, whereas we and our fathers have been born and brought up in the Apostolic doctrine, have continued in the grace of Christ, and shall continue so to the end." "They farther place no confidence in the intercession of saints; and all things observed in the church, which have not been established by

Christ and his Apostles, they call superstitious. They deny the doctrine of Purgatory, and reject, as utterly useless, all prayers and oblations for the dead." In reference to their numbers he adds, "Those of them who have returned to our church tell us, that they had great numbers of their persuasion scattered almost every where, and that among them are many of our clergy and monks. As for those who were burnt, they, in the defence they made for themselves, told us that this heresy had been concealed from the time of the martyrs, and that it had existed in Greece and other countries."\* The testimony of Bernard to the holiness of their lives, even at the time he was opposing them with vehemence is, "If you ask them of their faith, nothing is more christian; if you observe their conversation, nothing can be more blameless; and what they speak, they prove by deeds. You may see a man, for the testimony of his faith, frequent the Church, honour the Elders, offer his gift, make his confession, receive the sacrament. What more like a christian? As to life and manners, he circumvents no man, overreaches no man, and does violence to no man. He fasts much, and eats not the bread of idleness, but works with his hands for his support." The historian who relates the persecutions to which the Waldenses were exposed says, "Their opinions have been transmitted in Gaul, from generation to generation, almost from the origin of Christianity." Pope Alexander III., in a Synod held at Tours, in 1167, declared that "the doctrine of the Vaudois is a damnable heresy, of *long continuance*." And, to close these singular attestations to their antiquity and character, Reinier, an Inquisitor of the 13th century, thus speaks of them; "The heresy of the Vaudois, or poor people of Lyons, is of great antiquity. Among all the sects that either are or have been, there is none more dangerous to the Church, and that for three reasons:—1. Because it is the sect of the longest standing of any; for some say that it hath been continued down ever since the time of Pope Sylvester, in the 4th century; and others ever since that of the Apostles. 2. Because it is the most general of all sects; for scarcely is there a country to be found where this sect hath not spread itself. 3. Because it hath the greatest appearance of piety; for in the sight of all, these men are just and honest in their transactions; believe of God what ought to be believed; receive

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\* Dr. Allix's remarks on the ancient churches of Piedmont, p. 140.

all the Articles of the Apostles' Creed, and only profess to hate the church of Rome." From these testimonies of enemies it will appear, we trust, abundantly manifest, that the Waldenses may be justly regarded as having had their origin in the days of primitive christianity, and as the depositories of the truth which had been transmitted to them, uncontaminated by human additions, from the Apostles and first ministers of the New Testament.

(To be continued.)

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#### THE DANGER OF ACCOMMODATING PREACHING.

The following judicious remarks from the pen of Dr. Porter, will illustrate the title which we have prefixed to this Article. The writer enjoyed peculiarly favorable opportunities of becoming acquainted with the causes which produced, in the New-England churches, those fearful declensions from the doctrines, worship and godliness of the early Puritans, that call for the inscription, *Ichabod*—the glory is departed. That these opportunities were improved, is manifest from his published views of the progress of error and the way in which it crept into the churches of which he writes. From small beginnings the declension increased, until Unitarianism, Hopkinsianism and other heresies have triumphed, leaving but here and there a wreck to serve as a remembrancer of olden times, when the Pilgrims of Plymouth and others, who fled from persecution, worshipped the God of their fathers, in the way that their degenerate sons now "call heresy." The Editor of the Hartford Watchman, speaking of the same subject says, "We have always regarded it as a very instructive fact in history, that this declension had almost reached its maximum before its extent, and the facts indicating it, were sufficiently appreciated to lead to any decisive efforts to stay its progress, and to save the unaffected portions of the churches from desolation. Will not the same causes produce the same effects, wherever may be the theatre of their operations?" We answer, they always will—they always have; and accord fully with the following sentiment of the same author. "While the wrecks of churches, ruined by the policy of over cautious and accommodating pastors are before us, it is no time for a half way system of preaching the Gospel." They who would contend earnestly for the faith once delivered to the saints—who would themselves abide, and see the church abide, by the rule of former attainments, have warning enough of the danger of tampering with error, and of attempting to appease the enemies of truth by its concealment, mutilation or accommodation.—ED.

The taste of this day is not for hard thinking, but for narrative, stir, bustle, excitement. In the department of Christian action, our churches are progressive; in religious discrimination, in strength and soundness of doctrinal views, they have for sometime been losing ground. There is a deterioration, analogous to that which the aged Englishman described, in looking back through many bygone years, to the time of his boyhood. 'Then,' said he, 'we had oaken tables, and oaken plates, and oaken seats, and willow baskets; and then we had oaken men. Now we have mahogany seats, and silken cushions, and silver vases—and now we have *willow men*. Then the doors had latches, now they have locks and bars. Then the men defended the houses; now the houses must defend the men.

The fathers who planted these churches were hardy, robust Christians. Sons of Saxon ancestors, and imbued with a spirit of Puritan intrepidity; they not only maintained at every sacrifice, the right to think for themselves in matters of religion, but they did think for themselves. They understood their own system of faith. Trained in the fires of persecution, and accustomed to the buffeting of the wintry blasts, they could digest strong food. The solid nutriment of Christian truth, gave them firmness in purpose and vigor in execution for the work before them. But we are in danger of rearing a puny race of Christians, of sickly temperament, whose capricious appetite must be fed with delicacies—a race of religious invalids, pallid and feeble compared with the men of might from whom they are descended. There may be a religion which consists much in popular excitement, and which appears well in public meetings and subscription lists, but is wanting in substance. It is a religion better adapted to parade in the soldier's uniform, than to encounter the marches of a wintry campaign and the pushing of bayonets. When Christians generally, shall be instructed in the great truths of the gospel, and shall exhibit the fruits of a solid, consistent, fervent, enduring piety, the church will be "terrible as an army with banners."

But, if the American pulpit has in these respects failed to any serious extent, of maintaining its legitimate influence, in what way did this come to pass? During the last century, Arminian views having been gradually ushered into many pulpits, the way was prepared for a lax theology, in various forms, to diffuse its influence among the churches, instead of

the stricter views of the Puritan Fathers. Pious ministers, through a process unperceived by themselves, became the subjects of this influence. The first step of *accommodation* was to modify the *phraseology* of Calvinism, by adopting in sermons a generality of terms more acceptable to hearers of fastidious taste. Such a course was honestly deemed expedient by many good men, because the customary terms of orthodoxy had been in some places so distorted by misrepresentations as to convey to the hearers a meaning aside from the real sentiments of the preacher. The next step of *accommodation* was a studied concealment of the doctrines themselves: against which, just in proportion as advocates gave way, an unmeasured and unmitigated hostility was waged by their opposers. The leaders in error advanced with bold front to occupy every inch of ground abandoned by over-cautious Calvinists. At last, when about 1815, they displayed their banner in open day, the state of the Christian community in the region which had been the chief theatre of this declension, was in many respects not merely extraordinary—it was deplorable. Churches, there were, planted by the Pilgrims, and in whose cemeteries reposed the dust of their venerable founders—Churches, whose former pastors had been burning and shining lights—Churches, whose present pastors had gloried in their attachment to the doctrines of the Reformation, and whose public reputation for orthodoxy, assigned them to the first post of martyrdom, should martyrdom become the test of fidelity; and yet, strange as the fact may seem, and lamentable as it certainly is, these same Churches, for years together, had too rarely heard any one great doctrine of the Reformation fully, distinctly, unequivocally, exhibited from the pulpit.—*Generally and indefinitely* they were accustomed to hear all these truths maintained, but not in the form of *undisguised, specific statement and proof*. On the contrary, many who were communicants in these churches, zealous too, for an undefined orthodoxy, if they had happened to hear a sermon from some preacher, not aware of the cautious diction to which they were accustomed, or not disposed to adopt it, would have complained of that sermon. Under an explicit discourse on total depravity, or personal election, or special Divine influence in regeneration, these hearers, notwithstanding their zeal for orthodoxy, might have writhed with impatience, or perhaps like the hearers of the dying Stephen, “been filled with wrath.”



## THE BIBLE IN SPAIN.

For a few years past the British and Foreign Bible Society employed laudable efforts to circulate the Scriptures in Spain, a kingdom, the inhabitants of which are more degraded than those of any other in Europe. The grand cause of their degradation has been and is the blighting influence of Popery, exercised with lamentable success, as in other ways, so in keeping the word of God out of the hands of the people—one of the chief means by which the Man of Sin has for ages retained his power. From the first, the efforts made to distribute the Bible in Spain were resisted by the Romish priests, and their opposition has lately proved successful—the Agent of the Society having been prohibited from introducing copies for distribution. He has published an appeal to the inhabitants of that country which we think must claim attention and be productive of good, if God has any good in reserve for that sinful, benighted and idolatrous people. For ages the voice of Protestantism has not there been lifted in tones so distinct and fearless. The Agent closes his appeal by inviting serious attention to the two following facts:—

1. For two centuries past, the SYSTEM that arrogates to itself the right to grant or refuse permission to read or print the holy word of the Creator and Judge of all men, has ruled in such a way in Spain, that, up to the year 1836, there had been printed only seventeen thousand copies of the Bible—(and even those altered,) which were sold at the enormous price of from fifty dollars to eighty dollars for the copy. It is in this way that the party has succeeded in keeping the nation profoundly ignorant in regard to its dearest interests, both political and religious, while, during the same period, we have seen it lavish millions and millions to maintain and extend its own power, both in Spain and elsewhere, at the expense of the happiness, the property and the blood of incalculable numbers of men, of all ages, and of every rank. And we see now, in proof of what I assert in respect to Spain, a constantly increasing number of monks, curates, canons, and *Bishops*, who, at this very moment, follow in the train of the Pretender, moistening their country's soil with the blood of their fellow citizens, and committing upon the young and the aged of both sexes, atrocities as numerous as they are horrible—incredible!

2. The second fact is, that, in the short space of 3 years, the Bible Society of London—a society organized by individuals in their private capacity, and sustained entirely, by voluntary subscriptions and donations—has procured to be printed in more than one hundred and sixty languages, and to be distributed throughout the known world, nearly eleven million copies of the Holy Scriptures; and this at prices not only not exceeding the expense of publication, but vastly below it. This Society asks permission to employ 30,000 dollars a year in Spain, until every family shall possess an unaltered copy of the *Book of life and light*. It may be asserted, therefore, that the SYSTEM which opposes the accomplishment of a wish so philanthropic can originate only in ignorance or hypocrisy. Its fruits must always be the most stubborn, and violent hatred to all free institutions, and cruelty to all who shall refuse to become its partizans and admirers. It is a system that can



maintain itself only by means of despotism—of the inquisition and the rack; and therefore it hath never sought for other support. Darkness is its argument and its refuge; it abhors the Holy Word of God, because always in evident opposition to it, and because its works are always evil. Nor, is it strange that it should be so, since, from the beginning of the world men have never gathered grapes of thorns, or figs of thistles. *Come out, therefore, come out, without delay, from this Babylon, ye that would not receive of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.*"

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ITEMS OF INTELLIGENCE.

(From the Missionary Herald.)

*The Malays* of Batavia are neither unsociable, unfriendly nor vindictive; but little dependence can be placed upon their veracity and honesty. Pilfering, stealing, robbing each other's houses, and the houses of foreign residents, are the prominent vices, to which they are urged by deep poverty, a natural indolence and improvidence. *Ignorance* is as universal as poverty; few can read at all; fewer still can read intelligently. "A regularly organized native school for teaching their own language," Mr. Doty says, "I have never seen." In regard to any notions of literature, science or the useful arts, they are perfectly indifferent. They are professed Mahomedans, but they know little of the founder of their religion, or of his peculiar doctrines, or of the grounds of their faith and practice; but like other Mahomedans they have inveterate prejudices and hatred to the christian religion.

*The Javanese* are in advance of the Malays in point of intelligence; education is more common and diffused; they are more honest and sincere; more docile and tractable. The Dutch Government does not allow foreign missionaries to reside at any other place on the island than Batavia, and even there, does not permit them fully to instruct the native population in the truths of Christianity.

*The Chinese* number in Batavia not far from thirty thousand. Comparatively speaking they are a superior people. They are industrious, skilful and almost always at their post; are artificers, mechanics and shopkeepers. They are eager to make money, and inveterately fond of gambling, opium, smoking and other pernicious indulgences. They pay considerable attention to education; advance but little however, beyond the ability to read their own language. Their religion is a system of most irrational and senseless idolatry; every dwelling is a temple of idols, and every father an officiating priest. A *Chinese Burying Ground* often covers from four hundred to six hundred acres of ground, filled up with large tombs of massive mason work, in Chinese style. Their veneration for the dead is expressed by building and beautifying their sepulchres. Before these they present offerings, and worship the spirits of the departed. In the ceremonies of burial, there is no manifestation of that decorum and solemnity naturally expected; perfect insensibility seems to pervade the whole.

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THE DOCTRINE OF THE ATONEMENT.

The doctrine of the Atonement holds so conspicuous a place in the system of divine truth, and is so inseparably connected with the plan of salvation through our Lord Jesus Christ, that a prominent place in our pages is due to it. This is rendered the more necessary by the various false views that are alarmingly prevalent on the subject. There is a general agitation of the Church at present in relation to it, which bids fair to result in consequences of the deepest interest to the friends of truth and righteousness. We propose to lay before our readers a series of essays on this all important doctrine, which were written by a minister of the Reformed Presbyterian Church and published twenty-seven years ago in the Christian's Magazine—an orthodox and ably conducted periodical. We make no apology for inserting these essays at length, being assured that our readers upon their perusal, will be satisfied that none is required.

*Our Lord Jesus Christ, by whom we have now received the Atonement.*—Rom. v. 11.

In order to perceive the force of the powerful reasoning which the apostle Paul, under the inspiration of the Almighty, employs in this epistle, it is necessary to know something of the state of religion among the Jews at the time in which he wrote.

It is against the errors of that people, errors likely always to arise among those who, destitute of grace, make a profession of religion, that the argument is principally directed. Simple *information* was sufficient for the heathen who had recently embraced the Gospel. They were sensible that they had every thing to learn, and they readily submitted to the instruction which was tendered to them by the apostles. But much *disputation* was necessary with the Jews, who

thought that they already knew the way of truth. Proud of their descent, and glorying in their priesthood, the natural offspring of Abraham did not hesitate in conceiving themselves, independently of faith and holiness, to be the peculiar favourites of heaven.

The two sects which, at this period, were most conspicuous in contending for power in the Jewish church, are the Sadducees and Pharisees. The contentions of these formidable parties had for a century distracted the councils of the nation, and corrupted the religion established in Judea.

The former exerted their influence over the Sanhedrim, the Temple, and the Priesthood; and the latter had obtained the principal direction of the schools, the pulpits of the Synagogues, and the prejudices of the populace. The Sadducees were supported by the most opulent of the inhabitants. Since the days of Hircanus, who united in his own person, the supreme ecclesiastical power, with the civil and the military, and who was besides an intolerant Sadducee, the influence of the supreme council of Elders, and of the great body of the Priests, had been employed in favour of this sect.\* During the reign of Jannæus, the Sanhedrim, with the exception of a solitary individual, consisted altogether of Sadducees. Ananias and Caiaphas, well known in evangelical history, belonged also to the same sect. The Sadducees rejected the doctrines of a special providence, of the immortality of the soul, and of a future state. With such sentiments, the Jewish priesthood, supported by their tithes, and by the learning, the wealth, and the power of Judea, presented a formidable opposition to the progress of the gospel. They combined irreligion with a profession of the established system, which, on account of its emoluments, they did not hesitate to subscribe: a combination, which, however pernicious, is, alas! far from being uncommon in other nations.

The Pharisees had, upon *their* side, by far the greater part of the common people. Assisted by the scribes, they engrossed, in a great measure, the ministry of the synagogues. Animated with a superstitious zeal, making pretensions to an extraordinary piety, they contrived to inflame the minds of their hearers with a spurious devotion, by their discourses from the pulpits, and their unwearied efforts to disseminate their sentiments by private conversation. They accommo-

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\* Josephus Antiq. lib. 13. cap. 11. and de bel. Jud. lib. i. cap. 3, 4.

dated themselves to the ignorance of the lower classes; they adapted their doctrines to the gross conceptions, the prejudices and the passions of the multitude; they imposed upon the credulity, and succeeded in ensnaring the consciences of vast numbers in their own delusions. The Pharisees professed a strict adherence to the ceremonial law, an accurate observance of the traditions of the elders, and a patriotic attachment to the liberties and independence of their country; and while they urged the doctrine of a future state, they taught that salvation was secured to the Jews, upon the sole condition of obedience to these external rites, which they uniformly represented as entitling them to covenanted mercy.

In the course of a few years after the ascension of our Saviour into glory, great numbers of the Jews embraced the Christian dispensation; and several of the new converts were affected with the "leaven of the Pharisees and of the Sadducees." Several carried along with them from the *old* to the *new* dispensation of grace, those false principles which are equally opposite to *both*. They who had no inward experience of the power of godliness, whatever may have been their profession, formed very inadequate conceptions of the deep depravity and misery of man, of the evil of sin, and of the method of salvation through a Redeemer. These expected *justification* on some one of the three following grounds.

1. Some supposed that the Jews should be justified on account of the piety of the patriarchs.\*
2. Others supposed that their *knowledge* of the law would justify them. Rom. ii. 13. 17—29.
3. Several imagined that justification proceeded upon the ground of their punctual *performance* of those rites which had been enjoined upon them in the law given by Moses.†

Such was the degrading idea which they had formed of the divine holiness, and the proud opinion which they cherished of their own excellence, that they imagined the righteousness of his moral government would be amply supported by awarding to them exemption from punishment, and the felicity of heaven upon one or other of these terms. They also laboured to impress the Gentiles, who discovered an inclination to receive revealed religion, with a belief in the *justness* of those crude sentiments. Such pernicious doctrines required

\* Kim. Com. Hos. iii. 5. Pococke. Miscel. 170, 171.

† Rom. iii. 28. See also Mich. Int. vol. 4. page 94.

refutation. They called for a demonstration, from the Scriptures of the Old Testament, for which the Jews professed the most perfect reverence, of those great principles, upon which the salvation offered in the gospel, and purchased by the Redeemer, necessarily depended.

The inspired apostle, accordingly, provides an antidote to the poison, in this epistle written from Corinth, to the church of Christ in Rome, and transmitted by Phebe, a sister remarkable for her piety, and her services to the church of Cenchrea, of which she was a member, in the year 58.

After an affectionate salutation, in which he magnifies his own holy and extraordinary office, the *Apostolate*, he exhibits the righteousness of God, requiring that "wrath be revealed from heaven against all ungodliness and unrighteousness of men." By an ample induction of facts, and with arguments of conclusive power, he "proves both Jews and Gentiles that they are all under sin, that every mouth may be stopped, and all the world become guilty before God." Rom. iii. 9. 19. By an inference necessary from these premises, "by the deeds of the law there shall no flesh be justified," he prepares the way for a declaration of the righteousness of God manifested in justification by grace, "through the redemption that is in Christ Jesus." It is thus, and thus only, that God is "just, and the justifier of him which believeth in Jesus." Rom. iii. 20—26. In the fourth chapter he illustrates, by an explanation of the case of Abraham, the nature of faith, and justification by imputed righteousness; and in the fifth, he proceeds to a discussion of the benefits flowing from justification. After enumerating a variety of Gospel blessings, the apostle, in the 8th verse, directs the Romans to the spring from whence the system of grace, with all its invaluable blessings, flow—the love of God manifested in the death of Christ. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." He then immediately states that the death of Christ procures our reconciliation with God—"we were reconciled to God by the death of his Son," and declares the infallible certainty of the salvation of all who are partakers of reconciliation—"much more, being reconciled, we shall be saved." Upon this footing believers have indeed cause to rejoice in the Lord. The apostle accordingly adds in the 11th verse, "We also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement."

The doctrine of the Atonement affords joy to believers, and is worthy of their attention.

As we propose to devote a series of Essays under this head to an elucidation of the doctrine, it will be necessary, in this early stage of the discussion, to inform our readers what ideas we annex to the word Atonement, as employed in a religious acceptation. Correct definitions of the expressions employed in designation of any important subject, are recommended no less by the nature of the case itself, than by the best writers on the art of reasoning. We apprehend also, that in order to comprehend what we shall hereafter offer in proof of the fact, that Christ has made atonement for sin, and in illustration of its nature and extent; recourse must be frequently had to the definition which shall now be given of the term in which we express the doctrine.

By the Atonement we mean, that which effectually removes the offence of sin, and procures for the sinner reconciliation with God.

The common acceptation of the word Atonement, certainly supports this definition. It is uniformly employed to signify adequate reparation for an insult or any injury, in order to restore to friendship parties at variance. It occurs only once in the scriptures of the New Testament, and that is in the text which stands at the head of this Essay. "*Katallage*," is the Greek word which is thus rendered. The translators were constrained by the nature of the subject, to render it, in every other instance in which it occurs, by the English word—Reconciliation, instead of Atonement. 2 Cor. v. 18, 19. Rom. xi. 15. This is exemplified in the verse which precedes the text under review, and which forms with it one argument. The corresponding verb and participle are used in that verse, and translated—Reconciled. "For if when we were enemies, we were *reconciled*,\* to God by the death of his Son, much more being *reconciled*,\* we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement.†

From this passage it appears, that reconciliation with God, and eternal salvation, are inseparably connected; and that both are of equal extent with atonement in the New Testament acceptation of that word. It also appears, how little is their acquaintance with the Holy Scriptures who make a

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\*\* Atoned for.

† Reconciliation.

separation between atonement and reconciliation, by assigning to the one a different extent from that which is assigned to the other. Such separation is grossly absurd. God is merciful and just. An adequate atonement cannot therefore, possibly fail of producing reconciliation with him.

The Old Testament acceptance of the word—Atonement, also supports our definition. The Hebrew word is *copher*. This root signifies to *cover*, as the primary idea, and from it are derived the Saxon *coffre*, the French *couvert*, as well as the English *coffer* and *cover*. The Hebrew *caper* or *copher*, is first applied to the pitch which covered the ark of Noah, and secured it from danger by water, Gen. vi. 14. It denotes also *Hoarfrost*, which *covers* the ground, Exod. xvi. 14—The *Cypress*, or *Camphire tree*, which *covers* from the heat by its shade, Song, i. 14.—A *covered bowl* or *bason*, Deut. xiv. 26.—The *young Lion* just forsaking his *covert*, Jer. xxv. 38.—And a small *village*, as a *covert* or retired place in the country. Josh. xviii. 24. *Cophere* is the word, also, for the mercy-seat, or the *cover* of the ark of the covenant, Exod. xxv. 17, which is rendered by the Septuagint, *ilasterion*. Upon this mercy-seat of pure gold, God dwelt in the *Shekinah*, and from it he communed with his covenant people from between the Cherubim, as a reconciled God. The apostle Paul explains this mystery. Jesus Christ is the mercy-seat in whom God is reconciled. Rom. iii. 25. “Whom God hath set forth to be a propitiation, (*ilasterion*,) through faith in his blood, to declare his righteousness for the remission of sins.” In Christ we have the *copher*, the propitiation, the atonement for the remission of sins. To *cover* sin, is therefore, to pardon it—to remove the offence for reconciliation. “Blessed is he whose transgression is forgiven, whose sin is covered.” Psalm xxxii. 1.

The Hebrew word, in all instances in which it is applied to denote the effect produced by the piacular oblations required by the law, and in which our translators render it by the word—Atonement, bears its primary signification to *cover*, in a moral acceptance. Num. xxix. 11. Lev. i. 4, & v. 6. &c. It signifies covering the offence of sin for the purpose of establishing a perfect reconciliation. The verb is, accordingly, translated to *make Atonement*, Exod. xxx. 15, to *make Reconciliation*, Lev. viii. 15, to *appease*, Gen. xxxii. 20, to be merciful, Deut. xxi. 8, and to *forgive*, Jer. xviii. 23. And the noun is rendered Ransom, Exod. xxx. 12, Satisfaction, Num. xxxv. 31, and Atonement, Exod. xxix. 36.



As we are convinced that important results in the investigation of Scripture doctrines depend on this criticism, we deem it proper further to add, that this idea is included in every application of this word to the moral relations of man with man. The person whose ox had, through neglect, killed a man or woman, was permitted by the law of Moses to redeem his life by a sum of money. This sum covered the transgression, and established friendship. It was called *copher*. Exod. xxi. 30.

The punishment of a murderer, was, in no case, to be remitted. Nothing therefore could remove his offence, or reconcile society to him. Ye shall take no satisfaction, (*copher*), for the life of a murderer. Num. xxxv. 31. Even a bribe which by corrupting a judge, *covers* transgression, is called by the same name, 1 Sam. xii. 3.

From this examination it abundantly appears, that the Scriptures of the Old Testament support our definition; that Atonement is but another name for Satisfaction, Propitiation, or Redemption; and that it is inseparable from Reconciliation, the forgiveness of sin, or a participation in the mercy and friendship of God.

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SLAVERY IN THE UNITED STATES A NATIONAL SIN.

(Continued from p. 13.)

That slavery is chargeable, as a national sin, upon the whole people of the United States has been proved by four distinct arguments. The attention of the reader is now asked to a fifth consideration, which is of itself sufficient to establish the national guilt in this matter.

5. Slavery is recognised by the Constitution of the United States. Among the friends of humanity, some, whose determined hostility to slavery is well known, suppose they find its death warrant in the Constitution. We would be exceedingly gratified, could this be satisfactorily made out: but after the most careful investigation of the subject, and the arguments by which this opinion has been advocated, we are satisfied they are entirely fallacious. This view of the United States' Constitution, instead of promoting the cause of freedom, is calculated to embarrass the question, and involve

it in great practical difficulty. It requires but little acquaintance with the state of sentiment in Congress, among leading politicians, and the great mass of the people, to see that the view proposed will be promptly and decidedly rejected. It provides a strong-hold from which it may not be easy to drive the defenders of Slavery. Let the discussion be brought to this point, and the attention will be turned from the sinfulness of Slavery, to the question of Constitutionality. Proslavery men feel themselves too much pressed with arguments from reason and revelation, not to take advantage of this as a masked battery from behind which they may resist every attack. They would be pleased, that the final determination of the question were put on this issue: and they know well it would end in the discomfiture of the friends of truth. It is a much easier task to prove that the federal Constitution is wrong on this point, than that there are no provisions in it, designed to support Slavery in the slaveholding States. As a matter of historical fact, it is well known that the Southern States did not give up the right of holding slaves, when they entered the Union: on the other hand, the Northern States yielded the point and so far compromised the principles of liberty. That the Constitution concedes the right of slaveholding, was not only admitted, but acted upon, by those who framed it. Mr. Madison says, "The federal Constitution decides with great propriety on the case of our slaves when it views them in the mixed character of persons and of property. This is in fact their true character."\* Defending the provisions of the Constitution, as he was, Mr. Madison neither would nor could have used such language as that now quoted, if the right of holding slaves had not been included in it. All the commentators on the Constitution, take this view of it. The uniform action of Congress on the subject of Slavery, ever since the adoption of the Constitution, proceeds directly on the same view. In less than six years from the time of its adoption they passed the law respecting fugitive slaves, from which a quotation has been given in a preceding part of this article. It would be strange indeed, if notwithstanding all these facts, opinions, laws and practices, in one unbroken continuity from the period of framing the Constitution till the present, it should be ascertained that they are *all mistaken*. But, stranger still that this discovery should not have been made till *half a century* had passed!

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\* Federalist no. 54.

It is most cheerfully granted that there are principles in the federal Constitution, which, had they not been made nugatory by other provisions in it, would have given the death blow to Slavery. But, the truth is, these principles were never designed to take effect in regard to that part of the population which is held in bondage. The Constitution was not made for them; but for their masters. Its framers proceeded on the ground that a portion of the population were held in slavery, and might be retained in that condition; and for the security of their rights it should be no palladium; for the plain reason, that they were not considered to *have any rights*. This is not indeed said in the Constitution, but it is implied in several of its provisions, and has been uniformly acted upon for fifty years! It was too much for the consistency of even Slave holding *patriots* openly to avow Slavery in the federal Constitution; but the *thing* itself is there, no matter by what name it may be disguised, or by what circumlocution its direct mention may be avoided. The galling yoke is not the less felt by the slave, because the Constitution may speak of him as a person. The extreme affectation of delicacy kept up by abstaining from the use of the terms "Slave" or "Slavery" is an example of political hypocrisy unparalleled in the history of legislation.

The amendment to the Constitution which says,—“no person shall be deprived of liberty without due process of law,” was designed for the white and not the colored man—for the master and not the slave. Had it been otherwise, the half million of slaves which were in the United States at the time of adopting the federal Constitution would, as a matter of course, have been instantly freed. Not one of them was convicted and doomed to Slavery by “due process of law.” It is of no avail, that in this amendment the expression “no person” is used, without any exception. It was not made for the slaves, nor their benefit; but, that of their oppressors. Perhaps we may be told that an implied understanding of a law cannot be urged in opposition to its plainly expressed terms. Be it so; we do not argue, on the ground of an implied understanding merely, but on the obvious meaning of the instrument as far as it relates to this subject. The obligations attached to the terms of a covenant are those, and those only which are mutually received by the parties contracting. The terms of the covenant may be very imperfectly expressed; but the meaning attached to these terms

mutually by the parties at the time of entering into the contract, fixes the obligations of the covenant. The federal Constitution is a bond or covenant binding the States together in one national Confederacy. The real and proper meaning of the provisions which it contains, is such as was given to them at the time of confederation; and in which they were received by the parties respectively. Now, at the time the Constitution was framed, and from that time till the present, the parties respectively have received it, as including the right of holding slaves. Its uniform interpretation, whether by those who framed it, or by other eminent individuals, and the invariable action of the national government, prove that it secures to the slaveholding States the right of slaveholding; and guards the right, by obligations binding the free States! We refer to the three following provisions of the Constitution on the subject.

First. "Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons."\* That the persons spoken of in the last part of this quotation are slaves, is evident from the language of the preceding part. They stand opposed to, and are contrasted with "the whole number of *free* persons." If in this quotation "free persons" are spoken of, certainly there are some, who are not free; these last are included in the words "three fifths of all other persons." It is a mere evasion to say, because they are here called persons they cannot be slaves. Slaves are spoken of, as property, or as persons, just as it might suit the views, or promote the interest of their masters. To secure absolute control over the slave, to his master, the law views him as property, and ranks him with "chattels." But, if the master's interest can be promoted by the mutation, the law immediately recognises him as a person: but as the slave does not cease to be a *man*, because the law considers him as his master's property; neither does he cease to be a *slave* though the law may speak of him as a person! The view given by Mr. Madison, of that part of the Constitution which we are now examining—and his judgment not only

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\* Constitution of the United States, Article I—Sec. 2.

stands uncontradicted, but, has been universally adopted, and acted upon, is "We must deny the fact, that slaves are considered merely as property, and in no respect whatever as persons. The true state of the case is, that they partake of both these qualities; being considered by our laws in some respects, as persons, and in other respects as property. The federal constitution, therefore decides with great propriety on the case of our slaves when it views them in the mixed character of persons, and of property." In fixing the ratio of representation in the federal Constitution, it was the interest of the Southern States, that their slaves should be taken into the calculation. Hence the adoption of the *three fifths* principle,—every slave counting three fifths of a man. The adoption of this principle gave no advantage to the slaves; but it gave an immense advantage to slave-holding States; as it increased their number of representatives in Congress. According to the ratio originally fixed, every thirty thousand citizens were entitled to one representative in Congress: by this ratio, the three fifths principle, gave an additional representative for every fifty thousand slaves. This increased representation however does not represent the slaves, nor their interests; but, the masters, and their interests. And for the attainment of this, the federal Constitution speaks of them as persons; but they are nevertheless persons in the condition of slaves. Another reason why the term "persons" is used in reference to the slave population, is that the framers of the federal Constitution were ashamed to use the word "slaves;" therefore they expressed the idea by a circumlocution: we quote the language of a slaveholder, which bears us out in this remark. "The Constitution guarantees to us the services of these persons. It does not say *slaves*; for the feelings of the framers of that glorious instrument would not suffer them to use that word, on account of its anti-congeniality—its incongeniality to the idea of a Constitution for freemen. It says *persons* held to service, or labor."\* Independently of every other kind of testimony, *constant practice* settles indisputably who are meant by the "other persons;" they are the slave part of the population. As a matter of fact they are included in the census when the number of representatives from slave-holding States is to be determined. This is a practical interpretation of that part of the Constitution which

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\* Speech in Congress by Governor Wright, of Maryland, A. D. 1822.

cannot be mis-understood. There are now *twenty-five* additional representatives in Congress from slave-holding States in consequence of the adoption of the three fifths principle! The expression "other persons," means slaves; and under the cover of this circumlocution the federal Constitution recognises the right of holding slaves: nay, it does more; it provides a bounty for the increase of slavery. "It violates the principles of representation, by bestowing upon the domestic tyrant who holds hundreds of his fellow creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves."

Second. "The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight.\* This provision not only concedes the right of holding slaves by "any of the States" then "existing" but concedes the right of increasing their number of slaves by new importations. The political squeamishness which induced the framers of the Constitution carefully to avoid the use of the word slave, when fixing the ratio of representation, appears in every part of it, when slaves are referred to, or meant. Instead of calling them by the name of slaves, which truly expresses the character given them by the Constitution, it speaks of them in this clause as persons that may be imported! In the first draught of the Constitution the clause which corresponds to this provision was in these words; "no tax or duty shall be laid &c., on the migration or importation of such persons, as the several States shall think proper to admit; nor shall such migration or importation be prohibited." This part of the draught being referred to a committee, they reported the clause in its present form, with the exception of the period when Congress should have the power of legislating on the abolition of the traffic the committee having reported the year 1800. The extension from 1800 to 1808, the period finally fixed upon, was peremptorily insisted upon by South Carolina and Georgia *as a condition of the Union*. The Southern States would not trust this matter without restriction in the hands of Congress, lest christian influence in the North might have prevailed in obtaining a speedy termination to the disgraceful traffic. By Southern influence it was determined that Congress should not inter-

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\* United States' Constitution' Sec. 9.

ferre with the foreign slave trade, till the year 1808.—*Twenty long years!* “It was foreseen that the general power to regulate commerce would include a traffic now justly reprobated by most christian nations, but some interests and opinions were to be respected, and while the power to abolish the slave trade entirely was indirectly conceded, the exercise of it till the year 1808, otherwise than by laying a tax or duty of ten dollars on each person imported, was prohibited.”\* A very erroneous opinion prevails respecting this part of the federal Constitution: it is considered as a prospective enactment by virtue of which the slave trade would cease in the year 1808. The object of this clause was to *defer* the abolition of the trade; and to put it beyond the constitutional power of Congress to touch the subject for twenty years. During this period the Constitution not only decided that the traffic in slaves might be carried on; but, that, *it should not be prohibited*. And although Congress did abolish the foreign trade in slaves, as soon as this infamous prohibition was removed, yet this clause remains and must remain, while the federal Constitution exists, as a foul stain and reproach on the national honor of the United States.

Third. “No person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due.”† This provision of the Constitution, though it might include persons bound for a term of years, was designed solely to provide for the case of fugitive slaves, that they might be returned to bondage. “This clause” says Professor Storey, “was introduced solely for the benefit of slave-holding States, to enable them to reclaim their fugitive slaves who should have escaped into such States where Slavery was not tolerated.”‡

Here, are three distinct provisions of the federal Constitution, all of them conceding to slave-holding States the *right* of holding unoffending men in bondage; and using them as property. The first of these while it concedes this right confers the privilege of an increased representation in Congress upon slave-holding States in proportion to the number of their

\* Rawle on the Constitution. p. 113.

† Constitution, Article 8—Sec. 2, 3.

‡ Commentaries on the Constitution vol. 3—p.p. 676,7 by Professor Storey of Harvard University.



Slaves: thus giving to slave property an advantage unknown to any other kind of property. The second held out to the slave-holding States the encouragement that the foreign trade in slaves, should not be abolished for twenty years; during which period they might provide themselves to any amount, with this kind of property. And the third secures to the slave holder, that no place within the jurisdiction of the United States shall be an asylum to the fugitive slave! A provision in direct violation of the equitable precept given by God to the Hebrews. "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him." Deut. xxiii. 15, 16.

We have now shown that slavery is recognised by the federal Constitution; and thus we have another proof of the national guilt;—the United States are chargeable with the sin of Slavery! Those who hold the opinion that the amendment to the Constitution which says, "no person shall be deprived of liberty without due process of law," constitutionally destroys slavery in the United States, proceed on the assumption, that, the federal constitution is in every respect consistent with itself. This however is not the fact. The framers of the constitution had two objects in view, which it was impossible to bring together consistently in one instrument.—A liberal constitution of national government, founded on republican principles,—with a recognised right of retaining a certain class of persons in slavery. The Northern States would have readily conceded to all, the right which they claimed for themselves,—that of being freemen. The Southern States, while they claimed this right, would not agree that *all* should partake of it. They insisted upon an exception, that the laborers of the South should be denied the blessings of freedom. To secure the adoption of the constitution, and unite the states in one national confederation, the North compromised the principles of liberty. We shall conclude this article by giving some quotations from a distinguished writer on the federal Constitution which corroborate the view which we have now given. "The truth is, that the arrangement adopted by the Constitution" (the three fifths principle) "was a matter of compromise and concession, confessedly unequal in its operation, but a necessary sacrifice to that spirit of conciliation which was indispensable to the Union of the States,

having a great diversity of interests and physical condition, and political institutions." "In fact it cannot escape the attention of every intelligent reader, that many sacrifices of opinion and feeling are to be found made by the Eastern and middle States to the peculiar interests of the South." "It was notorious that the postponement of an immediate abolition was indispensable to secure the adoption of the Constitution. It was a necessary sacrifice to the prejudices and interests of a portion of the Southern States."\* It has now been made evident that Slavery is a National Sin: and that as far as the Northern States are concerned, this sin was submitted to, as a compromise to the Southern States for advantages gained by the former. "It had a material influence in reconciling the Southern States to *other provisions* in the Constitution, and especially to the power of making commercial regulations by a mere majority which was thought peculiarly to favor the Northern States."†

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\* Storey's Commentaries on the federal Constitution. vol. II. pp. 111, 677, vol. III. p. 204.

† The same vol. II. p. 113.

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THE WALDENSES.

(Continued from p. 28.)

During the 11th, and the early part of the 12th, century, these primitive Reformers were exposed to grievous persecution. Some of their more popular leaders, such as Arnold and Peter de Bruys, after having powerfully preached the gospel of the kingdom, and by their daring intrepidity, caused the Man of Sin to tremble on his seat, were cut off by violent deaths, and vast numbers of their followers, in various parts, sealed their testimony with their blood. In the year 1159, a company of this despised people,\* consisting of about thirty men and women, passed over to England, hoping to find an asylum from persecution. Here, however, they were not permitted to continue long in safety. The demon of papal

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\* Several early historians make mention of them, some terming them *Waldenses*, and others *Cathari*. One, a monkish historian, says they came from Gascoyne, where, being as numerous as the sand of the sea, they sorely infested France, Italy, Spain and England.

rage pursued them to their lurking places. They were apprehended at Oxford, and being condemned for holding heretical opinions, were delivered over to the secular power. Henry II., that he might make his peace with the Roman Pontiff because of the affair of Becket, condemned them to a cruel and ignominious punishment. Instigated by his clergy he gave orders that they should be branded with a red hot iron on the forehead, whipped through the streets of Oxford, and being stripped almost entirely of their clothing, then turned into the open fields, all being forbidden to shelter or relieve them. This harsh sentence was executed in all its rigor, and being in the depth of winter, they all perished with cold and hunger. Such is a sample of the rage which the old serpent has ever exercised against the woman's seed; such were the trials to which these simple and devoted followers of the Lamb were exposed, both in earlier and later times, while witnessing against the abominations of Anti-christ, and maintaining the testimony of Jesus. By the violence of persecution, their assemblies in some places were broken up, and their teachers cut off; but their zeal seems to have burned with a brighter flame, and their numbers continued to increase. Like the primitive christians, they went every where preaching the word. The blood of the saints became the seed of the Church. The corruptions of the church of Rome had advanced to such a height, that there was no alternative left to the sincere lovers of truth. In the face of persecution and death they forsook her communion, and attached themselves to the despised Waldenses, choosing affliction with the suffering people of God, rather than continuance in the tents of wickedness.

Matters were in this state, when there appeared among the Waldenses a luminary, that, for brightness and magnitude will compare, all things considered, with any that has arisen in the Church, in ancient or modern times. The person to whom we refer is, *Peter of Lyons*, or, as he is sometimes called, *Peter Waldo*. He enjoyed qualifications of no ordinary kind for his work as a Reformer. Naturally he was endowed with intellectual abilities of a high order. Learning had lent her aid to devolope his powers, and fit him for instructing the ignorant. He possessed what was, in those days, by no means a common attainment, the ability to translate the Scriptures from the vulgate into the vernacular language. Besides, the pursuits of merchandize, which in early life he followed, had brought him into extensive acquaintance with men, and had

thus qualified him for addressing himself successfully to human passions and prejudices. The great Head of the Church sometimes engages his servants in his work in an extraordinary manner. He that called Matthew the Publican from the receipt of custom, and enroled him with the Apostles, selected, in an equally sovereign and powerful way, Peter of Lyons, to be a chosen instrument in his hand for spreading abroad the light of his name. One evening after supper, in the midst of convivial enjoyment, a person in the company, and he an intimate friend of Peter, fell down and instantly expired. Such an instance of the uncertainty of life, and the awful reality of eternity, seems to have made a deep and lasting impression on the mind of Waldo. He applied himself to the reading of the scriptures, and under the guidance of the Divine Spirit, he was brought to joy and peace in believing. The splendor and fashion of the world had for him attractions no longer. Having experienced a Saviour's preciousness, he was desirous of making known to others the happiness of which he had been made a partaker. His mercantile pursuits were abandoned; his wealth distributed to the poor and needy; and while he relieved the bodily wants of the destitute, it was his labor to direct their attention to the things that belonged to their everlasting peace. Nor did the active and laudable benevolence of Peter rest here. Perceiving that the persons who were fed by his bounty, and to whom he ministered instruction, were in fearful ignorance of the word of God, this zealous Reformer, either himself translated, or procured others to translate, the Latin Vulgate, the only edition of the Scriptures then known in Europe, into the vulgar tongue. Copies of this translation were circulated every where, and living expounders of the word were educated at the expense of Waldo, and sent forth among the people, to instruct them in the things of salvation. He himself, in the city of his residence, inveighed against the corruptions of Popery, and with unbending integrity and persuasive eloquence, pointed perishing sinners to the meritorious Atonement of the Saviour, as the only way of acceptance with God. Such inroads on the kingdom of darkness could not be long made, without exposing the Reformer and his followers to imminent danger. The Archbishop of Lyons, in 1172, forbade him to teach any more, on pain of excommunication; and Pope Alexander III. anathematized him and his adherents, and ordered that he should be proceeded against with the

utmost rigor. Forced by the violence of persecution to leave Lyons, he became a wanderer for the rest of his life. The retreats of the Waldenses, in Dauphiny and Picardy, were visited by him; and there, and in other places, he disseminated their principles with abundant success. Still followed by the malice of his adversaries, he was forced to take refuge in Germany, and having there proclaimed the Gospel of the kingdom, and brought many to embrace the sentiments which he propagated, he died in peace in Bohemia, about the year 1179, after spending nearly twenty years in instructing the ignorant, and in labors of devoted benevolence. He was evidently a man of singular endowments—one of those whom God in his providence occasionally raises up for eminent usefulness in his Church. Because of his extensive labors among the Waldenses, he has been considered by some as the founder of the sect.\* It will be obvious from what we have already advanced, that this opinion is destitute of foundation, though from his shining piety and extraordinary devotedness, there is no section of the Church which may not consider it an honor to be connected with Peter Waldo.

Through the blessing of the Spirit upon the labors of Peter and his followers, the word of the Lord grew and was rapidly multiplied. In the South and East of France, and in countries bordering on the Rhine, their doctrines spread extensively, and many were led to enter the communion of the Waldenses. In vain did persecution attempt to arrest the spread of the pure gospel of Christ. Great numbers, it is true, had the sincerity of their profession thus tried, and were driven into exile, or condemned to violent deaths by the rage of their enemies. At Mentz, eighteen persons were burned to death in one fire, and thirty-five at Binger in the same district of country: at Strasburgh, where Waldo himself narrowly escaped being apprehended, no fewer than eighty were committed to the flames. Yet the Waldenses appeared to increase in numbers, and certainly in steadfastness and zeal, in proportion as the malice of their papal adversaries was exerted against them. Churches were planted through the labors of devoted Waldensian pastors in Hungary and the countries adjacent, which con-

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\* Roman Catholic writers have frequently thus mis-represented the case, in order to vindicate the antiquity of their own superstition. It is to be regretted that Mosheim should, in the face of abundant evidence to the contrary, have in this particular implicitly followed such partial and interested historians.

tinued to flourish till the 13th century, when they were mostly scattered by means of the Inquisition. And so great was their increase at this time, that in Bohemia and the country of Passau, there are said to have been no fewer than eighty thousand of the Waldenses about the commencement of the 14th century. The increase of their members, and their heroic constancy in suffering, excited to tenfold rage the enmity of their persecutors. Every method that depraved ingenuity could invent, every plan that oppressive power could execute, was tried to silence their testimony against the corruptions of Antichrist, and to cut off the witnesses from the earth. Henceforward, their history is little else than a record, on the one hand, of the blood-thirsty cruelty which the Court of Rome exercised upon them, and, on the other, of the undaunted intrepidity with which they sustained the persecutor's rage, and of the purity and devotedness that characterized them amid unexampled difficulties and sufferings.

The reason of the affliction which they endured at the hand of their enemies, was the same as has been found in the case of the faithful witnesses of Christ in every age. Their adversaries never charged them with fomenting disturbances in civil society, nor with immorality in their lives, save in instances where the charges appear most glaringly false; and they are often compelled to give them an honorable testimony in both these respects. They were *not of the world*, therefore did the *world hate* them. By the holiness of their lives, and their steadfast maintenance of the testimony of Jesus, they condemned men living in sin, and supporting systems of carnal policy. Therefore were they accounted as sheep for the slaughter. The sword of persecution was awakened against them, and incredible numbers fell, the unoffending victims of Antichristian oppression.

Spiritual wickedness has frequently been found enthroned in *high places*. When men in power have felt disturbed by the honest and uncompromising testimony of those that take no part in their wickedness, and who testify against them, it has always been found an easy matter to frame precedents to legalize persecution, and under the pretext of law and justice, to cut off the saints. Accordingly, in the history of the Waldenses, we find numerous instances of oppressive edicts being issued against them—many of them completely destitute of the least shadow of right, and wholly repugnant to every principle of justice and humanity. About twenty

years after the death of Waldo, Lucius III. the reigning pontiff, issued a severe edict against the Waldenses, which aimed at nothing less than their utter extermination. By this edict they were declared to lie under a perpetual anathema; to be adjudged detestable heretics; and not only they, but all that shewed them any favor or countenance, were denounced as worthy of the severest punishment. The Bishops in their dioceses, and the inferior clergy, were enjoined to search for them; and, if they found them persisting in their heresy, they were to deliver them over to the secular power. If the person apprehended was a clergyman, or had concealed himself under any religious order, he was to be deprived of all Church office and benefice, and delivered to the secular power to be punished, unless he should voluntarily return to the Catholic (Popish) faith, abjure his errors, and make suitable satisfaction, at the discretion of the Bishop of the diocese to which he belonged. And if he was a layman, unless he abjured his heresy, he was to be left to the sentence of the secular judges, and receive condign punishment, according to the quality of the offence. Should any refuse to swear,\* this was held sufficient to convict them of heresy, and they were to be proceeded against, as if fully proved guilty. Persons of influence in the places where they were scattered, were directed to discover and bring them to punishment, on pain of being excommunicated, and having their properties confiscated, and themselves dealt with as heretics. Of the effects that the promulgation of this horrible decree had on the Churches of the Waldenses, we are not fully informed by the historians of that period. But it is certain that vast numbers, especially in the South of France, fell a sacrifice to the execrable wickedness of those who planned and executed it. One consequence is deserving of notice. Like the primitive christians, the Waldenses were scattered abroad by persecution. They carried the truth with them, and their zeal for its propagation remained unextinguished by the spoiling of their

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\* A similar measure was employed against the martyrs of Scotland in the persecution under the infamous Charles II. ; such as refused the expurgatory oath, "*being held confessed*" as it was termed in those bloody times. The Waldenses refused not to swear in a scriptural manner, when there was a weighty reason; but because they objected to *unnecessary* oaths, and refused to appeal to Deity in the superstitious manner practised by the church of Rome, they were slandered as refusing to make oath in any case; just as Covenanters have often been and still are, when acting on the same principle with the Waldenses.



goods, and the exile from the country of their birth, to which they were subjected. Wherever they went, they bore with them the torch of Gospel light, and the countries to which they were driven had a portion of the moral darkness, which rested upon them dispelled, and found them, true to the christian character, to be *the lights of the world*. The valleys of Piedmont were at this time exempted from the persecution which wasted other abodes of the Waldenses, and large numbers retreated thither for safety. Bohemia, Spain, Italy, Germany and Britain, furnished them asylums from the rage of the persecutors, and received from them, in return, a portion of that *good seed* which sprung up after a long winter, and at the Reformation, bore plentiful and prosperous fruit.

From Aragon, now a province of Spain, but then a separate kingdom, king Ildefonsus banished them by a severe edict, in 1194. This royal mandate characterizes them as "adversaries to the cross of Christ, violators and corrupters of the Christian religion, and the enemies of the kingdom," orders them to be banished, and decrees the highest penalty against such as remain; it contains, at the same time, evidence that their numbers were considerable in that country, and that their doctrines had therein obtained a firm footing. The measures however which temporal princes employed for oppressing the people of God, were mild and humane, in comparison with those emanating directly from the Court of Rome. The Antichristian power has been drunk with the blood of the saints. The second Beast of Apocalyptic vision—the ecclesiastical part of the Papacy, is represented as exceeding in cruelty and injustice the first—the secular power, of the Roman world. The attempt of this impious system has ever been, by bloody edicts and their barbarous execution, to "*wear out the saints*"—to root out the woman's seed from the earth. Bitter was the experience which the Waldensian witnesses had of this truth, during the long night of their sufferings. In 1192, Innocent III. ascended the Pontifical throne; and scarcely had he obtained possession of his power, till he employed it in cutting off, in the most summary manner, all who held opinions different from those of the Romish Hierarchy. The Waldenses felt severely the effects of his rage against the godly. The first efforts of his accursed zeal were directed against their leaders, probably expecting that could he succeed in cutting off the shepherds, the flocks would be dispersed. In consequence many faithful pastors perished

in the flames, at Nevers and other places in the South of France, about the commencement of the 13th century.

Various papal emissaries were next employed to travel into the countries throughout which the Albigenses were dispersed, to search out their lurking places, and having discovered them, to bring them before the secular judge for punishment. Among the most noted of these booted missionaries were Guy and Reinerius, two monks of Citeaux, and Peter of Castelnau. Urged on by the persecuting spirit of the Roman Pontiff, they were intent on their mission, and considerable numbers in the province of Narbonne and the countries adjacent, fell the unoffending victims of their artifice and cruelty. The number of witnesses cut off however was too small to satisfy the rage of Innocent, and the mission for reclaiming or extirpating the heretics did not come up to the sanguine expectations of the Court of Rome. Accordingly two new expedients, unparalleled in the evil inventions that men have sought out, were employed to facilitate the work of destruction. These were the "*Holy Office*," as it is styled by the abettors of the Papacy, or the *Inquisition*, as it is termed according to ordinary usage; and the *Crusades*,\* or holy wars. The invention of the Inquisition is to be attributed to Dominic, a Spanish priest, who is a *saint* in the Romish Calendar, and the founder of the Order of St. Dominic. The court which he instituted had directly for its object the suppression of heresy, and the complete extermination of all that presumed to call in question any of the dogmas of the church of Rome. The means employed to effect this design were such as suited the infamous purpose. At first, the inquisitors acted in a double capacity, attempting to convince the heretics by argument; and then, if they remained incorrigible, delivering them over to the civil power to be put to death or banished. They had not, in the commencement of their proceedings, tribunals of their own, before which they could bring and condemn persons suspected of heresy; but the civil powers having, in this time of thick darkness, agreed to give their power to the Beast, they found but little difficulty in getting their victims despatched as they desired. Afterwards, they obtained a more regular organization, and were enabled, in a more summary manner, to effect their purpose. Let it never be said that

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\* These were prosecuted with as much zeal as had been the Crusades against Mahometans.

the church of Rome has not *directly* sanctioned persecution. The establishment of the Inquisition is a standing proof against all that interested partisans can advance to the contrary. By an edict of his Infallibility, Innocent III., this infernal court was regularly constituted as a chief engine for promoting the schemes of the Popish church; and this very Dominic, the first inquisitor and prime contriver of the measure, is reckoned a *saint* in the Calendar, and has prayers especially addressed to him in the Breviary. The Inquisition, when fully established, was a tremendous instrument for perpetuating the reign of darkness. Its judges were persons taken from the *regular*\* clergy of the church of Rome, whose decisions the civil powers were obliged to carry into execution, on pain of excommunication. Besides the numerous officers attached to every tribunal, there were vast numbers of *Familiars*, as they were called, who assumed every guise, and acted the part of spies, mingling in all societies, so that a person was never safe from their machinations. Persons accused were brought before the Inquisition on the vaguest suspicion; the witnesses were never confronted; in many cases the crime itself was not declared, but recantation demanded; and the evidence of the son against the father, or of the wife against her husband, and of the most notorious characters, was admitted. The punishments inflicted were of such a character as to render this court an object of terror wherever it was established. Lengthened confinement in the most noisome dungeons, with confiscation to the church of the person's property, was frequently the award of a crime never proved.† Many died by the treatment which they received in prison. Others were reserved for a more public execution. Even after the victim had been inveigled into a recantation, he was, in

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\* In the Romish hierarchy there are two orders of clergy, the *Regular*, comprehending all the monastic orders, and the *Secular*, comprehending all the parochial clergy. These two bodies are perfectly distinct from each other, having each its own officers and regulations. Are they not fitly represented by the *two horns* of the second Beast?

† The Inquisitors of later days have not fallen below the standard of their predecessors in cruelty, and had they the power, and did the spirit of the age permit it, we have abundant evidence that among the abettors of Popery there are many who would gladly revive the summary punishments of other days. A person who was present when the Inquisition was thrown open, in 1820, by the order of the Cortes of Madrid, states the following facts:—"Twenty-one prisoners were found in it, not one of whom knew the name of the city in which he was; some had been confined three years, some a longer period, and not one knew per-

many instances, led forth before the populace, dressed in a garment painted with representations of devils, flames, &c., and publicly burnt; the priests singing "*Glory to God*," and the people in immense multitudes, enjoying the spectacle and applauding the action. This was called an *Auto de fe*, or Act of Faith; and recourse was had to it, not only to cut off such as protested against the wickedness of the church of Rome, but to strike terror into the hearts of others, to prevent them from forsaking her communion. By this infamous tribunal vast numbers of the Waldenses perished. It is calculated that in thirty years not less than 150,000 were destroyed by this means, for their steadfast adherence to the word of God, and the testimony of Christ.

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factly the nature of the crime of which he was accused. One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *Pendulum*. The method of thus destroying the victim is as follows:—The condemned is fastened on his back, in a groove upon a table; suspended above him is a Pendulum, the edge of which is sharp, and which is so constructed as to become longer with every movement. The victim sees this implement of destruction swinging to and fro above him, and at every movement the keen edge approaching nearer and nearer: at length it cuts the skin of his nose and gradually cuts on until life is extinct! It may be doubted if the *Holy Office* ever invented any more humane or speedy method of exterminating heresy, or ensuring confiscation. This, let it be remembered was in A. D. 1820!!—See *Llorente's History of the Inquisition*.

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#### PALESTINE.

The following extracts are taken from sketches of the lectures of the Hon. Mr. Buckingham of England, lately delivered to crowded audiences in New-York and published in the *Evangelist*. They are worthy the careful attention of every one who desires to become acquainted with the Geographical features of the land of Palestine. They may also be rendered abundantly useful in explaining the frequent allusions made in the Sacred Scriptures to the situation and characteristic traits of various parts of the HOLY LAND.

In addition to all the delightful, tender and solemn associations, which invest the soil of Palestine with so many hallowed recollections, there is in its own relative position, exuberant soil, diversified scenery, and wonderful phenomena, enough to render a description truly worthy of special regard and attention. Notwithstanding the attempts which infidel writers have made to cast a contemptuous shade over it, there is no land upon the surface of the globe more worthy to have been selected by the Deity, as the inheritance of his chosen people than this;

and, regarded as to its geographical position alone, it may truly be called a gem, set in the centre of the earth. On the west, is the great Mediterranean sea, adapted to pour wealth into its lap. From Gibraltar, which in ancient days was thought to be the boundary of the world on the one side—to the Black Sea on the other, were situated all the arts and sciences, and civilization, and wealth of the old world; the islands of the Greek Archipelago; thence, onward to the continent of Greece, with Athens and Sparta; then the Adriatic, at the head of which stood Venice; and still onward, Italy, with Rome, as mistress of the world; Gaul, Iberia and Portugal. Then, turning to the southern boundary, below the Mediterranean, we find Egypt, with the Nile running between its rich and fruitful banks; the land of Morocco, and the ancient, rich and populous country of Mauritania, now Barbary, together with Abyssinia, the land of the Queen of Sheba, all contributing to its resources; while, on the east, lies the extensive region of Mesopotamia, situated between the Tigris and the Euphrates, with the empires of Chaldea, Assyria and Babylonia comprised within its limits; and still onward toward the east, Media, Persia, India and China, all holding out vast commercial advantages to the dwellers in the promised land. On the north, the vast empire of Syria, the rich territory of Asia Minor, Byzantium, and the regions of Scythia.—Not only was Palestine thus theoretically situated the most favorably of all lands to become rich and powerful but she became so in reality: and in the days of Solomon, when the kingdom was at its zenith, the wealth and resources of this now desolate land were beyond the limits of modern conception.

Before the discovery of the Mariner's compass, or the adaptation of astronomical science to the purposes of navigation, the vessels which conducted the commerce of the ancient world were obliged to creep along the shore by day, and cast their anchor at night, seldom going out of sight of land, and consequently performing their voyage only by patient and persevering labor. But we read of the fleets sent from Palestine, visiting the distant port of Ezion-geber; and moreover they were oftentimes three entire years in making a single voyage: but still so multiplied were their numbers, and so rich their cargoes, that from these sources the land became literally surfeited with wealth; and the articles of traffic which they brought home, such as gold, silver, copper, ivory, apes, peacocks, &c. &c., prove them to have been brought from India, from China, or the Islands of Java and Sumatra, where these commodities are found. The Temple of Solomon contained more wealth than any other edifice that the world ever saw; and the cost of this building alone, together with its appurtenances, was several hundred million of pounds sterling; and as Palestine produced neither gold nor silver, nor precious stones, all these, which were used in great profusion in its adorning, must have been the product of some other clime, and exchanged in traffic, for the agricultural products of this fertile country, which were reaped in abundance. Leaving, then, its geographical advantages, let us proceed to examine the singular beauty and contrast of its borders.—On the western frontier, the Mediterranean

Sea, as it stretches itself along for a distance of 150 miles, presents all the variety of maritime scenery which can be imagined upon its shore. First come the Plains of the Philistines, a low tract, with the cities of Gath, Gaza, Ekron, Askelon and Ashdod, and possessing a soil, adapted to pasturage and the cultivation of corn. From Joppa to Ptolemais the country is more diversified, and the land undulating, presenting alternate changes of hill and valley; thence onward to the region of Tyre and Sidon, the scenery is bold and romantic in the extreme. To this panoramic view the eastern frontier presents a striking contrast. The peaceful valley of the Jordan, with its rural and quiet landscape—uniform, still pleasing, and calling to mind the poetic descriptions of Arcadian scenery, with the shepherds' tents pitched upon the waving plains, and the peaceful flocks quietly grazing around. On the north is the ridge of Lebanon, extending diagonally across the country, constituting the mountain barrier; while on the south, the contrast is perfected, and the variety secured, by the view of the long, low desert of Edom—appearing still more desolate from the contiguity of the surrounding verdure. Within the borders of Palestine, the usual variety of mountain and vale, and plain, present themselves in sufficient diversity to add both to the beauty of the prospect, and to give variety to the scene. The three grand or principal divisions are Galilee, Samaria and Judea; Galilee, lying upon the north, is a country of plains, and has always been devoted to the grazing of cattle and cultivation of corn. Samaria is the central region of Palestine, and is hilly, and devoted to the culture of the olive and the vine; the valleys yielding the former, while the sides of the hills are covered with the clustering vines. In Judea, which occupies the southern portion of the land, the surface of the country is rough and broken: the olive and vine are cultivated to some extent, and the whole region abounds in honey made by the wild bee and deposited in the clefts of the rocks. Thus, we see that the description of this land, as given by Moses to the Israelites, while they were in the wilderness which divided it from Egypt, was not in any degree metaphorical, as has often been supposed, but literally true; for while on the one hand, Galilee, from its abundant pasturage, supplied the land bountifully with milk, Judea yielded a profusion of honey, more abundant than the people could exhaust; and corn, and wine, and oil, were produced in supplies which might truly entitle them to special remark by the sacred historian. Here, too, the clouds drop fatness, the gentle rains descend upon the earth, to fertilize and enrich it.

First in importance, among the individual features of this country, MOUNT LEBANON deserves our attention, rising to the altitude of ten thousand feet above the level of the sea. Its towering summit is covered with eternal snow; cascades and waterfalls are sparkling on every side, and delightful odors are sent forth in delicious profusion; while dark and terrible ravines cause the idea of terrific grandeur to be mingled with the softness and beauty of many of its features. In point of magnificence, this mountain may be compared with the Himmaleh, while

in picturesque scenery it is unsurpassed by even the romantic regions of Switzerland. This mountain was the delight of King Solomon, and has been treated of by him, in the Canticles, under every variety of endearing epithet. He studied the various plants and trees and shrubs, with which it was covered in almost infinite variety from the stately cedar to the hyssop that grows on the wall. At the foot of the mountain, the climate and productions compare with those of countries near the tropics, the thermometer averaging one hundred degrees in the month of July. As you ascend the first thousand feet, you arrive at the climate of Greece and Italy, and the south of France. The next thousand feet brings us to the climate and productions of Belgium, Holland, and the north of France. Another ascent of equal distance, and we arrive at the temperature of England; while we may still arrive, at another stride, within the bleak and dreary regions of Nova Zembla: thus presenting every variety of climate and production, within the compass of a single mountain.

**MOUNT HERMON**—Still loftier than Lebanon, this mountain rears its summit, 11,500 feet in the air; soaring far above the clouds. Here we find the spring and autumnal seasons of moisture, known as the early and the latter rain. While these seasons continue, the appearance of the country is lovely in the extreme, vegetation exuberant, and the whole prospect enchanting; but when these seasons are succeeded by the unremitting rays of the sun, the country of course becomes dry and parched, and the vegetation burned up. The sacred writers, particularly the Psalmist, frequently allude to the dews of Mount Hermon, and to them they compare the mercy of God; and no comparison could be more beautiful, and at the same time, more strictly true; for unlike the other dews which are occasionally exhaled, the dews of Hermon are perpetual, and in this view, like the mercy of God, which endureth forever. The occasion of this phenomenon is this:—The Sea of Tiberias, which is about fifty miles distant, sends forth a continuous vapor, which is wafted in clouds northward, by the constant south wind, and coming in contact with the snow crowned summit of the mountain, is condensed and flows down its sides in perpetual supplies of moisture.

**MOUNT TABOR**—The ascent to the summit of this mountain is extremely toilsome, it being peculiarly steep and difficult of access. The appearance is more that of an artificial tower than a natural mountain. The top is only to be gained by a spiral or zig zag course; but when arrived there, the view is perhaps the most enchanting that the eye of mortal ever gazed upon; and the more especially so, when the delightful and peculiar associations which the scenes are calculated to produce, are taken into the account. On the north east, at a distance of fifteen or twenty miles, lies the Sea of Galilee, a quiet and calm sheet of water, affording a grateful relief to the scenery around; and in the distance, Mounts Ebal and Gerizim, and Gilead, rear their summits; while on the east, the lovely valley of the Jordan, with the river, like a silver thread, winding its way amid its banks; to the south east the



eye stretches over the lake of Sodom and Gomorrah, and the mountains of Moab and Ammon; while on the southern side, rise the hills of Judea, with the city of Jerusalem, the great plain of Esdrillon, and the head of Mount Carmel—in another direction, extends the range of hills, at the foot of which stood the Village of Nain, where the widow's son was restored, and also the tavern, in which dwelt the Witch of Endor. On the north, stands Cana of Galilee, where the Saviour performed his first miracle, by changing water into wine; and through a bend or dip of the hills, the eye can catch a glimpse of the Mediterranean. What a lovely and inviting prospect! How richly grouped the various scenes of hill and dale, mountain and river, lake and sea, ancient city and modern settlement! And then the recollection associated therewith. What crowds of ideas must rush upon the mind, when standing in view of so many sites replete with interest!

**MOUNT CARMEL**—Unlike the other mountains which surround it, this is destitute of trees, but is remarkable for the richness and variety of its heaths and flowers. Its sides are covered with a rich carpet of green verdure, and the plain of Sharon joins it at the base, where the lovely Rose of Sharon, and beautiful Lilly of the Valley, grow in rich profusion.

**SINAI AND MOUNT OF OLIVES**—These two mountains present an extremely diverse appearance; Sinai being barren and rocky, and destitute of verdure, while the Mount of Olives is remarkably beautiful, and luxuriant; but the sacred associations, of which notice will hereafter be taken, render them peculiarly remarkable in the view of the Christian traveller. Mounts Ebal and Gerizim overhang the city of Sechem, near to which are the plains of Mamre, the cave of Macpeleh, and the well of Samaria, at which the Saviour conversed with the Samaritan woman, and is at the present day, about in the same state as it then was.

**SEA OF GALILEE**—This sheet of water is known in various writings, under three different names;—First, that which is here above mentioned, i. e. the Sea of Galilee, called so from the fact of its waves washing the shores of that division of the land of Palestine, denominated Galilee; and in the Scriptures this title, as well as both the others, hereafter to be mentioned, are given to it. It is again called the Sea of Tiberias, because, upon its banks was builded the city of Tiberias, dedicated to that Emperor, by Herod its founder. The third name by which it is known is the Lake of Genesareth, from the town of that name, also upon its shores. The extent of this Lake or Sea, as it has been termed, is about nine miles in length, and six in breadth. The town of Tiberias is now the only one upon its shores. The natural appearance of this lake is now much the same as in the days of old; but its artificial appearance is greatly changed; for although in the days of Christ and his apostles, the face of the whole water was almost constantly enlivened by boats, and ships and various craft, it is now deserted and forsaken—and life and animation and enterprise, seem to have fled from its shores. Civil despotism and religious intolerance

have done much to lay waste the land, and rob it of its former beauty and fertility.

**RIVER JORDAN**—This notable stream, celebrated no less for being the scene of Christ's baptism than the passage of the children of Israel in former days, goes out from the Sea of Galilee, at its southern extremity, and empties into the Red Sea. Though by no means even a considerable stream, when viewed independently, still, when considered as the largest river in the land of Palestine, its importance becomes more apparent. Its length is about one hundred miles. Its sources are about Cesarea, and formed by the combination of several little rills. The narrowness of the stream, and shallowness of its waters, have given rise to the infidel objection, oftentimes urged, that the miracle of the passage over Jordan was in fact no miracle at all, because the feat was no more than might have been both easily and naturally performed. But the Sacred Scriptures, which leave nothing unexplained that would be calculated to mislead the enquirer, sets this point at rest in the parenthetical clause thrown in by the sacred historian, in giving his account of this miraculous occurrence. Joshua says, (iii. 15,) "For Jordan overfloweth all his banks all the time of harvest." Thus saying that, although this river may in ordinary times be forded, still, at this juncture the waters were in a swollen state, and forbade their passage without a miracle. The allusion in Scripture to "*the Lion from the swelling of Jordan,*" is beautifully explained by the fact, as it is to be found even to this day. During the hot seasons of the year, lions, as well as other animals come from the parched and arid desert, to lave in the cooling waters of the Jordan, and make for themselves dwelling places along its banks. Ordinarily, the lion is a loose, disjointed looking animal, with the tail dragging after him, the head bent down and overshadowed by the disheveled mane, and he goes along with an awkward, irregular gait, very unlike our ideas of his majestic strides and terrible appearance. But when driven from his retreat by the swellings of Jordan, the lion becomes another creature in appearance as well as deportment; for his fury is aroused within him, and his roarings may be heard for miles around. He lashes his sides with his tail, fire flashes from his eye; his head stands erect, and his bristling mane gives to his appearance a fearful and terrific aspect: then, literally, is the expression full of force, "Like a lion from the swelling of Jordan."

**DEAD SEA**—The Lake Asphaltites, or Lake of Sodom and Gomorrah, or as it is perhaps better known by the name of the Dead Sea, is in extent about 40 miles in length, by ten in breadth. Three several conjectures have been offered in solution of this name; The first, that it was denominated the Dead Sea, because beneath its sluggish waters lie the guilty inhabitants of the two devoted cities of Sodom and Gomorrah; others think, it had its origin in the motionless condition of its waters, which lie in dull, inactive sluggishness only at times producing a heavy ground swell; the third belief is, that the name was derived from the fact of no living creatures ever having been found in its waters, and likewise that no birds of prey fly over it, neither do quadrupeds

resort to its banks to bathe in its water, while to the shores of the Sea of Galilee, the lion, the leopard, fox, camel, and dromedary resort to enjoy its cooling waves: multitudes of fish may be seen sporting in its waters, and all betoken life and animation within. The density of this water is much greater than any other known, being completely saturated with rock salt, which is found in great quantities upon its shores, and bitumen, which forms its bed; and, upon its surface substances will swim, which would immediately sink in any other water.

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PENTLAND.

The battle of Pentland formed an important era in the sufferings of the persecuted Church of Scotland; and of the struggles of her heroic sons the Covenanters, to obtain deliverance from tyranny and oppression. It was evidently the design of Charles II., and his court minions to force a despotic system of government upon the people of Great Britain; the presbyterianism of the church of Scotland stood in their way; the first object then was the destruction of the presbyterian form of church government, that by the aid of Episcopacy, a civil despotism might be introduced into Scotland. The restoration of Charles to the throne of his ancestors, which took place in the month of May, 1660, was immediately followed by incipient steps for the overturning of the Church of Scotland: this design was steadily kept in view by the faithless Charles and his bigoted brother James, till the latter was disgracefully driven from his dominions by the people of Britain in 1688.—A period of twenty-eight years' suffering and persecution to the Scottish Covenanters! Peacefully disposed as were these pious men,—and unwilling as they were to appeal to the sword in defence of their civil and religious rights, they were taught by dear experience that these were not to be secured in any other way. To the exalted practical views of these devoted men relative to civil and religious liberty is the world indebted for whatever it enjoys of either. The rising of the Covenanters in arms, which ended so unhappily in their discomfiture at Pentland, was the first attempt, after the restoration, to obtain a redress of grievances by resistance to their military oppressors. It was not a preconcerted measure for which preparation had been made; it was a necessity to which the Covenanters were reduced by circumstances unforeseen by themselves. "In the spring of 1666," says a historian of that period, "Sir James Turner, by order of the Council, marched the third time to the West Country, which he rendered, notwithstanding its impoverished condition, a scene of general devastation. Neither gentlemen nor peasants, neither old nor young were spared. And till the month of November, the west country presented a scene of ferocity of which savages themselves might have been ashamed. On the 13th of that month, four country-men, who had been driven to the mountains by the merciless soldiery, having learned that some of the military were

torturing a poor aged man in the village of Dalry, in Galloway, repaired to the house, and endeavored by entreaties to induce the savages to desist from their work of cruelty. Their interference only rendered the Soldiers the more fierce, and being attacked by this armed band, they were compelled to stand on their own defence. After a scuffle, the soldiers were overpowered and disarmed; but the victors, aware of the danger to which they were now exposed, endeavored, not without success, to gain a number of the other Covenanters to support them, in the event of their being attacked by a superior force. The country was soon alarmed; but ere the royalist forces could be collected, the Covenanters, having marched to Dumfries on the 15th, took Sir James Turner prisoner and dispersed his troops. They marched immediately towards Edinburgh by the way of Lanark and Bathgate. At the former place they published a "declaration" or manifesto, explicitly stating the grounds on which they had taken up arms. Colonel Wallace, who commanded the Covenanters, found it absolutely necessary to stand on the defensive at a place called Rullion Green, at the foot of the Pentland hills, a few miles to the South of Edinburgh. At this place they were overtaken by General Dalziel who commanded the royal army. The engagement took place in the afternoon of the 28th of November, when Wallace twice forced Dalziel's troops to retire in confusion: but on a third attack about sun-set, the Covenanters were completely routed. "It was greatly wondered" says Mr. Blackader "that such a poor, inconsiderable party of countrymen, so badly armed as they were, so outwearied with cold, travel and hunger, should ever have faced such a formidable enemy." The Covenanters, could scarcely number nine hundred, while the royal army consisted of upwards of three thousand. Fifty Covenanters were left dead on the field of battle and one hundred and thirty of them taken prisoners by Dalziel.

The following beautiful lines on this mournful event, are part of a poem entitled "Pentland Hills" which first appeared in the Edinburgh Evening Post.

"Ah! days of Scotia still deplored,  
A faithless King and bigot lord,  
Against their subjects drew the sword,  
Sent forth their foes malignantly.

Firm in the faith of gospe! truth,  
Stood hoary age and guileless youth,  
Against oppressors void of ruth,  
In cold blood, killing wantonly.

On yonder heights their blood was shed  
And many a faint and drooping head  
Made on the sod its dying bed,  
The spirit soaring joyfully.

And those who fled before their foes,  
Saw days of darkness round them close;  
But faithful, fearless, midst their woes,  
Stood patient in adversity.

Their preachers silenced and deposed,  
 The house of prayer against them closed,  
 They on the mountain heath reposed :  
 But though in great perplexity.

Their harps were not on willows hung  
 But still in tune and ready strung,  
 Till mountain echoes round them rung  
 To songs of joyful melody.

Though from their friends and home exiled,  
 Lone wanderers in the desert wild,  
 The wilderness around them smiled ;  
 For Heaven approved their constancy.

Exposed to torture, scorn, and shame,  
 In sufferings great they overcame,  
 And, glorying in a martyr's name,  
 They met their deaths triumphantly.

Though some have sought their fame to blot,  
 Their memory ne'er shall be forgot ;  
 While their oppressors' name shall rot.  
 Or live to lasting infamy."

SIGMA.

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 NOTICE OF BOOKS.

*Address on the subject of African Slavery, delivered in Fayetteville, Pa.*  
 by James R. Willson, D. D. pp. 32, 8vo.

A copy of the above work has lately been sent us. From a careful perusal, we perceive it fully sustains the character of the author for ability and research on all the subjects he undertakes to discuss. He reduces the opinions held on the subject to four; 1. That slavery is neither a sin against God, nor contrary to the rights of men. 2. That it is a sin against God, and adverse to human rights, but that it should not be removed otherwise than gradually. 3. That it is a sin which must be continued, accompanied with attempts to ameliorate the condition of the slave. 4. That it is both a natural and moral evil and ought to be abandoned immediately. Each of these opinions is canvassed deliberately, dispassionately and closely in the light of Scripture, reason and experience. The incorrectness—folly and wickedness of the first three opinions are ably and lucidly shewn; while the truth, correctness and safety of the fourth are made out, certainly to the satisfaction of every unprejudiced mind, willing to abide by the decisions of God's law. The unhallowed attempts to press the Bible into the support of slavery are fully met, and their futility exposed. The work may be had on application to A. J. Thomson, Fayetteville, Pa.

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The Southern Presbytery of the E. S. Synod is to meet in Newburgh on the 2nd Tuesday of May, at 7 o'clock, P. M.

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DIED at Coldenham on the 16th ult. in the full hope of a blessed immortality, Mrs. Jane Willson, wife of the Rev. James R. Willson, D.D.—A short obituary will be given in our next.

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TEMPORAL BENEFITS.

The doctrine which it is the object of this article briefly to discuss is one of great interest, certainly deserving more attention than it commonly receives. Attended as it is with some difficulties in the way of a right understanding of its nature, and not so obviously and immediately comprehended in those things which are the objects of holy and spiritual affections, its relation to true piety is not so clearly seen, nor is it so carefully examined as it deserves. And yet considering the principles on which it is founded, nothing to a devout mind is more plain, nor is there any thing in practice more natural. Every true believer in Jesus Christ, under the influence of godly affections, must be deeply sensible that he owes all the comforts, supports and enjoyments of life to a gracious and bountiful God, reconciled and favourable only through the atoning sacrifice of the Redeemer. And yet, when the subject is more narrowly considered, it is sometimes averred that it is incongruous to the nature of a gracious and spiritual covenant that it should embrace the ordinary benefits of this our present and transient state of existence: that these benefits are shared alike by believer and unbeliever, holy and profane, elect and reprobate, upon the same common ground of being dependent creatures on the great Creator and Lord of all; and that the principal, or perhaps the only difference, is that the elect receive them with the blessing of God, which is withheld from those who know not, or who reject the Mediator. It is the object of the following considerations to shew that not only do the pious participate in the

supports, comforts and enjoyments of this present life with the divine blessing in them, but also that these benefits are conferred upon them by the only right which can authorize, in the sight of the Judge and Sovereign of the world, the use and participation of such benefits.

To prevent misapprehension, the true nature of this right should be considered. It is not a right any way connected with, nor founded on the political rights of property based on the laws of human society. Nor in its practical application in the present state, does it any way interfere with other inferior and, as it were, conventional rights. Even these last are founded on and guarded by the law of God. "Thou shalt not steal," is a law which not only establishes and defines the rights of property among mankind, but as it is designed to preserve the social, moral order, protects alike before every human tribunal the claims of the unjust and infidel with the righteous and faithful. Nor ought this to be deemed repugnant to the Wisdom and Justice of God, that he thus seems to maintain in the wicked a right to possession which in his sight is absolutely void. For many things in the laws designed to maintain moral social order, as well as in the ordinary dispensations of his Providence, leave under a temporary disguise the true character and state of the wicked, in order to a full development of their ingratitude and iniquity at a future judgment. Thus "he makes his sun to shine and his rain to descend upon the evil and the good"—thus "the tares grow together with the wheat," and by the very nature of the present state of the visible church, hypocrites are mingled with the sincere, reprobate with elect, and no human ken, nor human administration of the divine laws can effect a perfect and complete separation in the present life. In all these instances the practical deductions are obviously the same, the Most High designing thereby to try the faith and patience of his own people, and to display his own supreme dominion as the Omniscient and Righteous Judge of all: to restrain the intemperance of individual judgment and private violence, to illustrate in the world the excellence of wise, righteous and impartial administration of laws, and reserve to himself the glory of a final revision in a perfect, universal, infallible and irreversible judgment.

The right to temporal benefits of which we treat is wholly spiritual, is founded in the meritorious intervention of the Lord Jesus Christ as the second Adam, the mediator of the



covenant of grace, and is conferred only on those who are included in that covenant and interested in his merits. This we briefly demonstrate by the following considerations :—

1. The primitive and original right of man to partake of the provisions of this life was founded wholly in the express and revealed grant made to him by his Maker. If as some say, original and inherent right existed in and were essential to man as a creature, it was useless to spend words to so little purpose in the solemn grant recorded in the Scriptures. But it is utterly repugnant to the supreme majesty of God as Lord of all, and inconsistent with the utter frailty and dependence of man as a creature, to suppose that such right existed. Of not a tree nor herb of all the earth produced, nor a drop of water of all the streams that flowed, could Adam have dared to touch, or taste, till the bounty and liberality of his Maker had been distinctly expressed. Was it sufficient to furnish him with such a right that he was brought into existence where the fruits flourished and the waters flowed? Was it sufficient to demonstrate that he had a right to all, to any, to the least, that he was brought by creation into the view of this diversified and glorious provision? Clearly not. If a beggar were introduced into the banqueting palace of a king, richly furnished with costly apparel and delicious viands, would his hunger or his nakedness constitute his claim at once to seize, to clothe, and to regale himself with the abundant provision spread before his sight? The law of heaven in either case, written upon the heart, would be too strong—"Thou shalt not steal." Till the right was given by express permission or grant, nothing of all that he saw could be claimed as his own, or appropriated by himself to his own enjoyment.

2. This grant, together with all other blessings, was dependant for its continuance upon Adam's perseverance in his obedience and allegiance to his liege Lord and Sovereign, the Creator of all. The condition of his Maker's favor was violated by transgression, and with that violation fell all claims to favor antecedently existing. He became guilty, an enemy, a rebel, and liable to instant death. "In the day thou eatest thereof thou shalt surely die." Death then spread its dark pall, and covered the face of the culprit for the execution of the terrific sentence. In vain could man then look on all around him, once indeed, but now no longer, his. It is a most just and reasonable conclusion that with his departed state of

favor, went all the privileges and blessings that were connected with that state, and that therefore as a covenant-breaker he incurred the forfeiture of all he enjoyed while the covenant was kept. And hence the singular force of the denunciations, rendering the *very earth* cursed—"cursed is the ground for thy sake." How dreadful the weight of that curse now resting on Adam, how closely must it have cleaved to him, and how thoroughly must it have pervaded his whole moral and physical constitution, when the very earth on which he trod and by the fruits of which he had been supported, felt its influence and became cursed for his sake: no more under that covenant to yield spontaneously the lavish bounties of his Creator, but to withhold its comforts, and to bear, even to his face, the testimonies of God's rejection and malediction.

3. Adam suffered this forfeiture as a public person. "By the offence of one, judgment came upon all men to condemnation." The imputation of the same sin, the transmission of the same condemnation, reaches to all the human race. The same state of guilt, rebellion and forfeiture into which Adam fell at the moment of his transgression is common to his posterity. However therefore they may be surrounded by the ample provisions of the world full of the riches of God, they have not a right to touch or taste in the sight of God, whose sentence against them is "thou shalt die." Hence the wicked are represented as being cursed not only in their persons, out in their possessions and employments. "Cursed shalt thou be in thy basket and in thy store; cursed shalt thou be in thy going out and coming in." If the earth itself and its productions—if all the wicked can acquire and possess—if their very employments in the acquisitions—if these are accursed of God, how clear is it that in the sight and at the tribunal of the Creator, Lord and Judge of all, the wicked have no right to those temporal benefits requisite to the support and enjoyment of man in the present life.

4. The Scripture teaches that the rights forfeited by Adam as the federal head of the human race, have been recovered and are now vested in the Lord Jesus Christ. This property in the mediation of the Redeemer was shadowed to the Church under the Mosaic dispensation by the recovery of forfeited possessions by a kinsman redeemer. It is more clearly revealed in the parallel instituted in the New Testament, particularly in the writings of the Apostle Paul, be-

tween Adam and the Lord Jesus Christ. The eighth Psalm however contains a remarkable and perspicuous assertion of this doctrine, where all on the earth, in the air, and in the seas, is represented as being put under his feet. He is called also in the Epistle to the Hebrews, in which that Psalm is briefly expounded and summarily applied to the Lord Jesus Christ, "the Heir of all things." These scriptures clearly demonstrate that in him is vested that right in, and dominion over the creatures, which Adam had forfeited; and that consequently none devoid of an interest in him as Mediator of the New Covenant, have, in the sight of that God who is the God and Father of our Lord Jesus Christ, any right to these benefits. True it is they may gain the possession of them, they may hold them by rights which no human tribunal can do otherwise than maintain; but before the divine tribunal their possession and right are very differently judged. At that tribunal, we have seen Adam and his posterity condemned and all their rights and privileges as creatures declared forfeit; the severest malediction pronounced not only on their persons, but on the very earth, and its fruits given to man in innocency for his support and enjoyment—at that tribunal the Lord Jesus is recognised as the only rightful Lord, Heir and proprietor of the world and all that it contains: and at that tribunal, none but those who hold a right by him can be considered as lawful proprietors and inheritors of the earth.

5. The special relation and privileges of true believers as "sons of God," and "joint heirs with Christ," contain a further and conclusive demonstration of the doctrine asserted. These privileges are exclusive in their nature, and forbid a participation of rights not connected with this relation—a relation combining at once the influence of nature and law to maintain them. They are the "sons of God," indicative at once of the tenderest relation of nature and of the high dignity to which they are advanced as children of him who holds and distributes at his pleasure the stores of creation. They are "heirs of God, and joint heirs with Christ." Can this mean less than that the possessions of their heavenly Father, of whom they are heirs, and of the Lord Jesus Christ, with whom they are joint heirs, are theirs by a right strong in law, and altogether peculiar and exclusive to themselves? "Blessed are the meek for they shall inherit the earth." It is to no purpose to judge of the validity of their right by the extent of its application. The Supreme heir and Lord himself would, according to such

a rule of judgment, be equally pronounced "forfeit" as to all his propriety and dominion on the earth, "for the Son of man had not where to lay his head," and even borrowed for his temporary and special use "the grave of the rich" in his death." Therefore as he veiled his riches and dominion, under the garb of poverty on the earth while he yet had all things under his feet and was heir of all things; so the saints, joint heirs with him, amidst the poverty which often falls to their lot, are nevertheless the only rightful proprietors of the world; "all things are theirs, the world, things present and things to come."

It is sometimes however objected that man, guilty and impoverished as he is, and stripped of his original right to the temporal blessings and supports of this life, holds them now under another, though more humbling claim, yet one which is just and valid in the sight of his Maker. He is now guilty and under condemnation indeed, it is said, but as a culprit reserved for punishment, or viewed as under a dispensation of mercy and forbearance, he has, as a creature, a right from his Creator, to whatever is necessary for his support in being in his present state of existence. This is more specious than solid, and is easily dissipated by two considerations of the light in which man appears before his Creator.

1. As a culprit under sentence of law to condemnation, and reserved for approaching judgment and punishment. As such he has no right. Even at human tribunals, the sentence of condemnation legally pronounced, strips the convict of further power over himself, and of all claims on society or the government whose majesty is to be maintained in his execution. Does he receive in the interval indeed the supports of life which he has forfeited? These are not bestowed as a right vested in the culprit, but as an act of condescension and lenity in one respect, but in another and one more important, it is to preserve the convicted and condemned to the execution of his sentence. Not his right to support of life, but the claims of violated law on life forfeited, take effect here. As medical aid is given often, even to rescue that life from the suicidal hands of the guilty culprit awaiting the execution of his sentence; as this aid is given, not as a right existing in the condemned and intentional suicide—but merely that the law may exert its full force in inflicting the forfeiture of life and the penalty of death in its own form, time and manner: So the apparent forbearance of God to the wicked in this matter

grows not out of any right vested in fallen, guilty and condemned men, but in his own supreme majesty, holding them in being in such a manner as shall most clearly display his righteous dominion and the awful severity of his justice. "To me belongeth vengeance and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste."

But how shall this vapid objection apply to fallen angels. They too are under condemnation and "are reserved in chains of darkness to be punished"—are "reserved unto the judgment of the great day." Will it be said that they too are now enjoying the rights of creatures to that measure and form of creature support adapted to their nature? Ah! if there be any such properties in the mode of their subsistence, whence the inference that conscious robbery and abuse of the creatures of God, constituted one item in the horror and consternation with which they acknowledged the Majesty of the Righteous Lord and Heir of all things: "We know thee who thou art thou holy one of God, art thou come to torment us before the time."

2. Man is indeed under a dispensation of mercy and forbearance. The designs of mercy to an elect seed, to spring in multitudes of instances from the loins of the wicked; require a dispensation of forbearance to the world of mankind at large. But a delay of execution alters not the nature of condemnation, nor the condition in law of the condemned. Nor is it any proof of favor to them, nor does it confer any new rights or immunities on them that their being is preserved with a view to ulterior objects and the future benefit of others. As their state in law is not thereby altered, so the scriptures teach that they are, under this very dispensation of forbearance, *rebels* against the Majesty of God. The wicked are in a state of rebellion against the Sovereign Lord: and being such, with the proclamation of the Most High issued against them, how evident is it that in his sight no claim to support in his territories, can be conferred upon them. And this illustrates at once and confirms in the strongest manner the doctrine here maintained. How vain, how weak would it sound should any one, in viewing the devastating progress of an army of rebels, spreading themselves over the territories of the righteous Sovereign and Lord, plundering and destroying and amassing to themselves the possessions of the rightful and peaceful and dutiful occupants and subjects of

the realm—how weak and how vain would it be for a neutral spectator to maintain that these rebels had a just and natural claim to the supports which they required and obtained, and that it was unequal and unnatural to deny their claim. And shall it be supposed that guilty, unpardoned and unregenerate man, in his career of rebellion against his maker, individually or combined, can be viewed in any other light before the Lord of Hosts? Alas! much is it to be feared that few, too few even of them that name the name of Christ rightly consider the force of the graphic description of the word of God, “they that will be rich pierce themselves through with many sorrows and drown themselves in destruction and perdition.” The leading sin in this determination to be rich, on the part of the wicked, is their purpose to appropriate to themselves the creatures and possessions of a God whom they know not nor obey, and against whom they have rebelled—in a presumptuous interference with the dearly purchased and rightful inheritance of the Lord Jesus Christ whom they despise—and an unrighteous accumulation to themselves of what, in the sight of God, belongs in law to the poor and needy saints who are destined to inherit the earth.

What should the people of God learn then from this doctrine of his holy word but contentment with the allotments of his own holy Providence towards them. The little they have is their own, bought for them, freely given to them, and secured in a right and claim inalienable. Acquired in righteousness it may and ought to be enjoyed in peace and thankfulness.

A little that a just man hath,  
is more and better far,  
Than is the wealth of many such,  
as lewd and wicked are.

Let it be carefully studied, that all their temporal acquisitions be gained in pursuits agreeable to the righteous law of the Lord their God, for a secret, dilapidating and wasting curse undoubtedly cleaves to all wealth acquired in any other way. And above all, let them be zealous and diligent to have a sealed interest in Him who is the Heir of all things. This will secure to them, though their dwelling here be the humblest, “an house eternal in the heavens, and an inheritance there undefiled and that fadeth not away.”

## THE DOCTRINE OF THE ATONEMENT.

(Continued from p. 39.)

Every judicious man subscribes, without hesitation, the confession of the king of Israel, at the dedication of the Temple, 1 Kings viii. 46. "There is no man that sinneth not:" and it is impossible to form a correct idea of the true God, without a persuasion of his justice and his holiness. With a full conviction of the depravity of our own hearts, and of the purity of the divine mind, how shall we appear before him? It is not imbecility of mind or a superstitious fear which dictates this inquiry: rather it is blindness or folly which prevents its becoming universal. It is a question of great interest to every one who feels his obligation to reverence the supreme Being—"Wherewith shall I come before the Lord, and bow myself before the high God?" Mic. vi. 6. Nature's light throws not even a solitary ray upon the path of fallen man in this awful inquiry. Its answer is found only in the gospel of Christ. Every system of religion, indeed, proposes for its object the establishment or maintenance of friendship or fellowship with the Deity; but the Christian doctrine alone exhibits such friendship and fellowship founded upon an atonement, which maintains unsullied, the *beauty of the Lord*, in the perfect hatred and condemnation of sin. It alone secures the salvation of the sinner, consistently with the glory of Jehovah.

We have defined, in the preceding number, atonement to be, that which effectually removes the offence of sin, and procures for the sinner reconciliation with God. We will now proceed to show that our Lord Jesus Christ hath made such atonement for our sins. We assert this not as an *opinion*, but as a *fact*; and we appeal to the infallible oracles of God as containing ample testimony. If from a review of this testimony, it shall appear that the Redeemer hath indeed made ample *satisfaction* for the offence, and in consequence of that satisfaction we have reconciliation with God, the proof will be complete. With atonement, in any other sense of the word, we desire to have nothing to do. An atonement offered where no offence existed, is an absurdity not to be charged upon the Bible. An atonement which does not satisfy in the most ample manner for the offence, is not worthy of an inquiry; and one, which, making satisfaction, does not procure



reconciliation, although it may afford scope for the ingenious sophistry of a smatterer in theology, can never be recommended as the foundation of the sinner's hope.

*Christ Jesus has made atonement.* It is assumed in this Essay, that mankind have sinned. But this is no unscriptural assumption. Rom. v. 17. "Death passed upon all men, for that all have sinned." It is also assumed that sin is an offence against the great and holy God. So say the Scriptures. Hos. iv. 15. Jam. iii. 2. Rom. iv. 25. Conscience, also, that tribunal which man places over his own actions and motives—that faculty with which the Creator has endowed the subjects of his moral government, proclaims the offensive nature of sin. When awakened from its slumbers, it raises its voice in condemnation of our crimes; and *if our own hearts CONDEMN us, God is greater than our hearts.* God's law, emanating from his perfections as the indispensable prerogative of his government, prescribes our duty and condemns its violations. "Thou art of purer eyes than to behold evil, and canst not look on iniquity—these things doth the Lord hate; yea, they are an abomination to him." In such a state of things, Jehovah, in mercy to his offending creatures, devised a plan for our restoration to his friendship and favor in Christ Jesus our Lord, Rom. iv. 25. "Who was delivered for our offences." That he made adequate atonement, is a truth worthy of all acceptance. The difficulty lies not in discovering, but in selecting and arranging, testimony in its support. He bore our sins—he suffered punishment in our stead—he offered sacrifice in our behalf—the satisfaction which he made for our offences is declared to be complete—reconciliation is now procured upon the footing of that satisfaction. Is there any thing else necessary in order to support the doctrine of the atonement? This is proof, clear, copious, and conclusive.

1. Christ Jesus bare our sins, 1 Pet. ii. 24. "Who his own self bare our sins in his own body on the tree." He bare our sins on the cross. How did he bear them? They are not substances capable of being collected, and constituting a mass of matter that shall gravitate in a scale, or shall be bound with tangible cords to his body. They are qualities of the state, disposition, and actions, of an intelligent creature. They are a want of conformity unto, or transgression of the law of God. How did he bear them? This quality did not belong to his disposition or his actions. "He is holy, harmless, undefiled, separate from sinners." Heb. vii. 26. How then did

he bear them? This question must be answered. The assertion is not without meaning. He did not bear them as a mass of matter bound upon his body. He did not bear them as immoral qualities tinging his soul with pollution. They became *his* by a legal transfer. He bare them by imputation. He became a public representative, and thus our guilt—our liability to punishment, was laid upon him. No other answer can possibly bear examination in the light of truth. Every other reply is an evasion of the question. It is a trifling, a soul-destroying evasion. Christ could not have otherwise borne our sins. God “hath made him to be sin for us who knew no sin.” 2 Cor. v. 21. God hath made his holy Son to be sin for us, in our stead. How is the Holy One made to be sin? By having sinful propensities actually infused into his soul? Impossible! By being made to violate the rule of righteousness? Equally impossible! He *knew no sin*, either in his inclination or behaviour. He made him to be sin by bearing our sins. “The Lord hath laid on him the iniquities of us all.” Isa. liii. 6. He charged to his account all our offences. This criminal debt the Redeemer undertook to pay. “By so much was Jesus made a surety of a better Testament,” Heb. vii. 22. in order to make atonement for our offences, and to procure for us reconciliation with God. Behold him elevated upon the cross, ye holy disciples! behold him, ye mourning sinners! He bears our sins in his own body on the tree—Calvary groans—the earth trembles—the rocks are rent—the sun is darked—heaven frowns—the tempest bursts upon our Surety, and

2. He suffered punishment in our stead. 1 Peter iii. 18. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.” Punishment is the penalty annexed to disobedience; and the pain inflicted upon the offender is in proportion to the offence committed. This pain is the remedy provided in the constitution of the moral world, for the evil of deviating from the laws of rectitude. The hand of discipline inflicts pain for the benefit of the subject, and the public good may call for voluntary suffering, or the exhibition of sufferings under authority. Pains, however, endured for the good of others, or the personal advantage of the sufferer, are not always penal. It is essential to punishment that suffering has been merited: and punishment is due to the criminal, entirely on account of the crime, independently of all considerations of personal improvement, or the

utility of the example to others. This principle is as necessary to the order of the moral world, as attraction is to the material system. Our sins deserved punishment; "for the wages of sin is death." Rom. vi. 23. Christ bare our sins and suffered their punishment. He suffered for our sins, the just for the unjust. These sufferings made atonement. They were penal, because they were on account of sins. The punishment was endured by the Redeemer, as a substitute—*the just for the unjust*—and the end is the re-establishment of the offending sinner in the friendship of God—in order to bring us to God. A view of the sufferings of the Lord Jesus Christ, as making an adequate atonement for the offence of sin is essential to the sinner's hope. "Surely he hath borne our griefs, and carried our sorrows—he was wounded for our transgressions, he was bruised for our iniquities. It pleased the Lord to bruise him; he hath put him to grief." Isa. liii. And wherefore did it please the Lord? Because Jesus Christ merited the cursed death of the cross, on account of sins by himself committed? No. Far from it. "The Lord is well pleased for his righteousness' sake. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Did Jesus suffer merely as a witness for the truth of his doctrine? He suffered as a witness; but not as a witness only. The doctrine to which he gave testimony, even in his death, "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," is the doctrine of the atonement. Did he suffer as an example? Yes: but not *merely* as an example. He patiently endured tribulation in our redemption, and set us an example of suffering patiently in our profession of faith in his blood. The example is precious. It is encouraging. It is effectual. But strip the sufferings of Christ Jesus of this character—they were the punishment of our sins; and they then cease to be a salutary example. What! Messiah suffered for no sin? and yet it pleased the Lord to bruise him! Such an example would be terrifying, disgusting, detestable. What an example! That perfect innocence may be rewarded by Jehovah with the most terrible pains!—An example, that God is pleased to bruise his Son without a cause or an object!—An example that the greatest holiness may be doomed to the most exquisite anguish!—An example, of cruelly taking the sceptre from the hand of justice, and sporting with the tortures of one in whom there was no fault, to whose

account there was none charged, who ought not to have suffered! And is this the doctrine which the wisdom of the world would persuade us to consider as more equitable than the doctrine of the atonement? "The wisdom of the world is foolishness with God."

Adopt the scriptural representation of the sufferings of Christ, and all is consistent. Beloved of God, holy and harmless as he was, he ought to suffer. By the constitution of the covenant of grace, he became our surety—he bore our sins—our guilt was transferred to him—he must accordingly bear our griefs. Justice demands the punishment of our sins. Hear his own words: "O fools, and slow of heart to believe—ought not Christ to have suffered these things and to enter into his glory?" Luke xxiv. 25, 26. "Even so might grace reign through righteousness"—Grace reign, in the constitution of the system, through justice displayed in the execution of the victim. For

3. Christ Jesus offered sacrifice in our behalf in order to procure reconciliation for us. Eph. v. 2, "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God." To God he offered the sacrifice; for God was offended and must be appeased, or we, whom he loved, must perish forever. The Redeemer is the priest, who offered unto God the sacrifice, which is our propitiation. He is, himself, the sacrifice, which he offered unto God, *for a sweet smelling savour*. He gave his life a ransom for many.

From the earliest ages of the world, sacrifice formed a part of the religious worship offered unto God by fallen man. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also, brought of the firstlings of his flock, and of the fat thereof." The Hebrew ritual provided for this kind of religious worship in an eminent degree. The Priesthood, and the variety of sacrifices presented by them, according to the Levitical law, gave a peculiar character to the whole system of ordinances appointed of God for his people Israel. These sacrifices were peculiar. Therefore, we so frequently read, in the law which required them, of the atonement which they made. Exod. xxix 36, & xxx, 10. Lev. i. 4. & iv. 20. Num. xv. 25. We are, however, informed by the word of truth "that the law can never with those sacrifices make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins." The great object in view is *taking away* sins. And this object

is accomplished by the sacrifice which these represented—“through the offering of the body of Jesus Christ. For by one offering he hath perfected for ever them that are sanctified.” Whatever other ends the kind of worship, prescribed by the Old Testament dispensation of the covenant of grace, may have answered, the principal end, certainly, was the exhibition of the doctrine of the atonement. Moral sacrifices, such as praise, penitence, and prayer, are always due from us to Jehovah; but there is nothing of spirituality naturally connected with the killing of beasts, or the burning of flesh upon an altar.

The external acts of devotion, required of the Hebrews, were well adapted to the minority of the church. A form of worship, greatly symbolical, was appropriate to a very illiterate age; and these symbols were peculiarly adapted to the preservation of the descendants of Abraham from surrounding idolatries. The whole system continually kept the Israelites in mind of their dependence on God for the fruits of the field and the increase of the fold. But its principal value is its fitness to keep up a lively conviction of the offensive nature of sin, and to prefigure the sacrifice which was offered by Jesus Christ. The bloody victim directed the faith of the heirs of Isaac and Jacob to the atonement of Christ, the promised seed. The apostles laboured to turn the attention of their cotemporaries to this object. And the hand of the Baptist is the index from the Levitical sacrifices to the one which gave them all their efficacy—“Behold the Lamb of God which taketh away the sin of the world!” The epistle to the Hebrews, throws open the doors of the Levitical tabernacle, and all its rich gospel treasure is exposed to view. Jesus hath *an unchangeable priesthood*. “And every high Priest is ordained to offer gifts and sacrifices.” “Christ through the eternal spirit offered himself without spot to God.” “After he had offered one sacrifice for sins, he for ever sat down on the right hand of God.” Heb. vii. 24, & viii. 3. & x. 12 & 22. Himself the priest, himself the sacrifice, and the sacrifice offered to God for our sins. Is not this ample atonement? It is. “Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith.”

4. The satisfaction which the Redeemer made for our offences, is acknowledged in heaven to be complete. Eph. iv. 32. “God, for Christ’s sake, hath forgiven you.” Forgiveness of

sin, is a covering of its offence against God by the atonement. The satisfaction made by the Redeemer is declared accepted, therefore, when God for Christ's sake grants pardon to the offender. "Therefore are they before the throne of God, which have washed their robes and made them white in the blood of the Lamb." And he that sitteth upon the throne having issued the proclamation in the sinner's favor, "Deliver him from going down to the pit; I have found a ransom," declares his satisfaction with the sacrifice—a *sacrifice of a sweet smelling savour unto God*. It is impossible it should be otherwise. The dignity of the High Priest—the infinite value of the offering—the declaration on the cross, *It is finished*—the resurrection from the dead—the glorious exaltation of Messiah—the gifts of the Holy Ghost—the salvation of the sinner—These speak, yes, they declare with an irresistible persuasion, that satisfaction for sin is complete, and that

5. Reconciliation with God is established on the footing of that satisfaction. Rom. v. 10. "When we were enemies we were reconciled to God by the death of his Son." There can not be given a more certain evidence that atonement is made for an offence, than that reconciliation is fully established between the parties at variance. When the scriptures assure us, therefore, *that we have peace with God through our Lord Jesus Christ*, they testify that Christ hath made adequate atonement for our sins. *We were reconciled to God by the death of his Son*. Shall it be said that the enmity is altogether on our part, and that Jesus Christ died, not to appease the wrath of heaven, but to slay the enmity of the human heart? How could the death of Christ effect this, otherwise than by making atonement for our sins, and so procuring the blessings of sanctification for us? It is still insisted, that the barriers to a reconciliation with God are altogether on the side of man, and that Christ came into the world only to remove these barriers. What? was the atonement then made to us in order to reconcile us? Were the sacrifices of the Levitical law offered to man? Was Christ Jesus ordained the High Priest of man? Did he offer the sacrifice to man? Did he pay the ransom to man? Is the scripture phraseology to be reversed, or is its meaning the reverse of its language? Did Jesus offer himself as the sweet-smelling sacrifice to man for the sins of the godhead? And is this the criticism which shall overturn the doctrine of the atonement? Is this the criticism which shall explain the scriptures rationally, and consistently,

and without mystery? There is indeed enmity in sinful man against God. Yes: We grant it. Such criticism is evidence of this truth. The Redeemer having satisfied divine justice by the sacrifice of himself, slays the enmity of our hearts by his gospel, by his grace, by his Holy Spirit. We are reconciled to God, to his law, to his ordinances, and to this gospel which proclaims salvation through the blood of Jesus—the *propitiation for our sins*. “Therefore if any man be in Christ he is a new creature: and all things are of God who hath reconciled us to himself by Jesus Christ.” 2 Cor. v. 17.18.

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DECLARATION OF THE PRINCIPLES OF THE REFORMED PRESBYTERIAN SYNOD IN IRELAND, ON THE SUBJECT OF CIVIL GOVERNMENT.

Adopted as an Overture, at its Adjourned Meeting, October 12th, 1837.

I. God, the Supreme Governor, the fountain of all authority and power, has declared his will, in the constitution of human nature, and clearly revealed it in the Scriptures, that mankind should voluntarily associate together, in civil society, for their mutual help and protection, in subserviency to godliness and honesty. Civil Society, which is thus an institution of God, is under law to him, as are all the individuals of whom it is composed,—bound to observe the law of nature, or moral law, to form definite civil laws in accordance with it, and to commit the administration of these to qualified rulers, for the preservation of order, liberty, and religion. Civil Government is the moral ordinance of God, to promote his glory and man’s welfare,—to be regulated by the moral law, and commanding obedience, for conscience’ sake, only when erected and administered accordingly.

II. The law of nature, which defines the rights and duties of men, in their individual and collective capacities, is fully ascertained in the revealed moral law; and its re-publication in the Scriptures is accompanied with seals of its Divine authority, imposing an indispensable obligation upon the individuals and communities to whom it is made known, to acknowledge and obey it; while the Christian system does not affect this obligation, otherwise than more clearly to reveal, and more powerfully to enforce it. As the Scriptures reveal the will of God, in regard to civil government, which is an



ordinance of the law of nature, it is the duty of all communities, enjoying Divine revelation, to frame their constitutions, and enact their laws, according to the certain moral dictates of this infallible standard; and to promote to legislative, judicial, and executive power, none but those who possess a due measure of the qualifications which it prescribes.

III. The Scriptures, moreover, declare, that Jesus Christ, as Mediator, is exalted to the highest dignity, and invested with universal authority, not only ruling in and over all the members of his mystical body, as their living Head and Law-giver, but governing all creatures, without exception, and all their actions, for his own glory, and the salvation of his elect, as Head over all things to the Church; that He is King of kings and of nations, as well as King of saints; that men, in every possible relation and condition, are under obligation to subserve his gracious purposes, according to his law; and that all civil institutions are put under Him, who is Head of all principality and power. Civil Rulers in a Christian land, whether supreme or subordinate, whether in the legislative, judicial, or executive department, (or, which is the same thing, the nation, as such exercising its authority through them,)—should acknowledge the Divine origin and character of the Scriptures of the Old and New Testaments, the perpetual obligation of the moral law, and the universal Headship of Jesus Christ. They should recognize the Word of God as the supreme standard of government, submit to the sceptre of Emmanuel, and legislate and administer in subserviency to the interests of his kingdom, in order to secure the unity, liberty, peace, and comfort of the nation.

IV. The Civil Ruler is to regard the religion of Jesus Christ as the most powerful of those means by which good morals in general, genuine loyalty in particular, and individual and social welfare may be promoted; and he is, also, to view the Church of God, as having a legitimate and strong claim upon his official care and influence;—being under obligation to extend to it legal protection and support, preserving its liberties and powers, ordinances and laws, and providing, by Scriptural means, for its purity and extension. Nor is he under less obligation to withhold legal protection, and all favor whatsoever, from the mysteries of paganism, the rites of Mohammed, the idolatry of Antichrist, and every other system of false worship. As a minister of God for good, and a nursing-father to the Church, he is invested with authority, and it is his

duty to ratify, with civil sanctions, subordinate standards of Church-fellowship, that are agreeable to the Word of God, the distinct and independent jurisdiction of Church-officers, and their faithful administration; and in his own province to excite, encourage, and co-operate with them, in theirs, for the attainment of ends common to both. He is, personally, to profess and exemplify Christianity, and, officially, to give his power and strength to the Prince of the kings of the earth.

V. It is, also, his province and duty to exercise his authority and influence in reforming the Church, when more or less corrupt, after the example of the godly princes of Judah, by removing all external impediments, and encouraging all lawful efforts towards reformation; by giving decided countenance to those who are zealous for the honor of God, and the Church's purity; by interesting himself in the encouragement and support of a pious and faithful ministry; and by holding ineligible to places of power and trust, infidel, heretical, and immoral persons; and placing under civil restraints, and disabilities, all who are, at once, the enemies of the religion, fundamental laws, and liberties of the commonwealth.

VI. Important as is the province of the Christian magistrate, or of the nation, as such, in relation to the doctrines, ordinances, and laws of Jesus Christ,—no less important are the obligations which bind the members of the Church to profess, support, and adorn the Gospel; and while nations, by their representatives, are voluntarily, wisely, and liberally to apply the principle of a civil establishment of the true religion, and results highly advantageous may be expected to accrue,—no less beneficial effects may be anticipated, from the operation of the principle of private Christian benevolence, on the part of a well-instructed and religious people.

VII. Notwithstanding what has been stated concerning the exercise of civil authority, in regard to ecclesiastical persons, and matters of religion, the civil ruler has no spiritual or ecclesiastical supremacy, relative to doctrine or worship, discipline or government; has no authority to administer any Gospel ordinance, or direct, or control its administration; and no power, whatever, over the officers, or private members of the Church, except in a civil respect, and as they are his subjects. And as Christians are not to attempt effecting a moral change in the state of the nations with the sword, and are not to endeavour to promote reformation by any but the moral means competent to them; so civil rulers may not pro-

pagate the truth by carnal weapons, nor enforce religious uniformity by civil pains and penalties: nor are penal laws to be enacted and executed against any class of professors of religion, except as a necessary and just provision for the defence of true religion, and genuine liberty, for the protection of the rights of the Church of Christ, and the interests of a Christian, or Reformed State, from those whose creed and whose conduct are essentially hostile to both.

VIII. Scripturally qualified rulers do not bear the sword in vain, being not only for the praise of them that do well, but also for the punishment of evil doers. They are authorized guardians of the first, as well as of the second table of the moral law, to sustain its authority and faithfully apply its precepts, in distinguishing what is morally right from what is morally wrong, chiefly in overt acts, which have immediate reference either to the Almighty Ruler, or to civil society. But they are not to regard the judicial code, contained in the Old Testament, as formally binding them or their subjects; because some of its laws were exclusively adapted to the local circumstances and peculiar relations of the nation of Israel, and others sanctioned ceremonial institutions; and, consequently, those laws expired with such circumstances, relations, and institutions. Those judicial laws, however, which guarded the moral law, so far as they are essentially moral, proceed upon general equity, are susceptible of application to all nations, in all ages, being thus always necessary, proper, and advantageous, are obligatory, and are to be wisely and faithfully administered.

IX. The obligation and warrant to restrain and punish gross breaches of the moral law, and the ends to be served thereby, are common to both tables, and are even more intimately connected with the first table, as it is the foundation of the second, and as morality and peace will not flourish where piety is not maintained. It is, therefore, the duty of the civil ruler to see that the violation of the moral law, in the open contempt of the being of God, in gross and public idolatry, in open blasphemy of the name of God, or in open profanation of the Sabbath, as well as by injustice, licentiousness, and violence, be duly restrained, as scandalizing to religion, and the Church of God, as hurtful to the peace and good order of society, and as provoking the displeasure and rebukes of the Almighty against the nation.

X. The law of nature binds the civil ruler to guard the honor of the Divine Being, and to check all open disregard

of religious as well as moral obligation; and as a Christian magistrate, ruling over a nation that has embraced revealed religion, and embodied in its constitution the laws of God, in both tables, as in duty bound, and solemnly dedicated itself to God, and engaged to maintain the doctrines and ordinances of Christianity,—he is further obliged, by the revealed will of God, his own religious profession, his solemn covenant and oath of office, to employ his power and influence, for the suppression of ungodliness and vice, and the advancement of truth, piety, and virtue.

XI. As the principles laid down are opposed to Erastian supremacy, they are also repugnant to sectarian licence and Romish intolerance. Persecuting or intolerant principles ought to be utterly condemned; and for ourselves, our reforming fathers, and subordinate standards, are distinctly, solemnly, and indignantly disclaimed. True it is, that intolerance and sanguinary principles have been indiscriminately imputed to those who powerfully contended, and valiantly laid down their lives, for those very liberties which are abused to revile their memories. But all exercise of civil authority about religion is not to be condemned; just provision for the defence of the Protestant religion and liberty, especially in critical circumstances, and dangerous emergencies, must not be stigmatized as intolerance and persecution; nor are the standards to be left,—and no sincere adherent to them would leave them,—under a vague, injurious allegation, which every enemy may turn against them as it pleases him.

XII. Civil rulers, or nations as such, are to refrain from, and totally prevent persecution, which may consist in punishing persons whose guilt has not been proved, or in punishing the guilty with undue severity: but persecution chiefly consists in injuring men in their person, privileges, property, or character, for their adherence to the doctrines, ordinances, and commandments of God. The exclusion of men of evil principles from places of power and trust, is ordinarily all the length to which civil power should go; simple forbearance should be extended to such persons, who are otherwise inoffensive members of society, as also the protection of those rights that are common to men, while they do not, in the propagation of their principles, offend openly against the laws of God and of society, and thus threaten the subversion of the one and the other. The civil restraint of those who, in propagating their erroneous sentiments, openly transgress the law

of God, and the laws of society founded upon it, is not intolerance; the just authoritative restraint of an obstinate and contemptuous blasphemer, is not contrary to any right which conscience really possesses, or has derived from God; and it is an error to maintain that the repression of gross outward public acts of idolatry is persecution.

XIII. The rights of a good conscience are not to be confounded with the claims of an evil one; nor are the pleas of conscience and private judgment to be admitted to the injury of any divinely instituted and constituted authority. To resist the lawful exercise of lawful authority, under pretence of liberty of conscience, is to set the authority of God in opposition to itself. For all the rights of man are derived from God, are, of course, subject to his law, and are to be defined and regulated by it; and God does not and cannot give, nor is it competent to any power to impart and sanction a right which is in opposition to the Divine law. It is no more a man's right to worship an idol, or to blaspheme the name of God, than to kill or to steal, although he may judge it proper to do all these things.

XIV. Sentiments declared in opposition to the righteous terms on which a society is founded, it is well known, exclude from its privileges; and this principle admits of obvious application to the exercise of civil authority in restraining overt transgressions of the law of God. An open immorality in direct violation of the law of God, as embodied in the civil constitution, the magistrate may restrain or punish as a crime, not only for the sake of society, but on the ground of that subjection which civil society, as such, owes to God. The honor of God and the good of society require that principles and practices should be restrained, which are injurious to society and subversive of it; and such are those principles which are plainly in opposition to the moral law, and subversive of the moral government of God. The interests of man, and the Divine glory, are essentially connected with one another; and the latter has, in all cases, a necessary precedence. Civil society owes it both to God and to itself, to define the rights of individuals, and of the community, in agreeableness to the Divine law, and to defend the rights of both from gross invasion, under whatever imposing pretence it may be made.

XV. Authoritative restraint of the open violation of the first, second, or any other commandment of God, is not per-

secution; for, as no man has a right to violate the Divine law, no right is invaded; and there can be no valid objection to the Judge, who is first the Divine Lawgiver himself, and, secondly, the nation recognizing his law, embodying it in the civil constitution, and empowering the representatives to carry it into effect.

XVI. In parts of the world enjoying revelation, when a people, in framing their civil constitutions, and appointing their magistrates, overlook, reject, or relinquish the Scriptures, as the supreme standard, enact laws inimical to the kingdom of Christ, and favour the interests of Antichrist, the constitutions and authorities becoming thus immoral and antichristian, cannot be innocently recognized. In this case the Christian, having entered his protest, and continuing to testify against authority so constituted and administered, still regarding the ordinance of God, as it is delivered in the Scriptures, will conscientiously perform things moral and just, and promote the peace and good order of society. To imposts even of an oppressive nature, if not exacted expressly for an immoral purpose, nor required as a pledge of subjection to authority, Christians may submit for wrath's sake. But they cannot swear allegiance to, nor recognize as the moral ordinance of God for good, authority that is immoral and antichristian.

XVII. Christians living in peace, and, in their private capacity, furthering the ends of civil government and good order, while they do not incorporate with the national society, and are submitting to certain disabilities and privations on this account, are, nevertheless, entitled to protection in their lives, property, and liberty, having contributed their proportion of the common taxations. They may live within the limits of soil, and enjoy the protection of strangers within the gates, without being incorporated with the national society, or involved in the guilt that may attach to its constitution or administration.

XVIII. The Scripture doctrine of magistracy belongs to the Christian's daily duty, and is necessary to furnish the mind with proper principles and ends, in the discharge of it. It is intimately connected with the Divine glory, the administration of Messiah, the good of Zion, and the happiness of man. Some parts of it, too, have to faithful martyrs been grounds of suffering, and have been sealed with their blood. In conclusion, it is not for any particular form, according to

which civil government may be modelled, that we contend, but for the moral and Scriptural principles upon which it should be based.

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#### JEPHTHA'S VOW.

The following essay presents one of the three general views taken by expositors of the "vexed question" respecting Jephtha's vow, and the sacrifice of his daughter. Some maintain that he actually offered her up a burnt offering. Others consider his vow to have been rash and inconsiderate and of course not binding, and that therefore he did not act according to it. A third class take the ground of our correspondent, considering the vow a proper one and that it was fulfilled to the letter.—Ed.

The brevity of many parts of sacred history leaves some subjects in considerable obscurity, which has occasioned diversity of sentiment respecting them. This is the case with Jephtha's Vow. That it was rash and inconsiderate as many have supposed, is what I am by no means prepared to admit. It is said, a dog, or some other unclean creature unlawful to be offered in sacrifice, might have met him. According to this view, the vow was undoubtedly rash and inconsiderate. But I consider the supposition wholly inadmissible. One that is associated with such worthies as Samson, and Gideon, and David, and Samuel, could not be so ignorant of the Scriptures; nor chargeable with conduct worthy of the rankest heathen. On the contrary, Jephtha anticipated no unclean creature; nor any creature to meet him, inferior to a human being. The very phraseology of the text is full to the purpose: "*cometh forth to meet me.*" This is the action of a rational being; proceeding from judgment and reflection. The pronominal adjective ought not therefore to have been neuter, but personal, *whosoever*. It may be objected, if a human being was anticipated, how will he be vindicated in vowing to offer up a human sacrifice for a burnt-offering? That he did so, is utterly refused. This idea I grant is conveyed in the language of our translation; but no such idea is conveyed by the original, which ought to be rendered thus; "Whosoever cometh forth—to meet me—shall surely be the Lords, and I will offer him a burnt-offering." "*Offer him*" is the same as *offer to him*, viz, to the Lord. A similar mode of expression will be found in the following passages Gen. xxxvii. 14. Josh. xv. 19. 1 Sam. xxiv. 19. Job. xv, 21, and xxxi, 37. Isa. xlii. 16. It is therefore evident that Jephtha vowed two things viz:—

1. That whosoever came forth of his house to congratulate him on the success of his expedition, should be devoted to the Lord:

2. That he would offer to the Lord a burnt-offering, as a grateful return for his successful undertaking. And that he did so, there is no reason to doubt. Nor is there the least ground to suppose that he



sacrificed his daughter; as will evidently appear from the following considerations. In verse thirty-seventh she asks permission to go two months to the mountains, with her companions to bewail her virginity: but were she to be sacrificed, it would be to bewail her death, and not her virginity. It is farther said, verse fortieth, that the daughters of Israel went four days in the year, year after year to lament the daughter of Jephtha. Instead of *lament* it ought to be translated to *speak with*. Montanus renders the original by *ad alloquendum*, literally, *to speak to*. This is most decisive upon the subject of her not having been sacrificed; for had she been so, conference with her had been utterly impossible. But on the other hand, if she were not sacrificed, it may be said, why did her father so much lament her fate. I know no reason, but because sterility in Israel was so much regarded as a ground of reproach: as is well shewn in the following passage, in Poole on Isa. iv. 1. "Virginity," says that respectable writer, "was esteemed a reproach, especially among that people, because it was a token of contempt from men, and of the curse of God; children, the usual fruit of marriage, being both an honor to their parents before men, and a great blessing of God, especially to that people, from some of whose loins the Messiah was to spring." It might be an additional ground of lamentation, that she was his only child, and that hereby there was no one to perpetuate his name. But it may perhaps be objected, that the circumstance of her being devoted to the Lord, did not require perpetual celibacy; Samuel was so devoted, yet he entered into the nuptial relation. I can assign no other reason than this, that Jephtha must have viewed the matter much in the same light, in which Paul did, 1 Cor. vii. 34. "There is difference between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit: but she that is married, careth for the things of the world, how she may please her husband." The last ten verses of this chapter may be considered a good illustration of Jephtha's view of the matter.

The view taken in this essay is not novel. The same is given by Bell of Glasgow, in his *Notes on Witsius' Irenicum* p. 219. And Parkhurst's *Hebrew Lexicon*, under the word *Oleth*, p. 527.

J. D.

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#### THE ENGLISH BIBLE.

We are indebted to John Wickliff for the first translation of the entire Scriptures into our language. The Romish Church, then in the plenitude of her power and insolence, scowled malignantly upon him as he fished up this precious pearl from the sea of the dead languages. They would have plunged it back again into the depths, but Wickliff persevered, and they were foiled. A Romish historian, reluctantly we doubt not, makes the following statement. "Wickliff made a new translation of the Bible, multiplied its copies by the aid of trans-

cribers, and by his poor priests recommended it to the perusal of his hearers. In these hands it became an engine of wonderful power. Men were flattered by an appeal to their private judgment; the new doctrines acquired partizans and protectors in the higher classes who alone were acquainted with the use of letters; a spirit of inquiry was generated, and the seeds were sown of that religious revolution, which in little more than a century, astonished and convulsed Europe." We can further see that the birth of the English Bible was a sorrowful affair to the Papists from an early writer, who expresses himself thus: "that by this means the gospel was made vulgar and laid more open to the common people and even to women, who could read, than it used to be to the most learned of the clergy and those of the best understanding; and so the gospel jewel or evangelical pearl was thrown about and trodden under foot of swine."

The Papists being good at the business, would have been glad to have burned Wickliff for his pains. In spite of them, however, he died in quietness, A. D. 1384. Yet to show that the flame of their own malice had not ceased, they burned what they could find of him, forty years after his burial. The council of Constance ordered his bones to be dragged out of their sepulchre and committed to the flames, which precious specimen of Popish magnanimity was presented to the world, A. D. 1425. Six years after Wickliff's death, an attempt was made to crush his translation under the mammoth feet of the government. But through the influence of the Duke of Lancaster, a powerful English nobleman, the bills which had been brought into the house of Lords for this purpose, failed. At a convocation of Roman priests, however in 1408, it was enacted that "no one should translate any text of Scripture into English, and that no publication of this sort composed in Wickliff's days, or since, should be read in part or in whole, in public or in private, under pain of excommunication, &c." Stealing and Bible-reading were enormities of the same class, and to put the perpetrators thereof into the same prison, and into the same fire, was justice that they only should gainsay who dare deny the infallibility of the Romish Church. This edict gratified the lovers of such matters with many a public execution.

At this time the English Bible was in manuscript only, the art of printing not having been yet discovered, and he must pay well who would become the possessor of a copy. Two hundred of the common copies of our day could be purchased for the money demanded for a single one of Wickliff's translation. The first press set up in England, was in 1474, about fourteen years after the discovery of the art of printing. This event was ominous of evil to Popery, and abundance of light was shed on the enormities of this work of darkness. We have a curious instance of Popish ignorance in the following statement made for the admonition of the faithful: "that a certain book called the New Testament, had come forth, which was now in every body's hands, and was full of briars and thorns." And we find an honest expression of their fear of the press in the declaration of a dis-

tinguished prelate, "we must root out printing or printing will root out us."

For the first *printed* English translation of any portion of the Scriptures, we are indebted to William Tyndal. He published the New Testament in Flanders in 1526. The Dutch merchants found the sale profitable, and many thousand copies were soon in circulation. No sooner had they crossed the channel, however, and were found in England, than the bishop of London set about enlightening his diocese with them, by committing as many of them to the flames as he could find. It was wrath however that yielded praise, for it gave the book notoriety and vastly increased the circulation. As for Tyndal himself, it was an unpardonable enormity in him to cause the light of the Gospel to shine upon the deep moral gloom of England through his mother tongue, and accordingly through the influence of the English bishops he was arrested and imprisoned eighteen months; was then strangled at the stake and his body burned.

Cranmer was made archbishop of Canterbury in 1533. Unlike his brethren he befriended the Scriptures, and brought to pass a new translation of the whole Bible. Assignments of different portions were made to different individuals for translation. The reply of the bishop of London, is worthy of notice, as showing how completely politeness and liberality of mind may be divorced from ecclesiastical greatness. "I marvel much at what my Lord of Canterbury meaneth, that he thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else than infect them with heresy. I have never bestowed an hour on any portion of them and never will, and therefore my Lord of Canterbury shall have his book again, for I never will be guilty of bringing the simple people into error."

The translation just noticed as instigated by Cranmer was carried through the press by Miles Coverdale, distinguished for piety and learning, and in October 1535, the whole Bible for the first time, was printed in the English language. Coverdale was obliged to fly from the fury of the Papists who, eschewing all other modes, sought to illuminate the world by burning Bibles, or men, as they found either most ready at hand. Henry the VIIIth was for a while favorable to the circulation of the Scriptures, and commanded that his own edict concerning their circulation should be read in the churches. "But herein," says a historian of that day, "the waywardness of the priests was observable; they read confusedly the word of God, and the injunctions of the king, set forth and commanded to be read by them; humming them over so that scarce any could understand them. They bade their parishioners live as their fathers, and that the old fashion was the best.—Notwithstanding it was wonderful to see with what joy the book of God was received, not only among the learned, but generally all England over, among all the vulgar and common people, and with what greediness God's word was read, and what resort there was to places where reading of it was enjoyed. Every body that could, bought the book and busily read it, or got others to read it for them if they were

not able to read it themselves ; and divers of the old people learned to read for the purpose." Henry the VIIIth, however, through Popish influence, swerved from his former position and interdicted the Scriptures by the following edict. "No women except noblewomen, (who might read to themselves alone) nor artificers, apprentices, journeyemen, serving men, husbandmen, nor laborers, were to read the Bible or New Testament in English to himself or to any other, privately or openly, upon pain of one month's imprisonment." Under Edward VIth the friends of the Bible again came into favor, and the restrictions respecting its circulation were taken off. In the course of seven years, eleven impressions of the Old, and six of the New Testament were taken. Great encouragement was given to its circulation on the accession of Elizabeth. From 1560 to 1570 there were seventeen editions of the Old, and six of the New Testament, and by the Queen's command, every church was required to have a copy in some conspicuous place for the perusal of the poor.

It is worthy of notice that the Papists finding that the translation and circulation of the Bible, with all their good will to the contrary, could not be prevented, determined to have one of their own, and it was one so grossly imperfect in various points as to show they would render turbid, if possible, a current they could not prevent. They first published the New Testament in 1584, and the Old with a version of the New in 1609, at Douay, which is the one now used by Papists when suffered to use any.

The present translation, finished in 1613, has taken precedence most justly of all other translations in the English language. And in no language upon the earth can there be found so many copies of the sacred volume, or so widely diffused through the world and read by so many people. What was the misty, glimmering morning of the English Bible in 1535, is now the risen day. Its influence on the character and the destinies of the human family must be greater, for various reasons, than the same volume in any other language, and the contemplation of the full extent of which will be a delightful theme for those who shall be heirs of salvation.

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#### PERSECUTION IN HOLLAND.

The following letter, by *Dr. Cappadoce* of Amsterdam, deserves attention as giving some information respecting the causes and progress of that secession from the national church in Holland, which bids fair to become unusually interesting.

It is not to be doubted, that for ten years past, a real, and, on the whole, a happy revolution has been going on in Holland, in regard to religious matters. During that time, there have been very many conversions among the laity, and here and there also among the clergy. It is true, those clergymen who, as members of the Synod, exercise most

influence in it, are avowed opposers of evangelical truth, and their number has of late rather increased than diminished; it is true, also, that there is a vast number of cold moralists, and of orthodox preachers who have no life or spirit, and only a small number of clergy who preach Christ with zeal and in truth,—yet the number of these last is evidently on the increase, for they receive yearly accessions from the pious students. For several years the good seed and the tares grew up together, not, indeed, without any interruption, yet, on the whole, with very little disturbance. It happened, however, that a young pastor, a man of great zeal, but gifted with a small measure of prudence and judgment, and even love, published a pamphlet, in which he attacked the publications of his colleague with great violence. He declared himself the ardent champion, not only of sound doctrine in general, but also of all the propositions maintained by the Synod of Dort, two hundred years ago. This pamphlet made a great noise among the people, who took the zealous author for a second Luher. The enemies of the faith, also, rejoiced at this controversy, as affording them, unfortunately, matter for bitter ridicule. The Synod could not pass over the matter; and, as the avowed opposers of evangelical truth exercise there most influence (as already noticed,) the author was suspended until he should retract. We suffered much by this controversy. I opened my house to this persecuted brother, and protested to him, that in whatever related to his zeal and faith, I would share in whatever befel him; but, at the same time, I ceased not to protest strongly against his manner of acting. I besought him urgently to enter on another path, to conduct the contest in a more becoming manner, and to employ in it only spiritual weapons. But I could not draw him back from the way on which he had entered. Every week he published new pamphlets full of abuse, the one always more lamentable than the other; which, nevertheless, the people still received with applause. Meanwhile, another young clergyman, stationed at the other end of Holland, thought himself called upon to visit his persecuted friend. He had for some years preached the Gospel without any interruption, with much zeal and truth, and had been blessed to the whole vicinity. This clergyman now came to the village where his suspended friend was surrounded by the most zealous, or, I should rather say, most fiery people of the country. They soon determined that this new comer should preach the following Friday. They asked the officiating clergyman to give up his pulpit to him. This was refused; but the young stranger persisted in his purpose, and before a numerous audience, preached a discourse devoted to the object of stirring up their indignation against the incumbent. Before he left the pulpit, he intimated that he would preach again the next Sabbath. On Sabbath, a vast assemblage collected at the church-doors; but police officers were there too, who cleared the way for the regular clergyman. The friends of both came forward at the same time, and, in the crowd, the incumbent was so pressed that he had to retire. The suspended preacher now took his station on a bank,—the police having barred the access to the pulpit,—and addressed the as-

semblage, who dispersed in much confusion. At mid-day it began anew: the stranger presented himself again at the church, where the people wished to hear him still; but the burgomaster had now caused the doors of the Church to be shut, and placed a guard of soldiers there to prevent any violent rushing in. No-way disconcerted by this, the clergyman turned to the multitude and asked them to accompany him to a neighbouring field. There he raised himself on a waggon, and before an assembly of more than two thousand men, preached a discourse full of fervour. Shortly after these events, the first mentioned clergyman was entirely deposed; and thereupon formally separated himself from the Church. His friend, on learning at his own home what had happened, seceded also. Thus we see, what is uncommon, two preachers step out of the Church and form a separation, not only with their whole congregations, but even with almost all their members. The persecutions which these forthwith experienced, on the side of the government,—the prohibition against more than twenty persons meeting together at one time,—the imprisonment of the preachers, &c. all this made the fire spread quickly through the villages, and in part through the towns also. Some young clergymen, who hitherto had been scattering the good seed in their Churches in perfect peace, and without any hindrance, were excited against the Synod by decisions that were opposed to the decrees of Dort, and gave occasion for the Synod to lay hold on them. They were censured with a sharpness which discovered enmity to the doctrines they held, although that never was alleged as the ground of their persecution. Two of these men separated themselves from the Church, as the other two had done,—and now there were seen six or seven clergymen, all very young, full of faith and zeal, but poor in experience, and yet more in Christian wisdom, who had placed themselves at the head of a secession. Almost as often as they appeared before the courts, where they were nearly certain to be condemned, the number of their followers increased, though still it consists, with few exceptions, even till now, of people from the lower ranks.

During the progress of these events the controversy arose, that whereas the preachers say, that they are persecuted for their adherence to the Gospel, the government appeals to the fact, that it lays no hindrance in the way of their preaching the pure Gospel, but keeps fast by the Church-government introduced according to law, more than twenty years ago. To this the separatist preachers reply, we cannot conscientiously submit to this establishment, since it assails the freedom of the Church, and contradicts the Synod of Dort. It may from this be easily seen, how difficult and unpleasant was the position of a great number of brethren, who, occupying for the most part pleasant situations, had quietly rejoiced when they saw the slow but real progress of the work of God. They had, before this, pointed out the abuses of the Synod,—had declared the duty of preachers and believers to increase in faith and zeal,—had perceived with adoring thankfulness, that during the last ten years the work had gained ground, and

unbelief suffered many defeats,—so that they had cherished the hope of seeing our Church revive with more freshness and power than ever. They freely acknowledged the abuse of the ecclesiastical government ; but when they saw that the great and deepest evil, false doctrine, was gradually diminishing, and the Spirit of God gaining illustrious victories over unbelief, they had great hope in the Lord. Although they were connected with many dear, zealous, brethren in the lower ranks, and maintained with them a brotherly communion, yet they did not think themselves called to join with these in regard to the separation,—a separation in which so much of strange fire, and of inconsiderate, though not fleshly zeal, has intermingled. The position is a difficult one. On the one hand, the opponents of the truth are sufficiently acquainted with us to know that we are not in harmony with them ; on the other hand, the brethren who have separated, regard us as cold and unfaithful, because we do not follow them, and come out of the Church, which they call Babylon. This difficult position led me, about two years ago, to shew, in a paper, the inconveniences, and even the dangers to which the Church, by its present constitution, is necessarily exposed. Since then, we have had the happiness to see many preachers openly protest against the conduct of the Synod, and while they remain in the bosom of the Church, maintain with earnestness their rights of freedom. Still the Church does use most unworthy means, oppressing the separatists, who every where are exerting themselves to form new associations. The Synod, on its part, persists in its hostility and adherence to state-policy ; and we cannot yet see when or how these knots are to be untied.

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OBITUARY OF THE REV. HANS BOGGS.

(From the Covenanter.)

DIED, on the 31st October, at his residence in Dierlet, near Market-hill, the Rev. Hans Boggs, Pastor of the Reformed Presbyterian Congregation of Ballylane, in the 64th year of his age, and 37th of his ministry. He was born in Crievey, in the county of Down. His parents were pious and respectable, both of whom were members of the Church of Reformed Presbyterian Covenanters at Rathfriland ; and in which his father held the office of Ruling Elder for many years. This, their eldest son, they educated with a view to the ministry ; and shortly after the disturbed state of society in Ireland, by the rebellion of 1793, he entered upon his work, being then an athletic young man, of great spirit and vigour. He soon afterward received a call from the united congregation of Rathfriland and Ballylane : and in the month of January, 1802, was ordained to the office of the holy ministry, by the Presbytery of the Reformed Presbyterian Church, in Ireland. The relation between Rathfriland and Ballylane being dissolved in the year 1812, and a small branch being added to each of them, two distinct congregations were constituted. The Rev. Mr. Boggs continued Pastor of Ballylane, and the Drummillar branch, till the period of his death.



He was assiduous in the discharge of ministerial duties; in his preaching he was plain and practical; dwelling much on the doctrines and duties of the Gospel,—the character and privileges of believers. The malady which terminated his life was of long continuance, and very painful; yet notwithstanding, he continued on Sabbaths to preach sitting, till within a few months of his death. Under protracted and painful suffering he, at times, manifested a considerable degree of patience and Christian fortitude; and, toward the close of them, he often spoke of death as bringing a desirable rest to the weary. On the evening but one preceding his death, being in conversation with a friend, he spoke of the distressing sufferings which he had endured, and mentioned some of the Psalms, particularly the 6th and the 38th, as well adapted to his case: he mentioned the 103d, also, as a Psalm that had afforded him much comfort. He expressed his satisfaction with God's plan in the covenant of grace, as also his faith in Christ, as God's own Son,—a Divine person, and, therefore, a Divine and Almighty Saviour;—as God's anointed Prophet, Priest, and King, for the salvation of his people. He had been a *great* sinner, he said, but Christ was a *great* Saviour; his blood was shed for sinners, yea, for the very chief of sinners; and those to whom it was applied by the Holy Spirit, it cleansed from all sin. He then joined with the friends present in the psalmody, and with a firm voice sung, as his last song on earth, the 3d, 4th, and 5th verses of the 106th Psalm. He afterward observed, that the 130th was another precious Psalm to him, which he then repeated verbatim, and towards the conclusion, said, with a degree of animation, "See here God is a sin-forgiving God; there is mercy with him,—yea plenty of it to redeem all his Israel; I hope in his abundant mercy, through Jesus Christ, that he will redeem me from all mine iniquities."

These were among the last words which this venerable servant of Christ uttered. He was of a noble and princely spirit; of great probity; cordially abhorring any thing mean, or that appeared like dissimulation. He was distinguished through life for his piety and patriotism; and being mercifully released at death from his protracted sufferings, he now stands with the victorious multitude before the throne, crying,—“Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.”

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#### OBITUARY OF MRS. JANE WILLSON.

The late Mrs. WILLSON was born at Hunterstown, Adams county, Pa. in the year 1784. Under the tuition of Godly parents, she was, from infancy, well instructed in the doctrines of the gospel, and trained up by precept and example in the nurture of the Lord. At the age of twenty-two years she connected herself with the Reformed Presbyterian Church, of which she continued a regular and consistent member until her death, adorning the doctrine of God her Saviour by a walk and conversation becoming the gospel. In 1806 she was married to the Rev. Jas. R. Willson, D. D. and it may be said of her that, as a prudent, tender and industrious wife, and a watchful, affectionate and devoted mother, she had not many equals. Her husband's frequent absence from home, in preaching and on church business which required his attention, caused much of the family care and instruction to devolve upon her. Nine children—eight of whom survive her—she chiefly

taught at an early age to read the Scriptures with facility; and as they advanced in life, instructed them in the doctrines of grace, and directed them in the performance of religious duties. Her social character and christian deportment were, in every relation which she sustained in life, highly exemplary. One trait in her character was often remarked, and deserves particular notice: She was never known to speak ill of others. The tale of scandal she abhorred.

During the protracted and distressing illness which terminated in her decease, she bore suffering with the same remarkable degree of patience and fortitude, that she had ever manifested under the trials incident to the pilgrim in this troublesome world. The pain that attended the progress of her disease—a schirrous affection of the breast—was at times intense; but she endured it without a murmur, manifesting a meek and quiet resignation to the will of her Heavenly Father. Her confidence was fixed in God's new covenant mercy and faithfulness. She rested her hopes of salvation, not on the sandy foundation of good works, but upon Christ's precious blood and finished righteousness. Often acknowledging her own inability, she relied upon the strength of promised grace. For three months previously to her departure she indulged no expectation of ultimate recovery. During that period, especially, her mind seemed to be weaned from the world and employed much in prayer and spiritual meditation. Her latter end was peace; for she had light in the evening time.

Her husband and family and many friends mourn her loss; but they mourn not as those who have no hope. They are deprived, by this afflictive dispensation of God's holy and mysterious providence, of her society, counsel and example; but their loss is her gain. Christ, the resurrection and the life, hath abolished death, and brought immortality to light through the gospel.

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EXTRACT FROM VENN.

"I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in the 19th Ps. 7, 11, and the method of taking it in Prov. ii. 1, 6. By the use of this medicine, and this method, you will as certainly improve and grow in grace, as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and alas! this is the real cause of our being so weak in our faith, so cold in our love, so confused in our notions; the Bible, and prayer over it for the true understanding of it, are not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen.—But, as it is written, "the kingdom of heaven suffereth violence, and the violent take it by force;" so in nothing do we offer violence to our evil nature more than in studying God's holy word and earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost."

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The Southern Presbytery of the E. S. Synod is to meet in Newburgh on the 2nd Tuesday of May, at 7 o'clock, P. M.

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INSTRUMENTAL MUSIC IN DIVINE WORSHIP.

Pride and wordliness have been the ruin of many a man and many a church. They have led thousands to "seek not the honor which is of God, but that which is of man." A proud and worldly spirit has had its effect upon churches in the same way. Churches have sought to please men. The ungodly despise the plainness and simplicity of pure gospel ordinances. They cordially hate sound doctrine. God's absolute, and unchangeable foreordination of all things—election to eternal life through free and sovereign mercy—the condemnation of the whole human race on account of "the disobedience of one"—justification by the imputed righteousness of Christ—man's utter inability to perform any meritorious work, to make himself a new heart, to believe, repent, &c.—his entire dependence upon the saving operations of the Holy Spirit in regeneration, and sanctification—the claims of the divine law revealed in the Scriptures upon all men, in all their relations, to be the only supreme rule of conduct—the subjection of all things to Jesus Christ as Mediator for the good of his church, are doctrines to which the unrenewed understanding and will never can heartily submit. "To the Greeks they are foolishness." Thousands of ministers and churches have said, "smooth them down—explain them away—deny them—get rid of them in some way, or the multitude will be alarmed at them, and refuse to attend our worship, and assist our funds." By temporizing, treacherous conduct of this kind, error has almost overrun some ecclesiastical bodies to the exclusion of the pure, unadulterated, wholesome doctrines of the gospel.

The opulent ungodly, whose dwellings are palaces, adorned with costly furniture, and supplied with all that taste, and wealth, and art can provide to gratify the love of luxurious ease, and splendid display, will not frequent plain, humble, unadorned edifices. They despise them; what then? If they will not come down to the low station of the church, the church must come up to them! They are gratified with a seat in a grand temple, adorned with the most costly trappings and furnished with whatever ministers to the pampered appetite for elegant decorations. Other things must correspond. Grand churches require a pompous worship. The simple and beautiful expressions of pious emotions uttered by Israel's sweet psalmist under the inspiration of the spirit, must give place to the well turned periods and tasteful effusions of "imitating" psalmists. And finally, these must be set off with the artificial appliances of bass-voils, organs, and other instruments of music, used in connection with choirs, to whom the celebration of Divine praise is almost entirely surrendered. This conformity of the church to the world in principles, habits, and tastes,—its causes, progress and results, would be an interesting, and profitable subject of meditation. Such an inquiry would illustrate and enforce the necessity of constant watchfulness and extreme caution in all that regards the house of God. Our object, at present, is not to pursue such an examination, but merely to shew that *the use of instruments of music in churches is an unauthorized, and wholly uncalled for addition to the instituted forms of divine worship.* Our first enquiry is, does the Bible warrant their introduction and use? The abettors of this corruption argue that the harp, psaltery, timbrel, organ, &c. were used during the Old Testament dispensation, in the worship of God; and that we may as lawfully employ them now. Let us enter into an examination of this argument in the light of the scripture itself. If we find no warrant for instrumental music, this alone is sufficient to condemn it. For every part of divine worship we must have a "Thus saith the Lord." "In vain do they worship me teaching for doctrines the commandments of men." All practices have their rise in principles or doctrines. That instruments of music may lawfully be used in God's worship is a doctrine. If it be taught according to the commandment of men only, without God's authority, it is "in vain." "To the law and to the testimony; if they speak not according to this word, it is because there is

no light in them." Isa. viii. 20. The first musical instrument used by divine appointment during religious solemnities, was the trumpet; and so far as we know no other was employed until the time of David, a period of nearly 500 years. The law directing its use is recorded in Num. x. 10. "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings, that they may be to you for a memorial before your God." From the context we learn that the trumpet served to announce the time and order of marching when the encampment was to move, and to warn the tribes of the time of their set feasts; and the verse quoted intimates that its chief use was to make known to the worshippers without, the very time when the offerings were smoking upon the altar. There is no evidence that this instrument was ordained to be used in the praise of God, nor in any other act of worship than in offering up burnt-offerings, and peace-offerings. It was an appendage to these typical observances.

In the time of David, new arrangements as to the mode of offering up praises to God, were introduced. We have a full account of these in the 6th and 15th chapters of 1 Chronicles. "And these are they whom David set over the service of song in the house of the Lord, after the ark had rest; and they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem, and then they waited on their office according to their order." vi. 31. 32. "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps, and cymbals, sounding by lifting up the voice with joy." xv. 16. Here we have the institution of this part of service; and throughout the whole there is not the least intimation that these instruments of music were to be employed in worship any where else, than at the tabernacle and afterwards in the temple—or by any other than Levites. The truth is, they appertained to that system of "carnal ordinances" referred to by the Apostle, Heb. ix. 10, in which the ritual of the Old Testament economy stood. With the destruction of the temple service, all that was peculiar to it was entirely and forever abolished. The altar, the priesthood, sacrifices, instrumental music which was appointed *for the temple and in the temple*, all fell: and in their fall, they became not simply use-

less, but could no longer be lawfully used. It is no longer *permitted* to erect an altar, and set up a priesthood, to sacrifice even an unbloody sacrifice as the Papists pretend to do. No more is it allowable to employ in divine worship that part of the typical, ceremonial institutions against which we reason. Nor let it be objected that the use of instruments of music is not expressly abolished. The same is true of the great majority of all the rites and ceremonies of the Mosaic ritual. Very few of them are in this view referred to by name in the New Testament. Nor was it necessary they should be. They were appointed to be observed only until Christ, the antitype and substance of them all should come. In him they had their fulfilment. "He took away the handwriting of ordinances, nailing it to his cross."

The case of Miriam at the Red Sea is sometimes referred to as authority for this practice. There can be no doubt her song was a song of praise to God for the marvellous deliverance afforded on that occasion to his people. But still the use of the timbrel furnishes no warrant for instrumental music now, any more than the *dancing* of Miriam and the women of Israel now justifies the impious dancings of the Shaking Quakers. Besides there is no intimation that the Israelites followed the example, even in the use of the timbrel, for more than five hundred years afterwards; nor is such a mode of worship once mentioned in all the exceedingly minute regulations of the Mosaic ritual.

In the New Testament mention is made four times of offering up praise to God in psalms as a Christian duty. It is frequently introduced as practiced by Christ and his disciples. "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." Ep. v. 19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. "By him therefore let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips*, giving thanks to his name." Heb. xiii. 15. "Is any merry? let him sing psalms." Jas. v. 13. Not a word here of the harp or organ. "Speaking," "singing," "teaching and admonishing," "making melody in the heart," "singing with grace in the heart." Indeed, the advocates of the corruption against which we plead have never attempted to defend their practice from the precepts or

practices of the New Testament. Nor have they been much inclined to appeal to the Bible at all in the matter. They have only resorted thither in a kind of desperation. The only passage of the New Testament we have seen referred to in their defence is Rev. xiv. 2. Where John says "I heard harpers, harping with their harps." A cause must be hard pressed when it betakes itself to an isolated figurative expression for refuge. It finds no safety here. The imagery of this exceedingly beautiful passage is all derived from Old Testament institutions.—There is "Mount Zion"—"the 144,000"—12,000 of each tribe—"the first fruits." &c. Now whether we apply the vision to the Millennial state of the church—or to the blessed state of redeemed and glorified saints employed in praising the Lamb, we must explain the imagery consistently. If they employ harps *literally*, then they must have a literal Mount Zion—and there can be neither more nor less than 144,000. Such an explanation would make the passage feeble and almost unmeaning. The Scripture argument stands thus. Instrumental Music was indissolubly connected with sacrifices, and other rites; belonged to the temple only; and consequently fell with it, without any express abrogation. The Apostles in erecting the New Testament church do not once mention it, while they are very explicit in enjoining the *singing* of psalms in praise to God. And finally there is no authorised example of this mode of worship either in the Old or New Testament, except as part of the ceremonial observances.

2. The church in the early ages, and in times of Reformation never tolerated instrumental music. Had it been practiced in the Apostolic age, and immediately after, while the church remained pure, we might reasonably expect to find some traces of it, at least, on the pages of her early history. Unauthorised corruptions did, indeed very soon spring up and partially deform the simple structure left by the inspired Apostles; but is it possible to conceive that, provided music of this kind had been employed, it should have disappeared so rapidly and entirely that not a relic of it can be found, nor an advocate discovered, for more than six centuries. The first notice of an instrument employed in worship in the Western Church is as late as the 8th century. About the middle of that century Constantine the Iconoclast, presented Pepin king of France with a fine toned organ. He set it up in a church and used it in public religious services. At what time this corruption originated in the East is not known with



certainty. Probably, but a short time before the event just mentioned. But we have other and positive evidence that no favor was in early times shewn to this abuse. The early writers, who allude to the subject at all, condemn it in no measured terms. On this point quotations from two of the fathers will be satisfactory. Justin Martyr, who lived in the age just succeeding the death of John the last survivor of the college of the Apostles, and who may have conversed with some who had seen that venerable Apostle, thus writes. "Plain singing is not childish, but only the singing with lifeless organs, with dancing and cymbals &c.: Whence the use of such instruments, and other things fit for children, is laid aside, and plain singing only retained." When he denominates organs &c. "childish" and only "fit for children," he has in his eye the Mosaic rites and ceremonies which were adapted to the condition of "the heir so long as he was a child." Gal. iv. 1, 3. Chrysostom, who flourished in the 4th century expresses his sentiments as follows. "Instrumental Music was only permitted to the Jews like sacrifice, for the imbecility, and grossness of their souls, God condescending to their weakness; but now instead of organs, christians must use the body to praise God." No testimony can be more explicit. These men do not speak on the subject as if it were at all a matter of controversy. They anticipated no opposition; they feared none, for both the opinions and customs of their brethren harmonised on this subject with their own. As to the views of the early Christians, we could ask no stronger evidence of their decided hostility to this corruption, which many now esteem an innocent innovation, than the unbroken practice of at least six centuries, and the uncontroverted expression of such doctrines as we have quoted. The Reformers of the 16th century were, with a single exception, in entire harmony among themselves, and with the first witnesses under the New Testament dispensation. Beza says, "If the Apostle justly prohibits the use of unknown tongues in the Church, much less would he have tolerated these artificial musical performances, which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." This quotation besides shewing Beza's opinion, presents us with a strong argument in favor of it. Calvin declares, "That instrumental music is not fitter to be adopted into the public worship of the Christian church, than the incense, the can-

“Idolsticks, and the other shadows of the Mosaic law.” In his discourse on 1 Sam. xviii. 1, 9, is the following expression of his sentiments. “In Popery there was a ridiculous and unsuitable imitation of the Jews; while they adorned their temples, and valued themselves as having made the worship of God more splendid and inviting, they employed Organs, and many other such ludicrous things, by which the word and worship of God, are exceedingly profaned.” Luther “reckoned organs among the ensigns of Baal.” Observe, these godly and intelligent Reformers do not contend only against the necessity of using Organs, &c. nor do they class them with things indifferent. They are not to be “tolerated,” they are a “profanation,” they are “ensigns of Baal.” The churches of Germany and Switzerland have, it is true, declined very far in this matter from the purity of their better days. But as well might we attempt to stigmatize these noble champions for truth, with holding the modern Neological errors of these “worldly sanctuaries,” as to attempt to weaken the force of the testimony which has been adduced, by any corrupt modern practices.

The church in Holland has borne equally unequivocal testimony against this corruption. In that kingdom, by two Synods held in 1581, and 1594 a decided judgment was given against the use of Organs in their churches, accompanied by petitions to the magistracy to remove them. The magistracy refused to act, and the Organ kept its place. In this fact we have all that is really important in our attempt to gather light respecting the sentiments of the first Reformers—their judgment in favor of expelling the Organ; that they did not push their efforts to complete Reformation in this quarter is much to be regretted.

Need we do more than mention the noble Reformers of the Scottish church and kingdom? What Popish abomination in doctrine, or discipline did they ever tolerate? Organs, with all the other trappings and mummery of the “scarlet woman” were discarded at the very outset of the Reformation, and have never to this day gained admittance, by the Church’s consent.\* In England alone, of all the Reformed kingdoms, were instruments of music retained with the assent, and by the act of the church herself. Those who are

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\*By tyrannical abuses of power on the part of her kings during the 17th century some of these trappings were forced upon Scotland; but it was only that they might be rejected again with greater abhorrence.

acquainted with the circumstances under which that kingdom was separated from the body of the Popish apostacy, will find no difficulty in accounting for this anomaly in the history of the Reformed churches. The tie that bound England to Rome was severed by violence at a time when the mass of the nominal clergy were not in heart only, but by profession and rank, Popish priests. King Henry and his council, with a few exceptions, did not desire a thorough purgation of the doctrinal errors, and idolatrous, and "ludicrous" practices of Popery. This fact has given a peculiar aspect to the Protestantism of the Church of England to this day. Some of the polluted branches only were removed—many others were left to shed their poisonous influence over the whole church and kingdom. However, even in England, and in the establishment there was a numerous body of intelligent, and godly men, who labored to eradicate the corruptions which still remained. They were so strong in numbers that in the year 1562, the liturgy, kneeling at the Sacrament, the cross in baptism, and the use of organs, were carried in convocation by the casting vote only of its presiding officer. The dissenters who became at an early period numerous and influential in that kingdom, agreed with their neighbours of Scotland, in rejecting instrumental music. We might here safely rest our argument. A practice unauthorised by the word of God, and unsupported by any good example in the history of the church, cannot gain the hearts of the intelligent, conscientious and faithful followers of Christ. We however remark,

3. That instrumental music has found its way into the churches along with doctrinal errors, and at times marked by the decay of vital godliness. Its first introduction in the West of Europe was in the century following that remarkable era when the Bishop of Rome was declared by Phocas to be the head of the whole church; and just at the time when by the Imperial grant of the three Italian states, the Pope became a temporal prince. It was retained in the Episcopal establishment of England, which retained the Prelatic form of government and many other abominations of Popery. It crept into the German and Swiss churches when they began to decline from the purity of Reformation times. Their decline has been as remarkable for its rapidity and extent as was their speedy release from the destructive tenets and rites of the Roman Apostacy. The mass of these churches, if they at all deserve the name, notwithstanding the efforts of a few

evangelical men of late years, are, as they call themselves, *rational* Christians: or as they may with the greatest propriety be called semi-infidels. In our own country the organ and its accompaniments, choirs, bass viols &c. have followed in the wake of Arminian and Hopkinsian heresies. The early Puritans would no more have tolerated an organ, than they would have permitted the cross in baptism, kneeling at the sacrament, and other Popish rites to defile their worship: or than they would have suffered an Arminian or Hopkinsian preacher to enter their pulpits. As they declined in doctrinal purity, one abuse after another was silently introduced. The Psalms of the Spirit's inditing were expelled to make room for "imitations," and hymns, of human composure. Then came choirs—then musical instruments. These desecrations of the pure worship of God, began in cities. The gay and fashionable who fluttered about the house of God, set the example. A wordly spirit in the churches made them yielding and accommodating. The country caught the infection: which spreading rapidly because congenial with the spirit of error, this part of divine worship became entirely changed, and put on the appearance of a theatrical display. From the East it diffused itself, with the New-England divinity, to the Presbyterians of the Middle, and Southern States. The Dutch Reformed had long practiced it. No man who knows the present state of these denominations as to soundness in the faith, compared with what it was at the beginning of this century, needs to be informed that both, the former particularly, are deeply infected with the leaven of heresy. Smaller bodies which have retained the scripture Psalmody—rejected choirs and instruments, are comparatively little troubled with Arminianism or Hopkinsianism. That cannot be a divine institution which is generally found in the company, whether as cause or effect, of soul destroying heresies, or other gross corruptions.\*

From the fact that instrumental music has gone hand in hand with error and other affiliated abuses of God's word and worship, we infer that there is no truth in what is affirmed in their own defence by those who practise it. They insist that "instrumental music in the church excites the de-

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\* We do not mean to say, that in no church where there is an organ, is the gospel preached. But that when and where error has spread, there organs and other trumpery are generally found. Exceptions on either side do not render general remarks less true.

votional feelings, and stirs up the pious emotions of the worshipper; solemnizes the mind, and fills it with sentiments of reverence proper for the house and service of God." A reply to this assertion shall be our fourth and concluding remark.

That grand and harmonious strains of music have a deep and powerful effect upon the passions of the human heart, none can doubt. The martial spirit of the soldier kindles at the sound of the drum and the trumpet—the shrill tones of the pibroch resounding among his native hills, awaken the slumbering energies of the Highland clans-man; the Swiss exile as he listens to the simple music of his native land recalls its delightful scenes until the stern soldier weeps at the recollection; and who has not felt emotions lively or soothing, tender or animating, stirred within him by the melodies of music? But is this devotion? Are these pious feelings? Yet in what do they differ, but in the place in which they are excited, or in the instrument that calls them forth, from the emotions awakened by the echoes of the organ, or the shrill tone of the bass-viol?

If it be, indeed, true that the organ &c. produce effects so happy, and desirable as those claimed for them, then surely we will find more true devotion, and more strongly marked Christian affections, in those churches where the forms of worship are so contrived as to operate the most powerfully upon the senses. Where do we find such a ritual? The Papists have it. But does any Protestant believe that pious feeling, and devotional sentiments are most abundant in Popish Cathedrals and mass-houses? Is the Episcopal church, either in England or America, very distinguished for the enlarged, and ardent piety of its members and adherents? Does any intelligent christian believe that the Congregationalists of New-England, or the Presbyterians of the United States are now more devout, and godly and consistent than were their fathers of a century ago, before instrumental music was introduced? Is there more piety in the cities, where they have the noblest churches and most splendid organs, than in remote districts where they walk in the good old way? Do we find the deepest reverence for the Scriptures; the most diligent study of their contents; the most punctual attendance upon divine ordinances, the most family prayer; the most consistent Christian deportment; the strongest evidences of

deep, pervading devotional feeling among those who worship God, by organs and choirs; or among those who discard all such trappings of human invention? Do the crowds that frequent these theatrical churches manifest by the gravity of their conduct, the heavenliness of their spirits, the pious strains of their conversation, and the godliness of their daily walk, the sanctifying influences of true religion?

If we do not find the traits of Christian character presented in bold relief among that class of worshippers where shall we go? Not to draw our examples from what we see and know in our own day, which might seem invidious, let us refer to Scotland, in the distant days of her glorious Reformation, and sad persecutions. For intelligent views of divine truth, for ardent zeal in the cause of God, and the rights and liberties of man; for heroic devotion to the crown-rights and royal prerogatives of Messiah; for unwearied sympathy towards the afflicted, for strong faith and unflinching courage in the day of trial, who will venture to compare with them their degenerate sons? Yet they had no instruments of music to excite their devotions. They were none of your cold, lifeless, sabbath-day christians. They carried their religion into their domestic, social, and civil transactions. Knox and Henderson, Cargill and Renwick, with a host of their coadjutors, were men that would have honored any land and any time. Let us be followers of them as they were of Christ. Like them thankfully and prayerfully improve the pure, and simple, but by the divine blessing, powerfully efficacious ordinances of the Lord's own institution.

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CHRIST'S KINGDOM NOT OF THIS WORLD.

*“Jesus answered, my kingdom is not of this world.”*

The desire of power, has ever been a fruitful source of human misery. Each successive age has furnished a class of ambitious tyrants, who, for the honor of an empty name, or the acquisition of a little territory, have kept the world in continual strife and deluged the earth with human blood. Seeming to think that the earth was made for them alone, they have ever been ready to cease their mutual hostilities, that they might combine to destroy those who as “strangers

and pilgrims are seeking a better country, that is a heavenly." "The heathen rage and the people imagine a vain thing; kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." Having cruelly treated the servants of the Lord of the vineyard, it was to be expected that the wicked husbandman would say of the Son "this is the heir, come let us kill him."

Herod and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, against the Lord's anointed, "to do what his hand and counsel had before determined to be done." Feigning friendship for Cæsar, whom their whole nation detested, the chief priests accused Jesus, to the Roman Governor, as a conspirator against the authority of his imperial master. Much as they groaned in secret under the oppressive power of the Romans, they were ready, when it suited a wicked purpose, to say "we have no king but Cæsar." They reckoned it an affront to their nation, already sunk to the lowest state of political degradation, that one who neither exercised nor claimed civil power, should be called the King of the Jews. The Lord of the whole earth stands before a Roman Governor; the righteous Judge before an unjust tribunal. The declaration at the head of this article is his answer to Pilate's enquiry respecting his supposed authority. "My kingdom is not of this world." We propose in a few remarks to exhibit the meaning of this important declaration.

1. By "my kingdom," we understand, the dominion of the Lord Jesus Christ over all things. Here we are aware that we have to contend with many commentators. We know that the interpretation, that "kingdom" here means the church, is assumed by many able and godly men. We know also that on this assumption are based principles which lead to a restriction of the privileges of the Lord's freemen. It is no uncommon thing to have to encounter arguments drawn from this passage to prove that the christian religion has nothing to do with politics; and that the minister of Jesus is out of his sphere when he points out and bears testimony against national sins. We are gravely told that the Redeemer himself when on earth, disclaimed any right to interfere with the civil relations of life. "My kingdom is not of this world." His followers therefore should not meddle with worldly kings. The conclusion is absurd, and if it is fairly drawn, there must be something wrong in the



premises. The mistake is in confining Christ's kingdom to the church. That this is a mistake will appear from a consideration of the question to which this declaration was a reply. That question was in substance "Art thou the King of the Jews." Pilate knew nothing of a spiritual kingdom and spiritual subjects. To suppose that the Redeemer answered a plain question in equivocal language, would be to think dishonorably of him. That be far from him "in whose mouth was found no guile." The answer was affirmative. He confessed he had a kingdom, and of the very kind too about which Pilate inquired. "My kingdom is not of this world." I am king, and I have a kingdom, not indeed confined to the Jews, but universal. The Apostle, 1 Tim. vi. 13, calls this, "a good confession witnessed before Pontius Pilate." But on this supposition that it was his spiritual kingdom that Christ meant, we cannot see the point of the testimony. The Redeemer was not charged as a spiritual ruler, and it would be strange to call his acknowledgment, that he was, a confession. What he there witnessed, the Apostle, verse 15, says "in his times he will shew, who is the blessed and only Potentate to the King of Kings and Lord of Lords."

2. The Lord Jesus Christ received not his kingdom, as earthly rulers do. "My kingdom is not of this world." The only mode of investiture with authority, of which Pilate knew, was by popular suffrage expressed or tacitly implied. The people made the Emperor; his kingdom *was* of this world. Not so with the "blessed and only Potentate." As he receives not honor, neither does he receive authority from men. He derives it from a higher source. Dan. vii. 14. "And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." As a reward for his voluntary humiliation, he was highly exalted and had given him a name above every name. "He is head over all things to the church."

This view is farther confirmed by what follows. "If my kingdom were of this world, then would my servants fight" that I should not be delivered to the Jews. Had he owed his authority to popular suffrage, his loyal subjects would have been on the ground to assert and maintain his claims at the point of the sword. It is so with earthly rulers. It is ex-

pected that those who give the right to rule, will defend that right. And the very fact that Jesus of Nazareth had no visible life-guards, to rally round his person, and repel the attacks of his enemies, was sufficient evidence that his claims were not recognized on earth. "He came to his own, and his own received him not." As his kingdom was not of this world, so he did not look to this world for protection and defence in administering its affairs. The same power that invested him with a right to rule as Mediator, is employed in subduing all opposition. Having ascended far above all principality and power, he takes his seat at the Father's right hand, who promises that his enemies shall be made his footstool. "I will overturn, overturn, overturn, and it shall be no more, till he come whose right it is and I will give it him."

3. The authority of the Prince of the Kings of the earth, has been generally disowned by his subjects. Were election by the subjects essential to the validity of his authority, his right to rule might well be disputed. Their language is "we will not have this man to reign over us." But Christ's kingdom is not of this world, and therefore the rejection of his claims by the world, in no way affects his authority. The Father has declared, that "the crown on his head shall flourish," and vain are the attempts of the sons of men to pluck it off. We see not all things put under him. Many of the kings of the earth have agreed to give their power to the beast. By none is his authority acknowledged. All are in a state of either formal or practical rebellion against him. All the nations of the earth whatever may be the diversity of their forms of government, seem to have formed an unholy alliance to reject Immanuel's claims.

4. The authority of King Messiah shall yet be universally acknowledged. His enemies shall be made his footstool. All the promises which relate to the extension of his kingdom are fulfilled in the subjection of his enemies to his authority. When the Father promises to give him the "heathen for his inheritance, and the uttermost parts of the earth for a possession," it is security that they shall be brought to acknowledge him as their only Lord. The systems of oppression, misrule and ungodliness, will in due time be overturned. When he comes, whose right it is to reign, it will be given him by universal assent and acclamation. The seventh angel sounds, and the third woe is inflicted, introductory to that

joyful shout, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign for ever and ever." Though his kingdom is not of this world, yet that which is essential to the validity of earthly authority will also in due time be his. He will govern by his holy, just and good laws, his kingdom of voluntary subjects. It is thus, that he having "put down all rule, and all power, and all authority;" will take to him his "great power and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

5. This kingdom is governed with a continual view to the interests of the church. It was for this purpose that the Lord Jesus was invested with a universal headship. What in human governments is considered dangerous, is here, a display of the perfection of wisdom—An "imperium in imperio," would be viewed with a suspicious eye by a sagacious statesman, but the kingdom of grace within the universal dominion of Messiah exhibits a policy worthy of the goodness and wisdom of its illustrious Founder. The church is the centre, and the vast universe is the circumference of his kingdom. Zion is his palace royal. "Out of Zion the perfection of beauty God hath shined. The Lord hath chosen Zion, he hath desired it for his habitation." Though in the good providence of her Lord, she may for a time be "left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city," yet his promise secures her exaltation and establishment in due time. "And it shall come to pass in the last days, that the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it: and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." May the Lord fulfil it in his time.

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## THE DOCTRINE OF THE ATONEMENT.

(Continued from page 80.)

The system of grace is an astonishing instance of the wisdom of God. It indeed displays, to all the intelligent creatures in the universe, that attribute, in a more remarkable manner than the whole creation. The angels who dwell in heaven, consider the salvation of fallen men, through the atonement made by the Redeemer for our sins, as eminently calculated to manifest the divine wisdom. Eph. iii. 10. "To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God."

Atonement we have already defined, "That which effectually removes the offence of sin, and procures for the sinner reconciliation with God:" and we have presented the reader with ample evidence of the *fact*, that the Redeemer has made such atonement. To this fact we may justly apply the words of our blessed Saviour, a few days before his death—"The stone which the builders rejected, has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes." Mark, xii. 10, 11. But we cannot behold with suitable admiration, the wisdom displayed in the appointment of a Saviour, unless we have a conviction of the necessity of satisfaction for sin, in order to be reconciled to God. There is no great cause of admiration in the cross of Christ, if atonement for sin be altogether unnecessary. It is, therefore, the design of this essay, to prove,

*The necessity of the Atonement.* The Scriptures represent the sufferings of the Redeemer, as *necessary* for our salvation. The salvation of a sinner, without the full punishment of all his sins, is *impossible*. It is the election of grace that renders *necessary* atonement by the Mediator. We flatter ourselves that we shall succeed in our endeavours to prove, in a satisfactory manner, the truth of each of these assertions. This will show, both the necessity of the atonement, and the state of things which renders it necessary.

1. The Scriptures represent the sufferings of our Redeemer, as necessary to our salvation. This idea is interwoven with all the doctrines of the Christian religion, so that we cannot for a moment lose sight of it, without destroying the very marrow of the Gospel, and putting an end to all evangelical

obedience. As a powerful motive to holiness of life, Christians are repeatedly put in mind of the sufferings of the Redeemer in their behalf. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God." But if this sacrifice is unnecessary, it cannot constitute either an obligation to gratitude, or a motive to obedience. The man who exposes himself unnecessarily to sufferings in my behalf, merits my compassion; and if he have done this, with a good design, supposing it to have been necessary, he has a claim upon my gratitude. If, however, he needlessly sported with his own comfort, knowing at the same time that it was not at all necessary to my happiness that he should suffer, he has conferred upon me no obligation. Christ suffered for us. He did this with a perfect knowledge of all the circumstances of the case. These sufferings must have been necessary for our salvation, or they never could be urged as a motive for evangelical obedience.

The gift of Christ to die for our sins is exhibited as both the decisive evidence, and the effect of unequalled 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." This gift, however, if we could have everlasting life without an atonement, cannot be considered as evidence of superior love. If God could have, consistently with his own moral excellency, rendered one man happy without subjecting any other to pain, love would be better displayed in the immediate communication of the desired felicity, than by giving innocence up to the most exquisite torments. If salvation were attainable otherwise than by the cross of Christ, the death of Christ is really of no value. "For if righteousness come by the law, then Christ is dead in vain." *Righteousness* in this text signifies that on account of which the sinner is justified in the sight of God the supreme judge. To justify is not to condemn, and whosoever is not condemned shall be saved. Where righteousness comes, there salvation also comes. The *law* is a system of moral obligation divinely revealed to man. If righteousness cannot come without Christ, by the law, it certainly cannot come without Christ, through any other medium. If salvation cannot be procured by obedience to the divine law, we shall in vain look for it by any other merit of our own. When,

therefore, the Scriptures teach us, that if righteousness come by the law then Christ is dead in vain, they declare that if we could be otherwise saved than by the death of Christ, that event would have been worse than useless.

The necessity of the atonement, evident from every part of the Christian doctrine, is formally acknowledged by the Elders who sit around the throne of the Lamb. They having the harps of God, sing a new song, saying, "Thou wast slain and hast redeemed us to God by thy blood." The felicity which the celestial inhabitants enjoy, forbids the thought that Christ shed his blood, his precious blood in vain. The sufferings which he underwent are acknowledged as the price of their redemption. To these sufferings, to the atonement made on Calvary, they cordially ascribe their title to eternal enjoyment in heaven. The necessity so universally acknowledged must arise from an adequate cause. The atonement is necessary, because,

2. The salvation of a sinner, without the full punishment of all his sins, is impossible. God cannot deny himself. His perfections are in perfect harmony. "The most lovely idea we can form of the Deity, and which at the same time, is the most solid ground of our faith in his word, and of our confidence in the performance of his promises, is that which represents him as an uniform being, whose attributes harmonize, and who is always consistent with himself."\* Punitive justice is essential to God. The holiness of Deity requires the punishment of every sin. His honor demands the condemnation of the guilty, and his truth the execution of the sentence: therefore is it impossible that sin should be unpunished, or that the sinner can be saved without an atonement.

"The justice of God presides, as it were, in all the divine decrees, actions, and words: there is no *egress* of the divine will, though distinctly breathing mercy, truth, or wisdom, but in respect thereof God is eminently said to be just."† "He is just and having salvation." Zech. ix. 9. "He is just, and the justifier of him that believeth in Jesus." Rom. iii. 26. In the exercise of justice, God is infinitely *free* from all constraint. None resisteth his will with effect. Although always *free*, he cannot for a moment be *indifferent* whether he shall act justly or not. This would be an imperfection. Justice

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\* Saurin.

† Owen.

requires that sin be punished, because sin deserves punishment. Every sin deserves punishment; and what its demerit demands, justice demands. "If it be allowed that great crimes should be punished in some measure answerable to the heinousness of the crime; it will follow, that it is requisite that God should punish all sin with infinite punishment; because all sin, as it is against God, has infinite demerit, and is infinitely hateful to him."\* Every sin also must be punished precisely according to its demerit. What it deserves, justice requires that it should receive. It is not enough that some sins should be punished in order to give an evidence of God's power to punish. Justice demands that no sin whatever should escape; because every sin deserves punishment, and it would be unjust not to treat sin as it deserves to be treated. It is perfectly obvious, that if God may justly pass one sin over with impunity, he may, so far as justice is concerned, pass over all sins without punishing them. This mode of reasoning is abundantly supported by the word of God. "Thou art not a God that hast pleasure in wickedness; neither shall evil dwell with thee: thou hatest all the workers of iniquity. Shall not the judge of all the earth do right? Righteous art thou, O Lord, and upright are thy judgments. The wages of sin is death. He will render to every one according to his works. The Lord—that will by no means clear the guilty."

The consciences of men bear testimony to this principle, Justice requires the punishment of sin. The heathen idolators, in every part of the world, were conscious that the divinity punishes the guilty. We have in proof of this, their own poets, historians, and philosophers. And we have a more sure word in confirmation of this fact, respecting the heathen. "Who knowing the judgment of God, that they which commit such thing are worthy of death." Rom. i. 32. The conscience, which the hand of the omnipotent God hath recently touched for conviction, feels the force of this truth. The terrors of the Lord surround him day and night. "The arrows of the Almighty stick fast, the poison whereof drinketh up his spirit." He no longer doubts that "every sin deserves the wrath of God both in this life and that which is to come." He feels that the righteous Lord will not clear the guilty. He feels the necessity of the atonement—of an atonement which

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\* Edwards.



does more than merely exhibit God's displeasure at sin in the abstract. God's displeasure at sin is displayed in the torments of the damned. The conscience, convinced of sin, seeks for an atonement adequate to remove the offence of its own sins. Not of some of its sins; but of all its sins. God never can clear the guilty. While the guilt of any one sin remains, justice necessarily demands punishment. Justice is glorified in exhibiting pardon, as well as in executing vengeance. Therefore does the soul rejoice, because each pardoned sinner can say, "Thou forgavest the iniquity of *my* sin." Psalm xxxii. 5.

The death of Jesus Christ as a satisfaction for sin, is conclusive evidence of the impossibility of pardoning the sinner without the full punishment of all his sins. He was made a propitiation for us, in order to glorify divine justice by the punishment of our sins, in his sufferings, that by his obedience we might be made righteous. Whom God hath set forth to be a propitiation through faith in his blood, to *declare his righteousness* for the remission of sins." Rom. iii. 26. What sins? Sin in the abstract? Did the *idea* of sin deserve punishment? Is it the *word* sin that is punished? Is it against the *word* only that God is displeased? Sin, in the abstract, is nothing more than the word. No creature ever was guilty of it in the abstract. Alas! Shall we suffer terms without meaning to rob us of our scriptural language, and of our Christian hope? No. The Redeemer suffered for *our* sins—sins of individual persons actually existing. He suffered the punishment of all our sins; the full punishment of every sin of every individual that shall be saved. Justice required no less. What justice demanded, he suffered. Infinite wisdom fixed the proportion. He is our "near kinsman," and not a remote monument of sufferings for *sin in the abstract*. The Bible-language is sweet to the soul. It has the unction of the Holy Ghost. "Surely he hath borne *our* griefs, and carried *our* sorrows. He was wounded for *our* transgressions; he was bruised for *our* iniquities: the chastisement of *our* peace was upon *him*; and with *his* stripes *we* are healed." Isa. liii. 4, 5.

The holiness of deity requires the punishment of every sin. God is infinitely holy. Holiness is opposition to sin. The nature of God is therefore infinitely opposed to the immorality of moral agents. And shall he not act against it? Shall he not take *vengeance upon our iniquities*? Vengeance is mine; I will repay, saith the Lord. Roman xii. 19. Sins, for which

no sacrifice is made, are unpardonable. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more *sacrifice* for sins, but a *certain fearful looking for of judgment*, and fiery indignation." Heb. x. 26. There is a necessary connexion between every sin, for which no adequate sacrifice is made, and fearful judgment; because God is holy. "Thou art of purer eyes than to behold evil; and canst not look on iniquity." Hab. i. 13. It ought not to be otherwise. It is impossible it should be otherwise. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness. 2 Cor. vi. 14.

The honor of Jehovah demands the condemnation of the guilty. Honor and majesty are before him. Every sin is a dishonouring of God, and a contempt of his majesty. The language of sin is, that God's displeasure is not worth regarding. And shall such language be justified, or permitted to escape with impunity? The Ruler of the Universe cannot be entitled to infinite reverence, unless the consequence of contempt for his authority be infinitely awful. Therefore every instance of rebellion against him must be punished. "If we could behold the infinite fountain of purity and holiness, and could see what an infinitely pure flame it is, and with what a pure brightness it shines, so that the heavens appear impure when compared with it; and then should behold some infinitely odious and detestable filthiness brought and set in its presence; would it not be natural to expect some ineffably vehement opposition made to it?"\*

Truth requires the punishment of every sin. *God is Truth*. He is incapable of misrepresentation or falsehood. He has published a law for the regulation of our conduct; and to the transgression of his law he hath annexed a suitable penalty. "The law is holy, just, and good. And cursed is every one who continueth not in all things which are written in the book of the law, to do them." If there is truth in heaven, then it is impossible that the sinner can be saved without the full punishment of all his sins. The great God did not publish his law, and utter these threatenings, for his own amusement. If sin is not prevented by the law, it must be punished. Accordingly, the law is magnified in the obedience of Messiah, and the curse has taken, in him, as our surety, full effect. "He was made a curse for us. Christ

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\* Edwards.

hath redeemed us from the curse of the law." Gal. iii. 13. It remains, that we prove,

3. It is the election of grace that creates that state of things, which renders necessary an atonement by the vicarious suffering of Jesus Christ.

The introduction of sin into the world created the necessity of punishment. But if God had not decreed the salvation of sinners, there would have been no necessity for an atonement. The election of grace, therefore, rendered it necessary that an adequate atonement should be made for our sins; and provided the Saviour, who alone was competent to accomplish the awful and glorious undertaking. The salvation of fallen angels was not decreed. There is, therefore, no sacrifice offered for them. Jesus took not on him the nature of angels. The glory of God is maintained sufficiently in their condemnation to endless punishment. Justice requires no more than the infinite punishment of that class of fallen men who have no interest in the redemption purchased by Christ. And if there was no intention on the part of God to save *any* of the human family, there would have been no necessity whatever for any other display of the glory of his justice than what appears in the flames of hell. Other ends, besides the salvation of the elect, are indeed answered by the atonement. That these ends, however, did not render the sufferings of Christ necessary, appears abundantly from the consideration, that they all depend upon the salvation of believers. God is glorified in the redemption of Jesus Christ; but this end of the atonement is inseparably connected with the salvation of his people. It is their salvation in this method that displays the glory of Jehovah. Sinners are left without excuse by the atonement of Christ. But were it not for the salvation of believers this end could not have been answered by it. They are left without excuse, because the most conclusive evidence is presented to all the intelligent creatures in the universe, that every sin deserves infinite punishment, seeing God himself could not confer salvation even upon those whom he loved from eternity, without punishing all their sins in the sufferings of his own Son. Sinners are left without excuse, because all who shall be saved ascribe their happiness entirely to the riches of divine grace, and disclaim the most remote idea of personal merit. They acknowledge that they, even they, did themselves deserve condemnation. The voice of reproach cannot, therefore, assail the ear of

Jevovah from the regions of misery. Sinners are left without excuse, because a great portion of the damned are Gospel despisers—Men who hear the doctrine of the atonement taught, but do not believe it—who have the Bible, and do not love it—who are required to ask salvation of God through a Redeemer, but do not comply with the commandment—Men, to whom the blessings of the Gospel, eternal life in Christ Jesus, have been affectionately offered, and yet make light of it. Every mouth must therefore be stopped. Nor shall any be found, at the last day, either in hell or in heaven, to deny the necessity of the atonement.

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THE WALDENSES.

(Continued from page 56.)

Dreadful as was the havoc thus made of the Vaudois, they were far from being extirpated. In the country of Toulouse and Languedoc, they existed in great numbers, and seemed, notwithstanding their oppressions, even to stretch forth the curtains of their habitations. Here it was that the attempt to destroy the Albigenses, by means of the *Crusades*,\* was first made. The plan had been already tried in endeavouring to dispossess the followers of Mahomet of the land of Judea; and now it was again called into operation, for the purpose of rooting out from the earth the unoffending Dissenters from a worldly and Antichristian establishment. The Pope † despatched letters to the different European Powers who acknowledged his ghostly dominion, inviting them to take up arms for exterminating the heretics; and his Legate, accompanied by twelve Abbots of the Cistercian order, was joined by Dominic, the founder of the Inquisition, and others of the same con-

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\* A *Crusade* properly denotes a war in defence of the *Cross*. The desolating wars of the Roman Pontiffs against the Saracens and the Waldenses, were given this name not only from the *object* on account of which they were undertaken, but because each warrior was distinguished by the sign of the *Cross*.

† The Bull which his Holiness issued on this occasion, is a specimen of Papal clemency and a full confirmation of the declaration of Divine truth—"the tender mercies of the wicked are cruel." It expressly tells those to whom it is addressed, that "they were not to keep faith with those who do not keep faith with God," and it proceeds in these terms—"We exhort you, that you would endeavour to destroy the wicked heresy of the Albigenses, and do this with more vigour than you would towards the Saracens themselves; persecute them with a strong hand; deprive them of their lands and possessions; banish them and put Roman Catholics in their room."—*Clarke's Martyrology*, c. xxiv.

fraternity, travelled into various places, preaching the Crusade, and promising, by the authority of his Holiness, a plenary remission of sins, and, at death, admission to paradise to all who would take up the Cross and serve forty days against the Albigenses. In this time of thick darkness, the slavish subjection of princes to Papal domination was so abject, and the ignorance of the people so great, that, at this invitation, considerable numbers collected for this unholy enterprise, and prepared to shed, in torrents, the blood of the Saints.

To cover the undertaking with the semblance of justice, before hostilities commenced, the Romish party pretended that they were inclined to show mercy, and, that they might appear desirous of winning them rather by persuasion than violence, proposed to hold a public conference with the pastors and leaders of the Waldenses, on the points wherein they differed from the Church of Rome. This was but a manœuvre, designed to gain time for warlike preparations, and to take more easily their unsuspecting victims in the snare. The proposal was accepted, however, by the Waldenses, and the Conference was held in the year 1306, near Carcassone, the umpires on the occasion being the Bishop of Villeneuve and Auxere, on the Catholic side, and R. de Bot and Antony Riviere on that of their opponents. Of the Waldensian pastors who took part in this discussion, the principal was Arnold Hot. He undertook to prove, that the Mass and Transubstantiation are idolatrous and unscriptural—that the Church of Rome is not the spouse of Christ, and that its government and practices are pernicious and wicked. After allowing fifteen days to the Catholic Bishops to reply to the propositions which he advanced on these subjects, he reasoned in a public assembly for four days successively against the arguments of the Romanists, with such fluency and power, that a strong impression was \* made on the minds of many of the audience. What reply the Papal party made to the arguments of this intrepid advocate for the truth, we are not informed, but the disastrous termination of the dispute is circumstantially related by historians, on the one side and the other. While the discussion was carrying on, and an immense multitude of the Waldenses were assembled, waiting with eager expectation the issue, the army of the Crusaders advanced and terminated the controversy, according to the frequent practice of the Romish Church, by the unresisted slaughter of their opponents. A great number at the time perished, and, in the short space of a few months, the Crusade succeeded so well, according to the wishes of Innocent, that it is calculated not less than 200,000 of these unoffending victims of Papal rage, of all ranks and conditions, were destroyed. There have been writers even so base as to justify such relentless barbarity—and Platina, a Roman Catholic historian, gives unconscious testimony to the prevalence of the Waldensian faith, and to the steadfastness of its adherents, when he says—“there was need not only of disputation, but of arms also ; *to such a pitch was the heresy grown.*”

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\* Perrin's History of the Albigenses, B. iii. C. iii.

After this conference, thus tragically terminated, the armies of the Crusaders were intent upon their work of destruction. Jehovah, however, in his righteous Providence, frequently vindicates the cause of his afflicted people ; makes manifest to all the cruelty and injustice of their oppressors ; and raises up for them friends and protectors even among those who have not fully seen the excellence of their testimony. Thus was it in the case of the suffering Waldenses, at this gloomy period of their history. Several of the nobility, who had possessions in the southern provinces of France, had found them peaceful and industrious subjects, and, without any peculiar attachment to the faith which they held, they were, on this account, inclined to cherish and protect them. Among the most powerful of these was Raymond, Lord of Toulouse, who, at first, permitted the Waldenses to settle in his country, and afterwards continued to protect them, even when they were exposed to the combined violence of the Inquisition and the Crusaders. The clemency of this generous nobleman was highly displeasing to the Sovereign Pontiff and the Court of Rome. Every method was tried to induce him to embark in the sanguinary projects of the persecutors, and to banish and deliver up his unoffending subjects to their rage ; and, when the acts of persuasion were found unavailing for this purpose, he was assailed, in a different way, with harshness and severity. The Pope wrote to him in the most haughty and arrogant style ; his country was laid under an *Interdict*,\* and he himself excommunicated. In this age of darkness, those Papal menaces carried with them a force and a terror which it was no easy matter to withstand ; and, accordingly, Raymond, though still disposed to favour his oppressed subjects, saw inevitable ruin pending over him, if he continued to protect them, and he therefore made his submission to the Court of Rome. It has ever been the practice of this Antichristian power, to degrade in their own eyes, and those of others, such as have been compelled to obedience. Raymond was required to make his submission before the gates of several churches, in the presence of many dignitaries and a vast concourse of people, and to swear by the *Eucharist and the relics of the Saints*, (an oath esteemed peculiarly solemn) that he would obey the commands of the Holy Roman Catholic Church ; he was then

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\* In the dark ages, an *Interdict* was a powerful instrument for compelling the slavish subjection of the secular powers to Pontifical usurpation. By it, a whole nation was deprived at once of the offices of religion ; the business of life was in a great measure suspended ; the churches were shut ; the dead were not interred in the usual burying places, but were thrown into ditches or buried in common fields ; marriage was celebrated in the church-yards ; and the people were required to fast, neglect their apparel, and every where to exhibit symptoms of the deepest distress, and of immediate apprehension of Divine indignation. All this was done at the caprice, and to gratify the ambition of the Head of the Romish Church ; and the occasion which called forth this terrible sentence, was frequently no case of immorality nor error in the faith, but merely resistance to some monstrous act of Papal domination. —See Hume's *History of England—Reign of John*.

scourged with a whip till his naked body was lacerated with stripes, and afterwards absolved:—and, as if this were not sufficient degradation for a nobleman of high rank and extensive possessions, he was commanded to engage in bearing the cross against the heretics, and imperatively required to exterminate his own unoffending subjects. The nephew of the Earl of Toulouse was Raymond Roger, who was styled Earl of Beziers, from a town of that name, the capital of his dominions. This intrepid youth, though in the communion of the Romish Church, perceived at once the injustice of these requisitions, and, probably, feeling indignant at the degradation of his relative, he refused to take part in carrying them into execution. Upon his retiring in disgust from the presence of the Pope's Legate, and preparing to set his States in a posture of defence against the aggressions of the Crusaders, his uncle was compelled to agree, not only to extirpate the Albigenses from his dominions, but also to carry his arms against his own kinsman. Timid as was the disposition of Raymond, on reflection he was overwhelmed with grief at this part of the stipulation. The voice of natural affection, as well as of humanity, pleaded with him to retire from the degrading service. He solicited leave to take a journey to Rome, that he might humble himself before the Sovereign Pontiff. This request could not be denied; and the Count left the army, choosing any personal degradation, rather than continue in a situation where he would have been forced to be “a spectator of the murder of thousands of peaceable and virtuous men, and the ruin of his own nephew.”

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#### THE COVENANTERS IN 1679.

Of the twenty eight years persecution endured under the tyranny of the Second Charles, and his infatuated successor James, the year 1679 was one of the most trying to the Scottish Covenanters. For seventeen years preceding this, they had suffered almost intolerable tyranny, oppression and violence. Their ministers were driven from their pulpits and their flocks in hundreds; many of them went into exile; others wandered through the unfrequented parts of the country, where they might find refuge from their enemies in the morasses and ravines of the Moorlands. The blood of the unoffending Covenanters had flowed freely on the scaffold and on the high places of the field, because they preferred obedience to the law of God, and the preservation of a good conscience, to the will of a despotic government. From the year 1679, till 1688 when the persecution was ended by the revolution which drove their persecutors from power, the Covenanters suffered an increased and unmitigated persecution; sufferings equalled perhaps, but not surpassed by those of the primitive christians, inflicted by Pagan Rome, or of Protestants by Papal Rome. The ministers of religion having been forced from their charges; and the people forbidden to hear them preach, and a price put on their heads, it became necessary to hold



their meetings for worship in private houses and in retired places in the open fields; these were frequently held during the darkness of night and often amid the howlings of the storm, in hopes of more effectually avoiding the observation of their enemies. Such meetings, though held simply for the purpose of preaching the gospel and worshipping God, which they could not otherwise enjoy, were branded by those in power as unlawful and seditious assemblies; and in Court style were called Conventicles. The year 1679 was ushered in, by the adoption of a cruel and rigorous system designed for the suppression of all such meetings. The west of Scotland was over-run by hordes of military who under pretence of maintaining order, committed the most wanton outrages upon the persons and property of the peaceable inhabitants: robbery and slaughter were the every day sport of these publicly authorized marauders. "In the beginning of this year" says Wodrow, one of the most faithful historians "the Council came to give orders about the forces levied formerly; one part of them they gave leave to ramble up and down the Country, and harass such as did not fully join in conformity with the Episcopal encumbrants, and to lift the cess, which a great many did not pay till they were forced to it, and others of them they placed in garrisons, the largest of which was in Lanark for some time, another was at Ayr, a third at Kirkcudbright, a fourth at Dumfries, and a good number were posted at Glasgow. Their orders were, to pursue and search for such who haunted field meetings, to kill all who resisted them, and to imprison and deliver to magistrates, or to send in to the Council all whom they apprehended. Those garrisons proved very uneasy to such as clave to the gospel preached by Presbyterian ministers, and many outrages were committed up and down the country by the Soldiers. Instances might be given in multitudes."\* "The lords of his majesty's privy council do hereby give express order and command to all officers and soldiers of his majesty's standing forces, or of the militia, or any part thereof, to dissipate the persons, who shall be found by them at Conventicles by force of arms; and if they shall refuse to dissolve, being required so to do in the kings name, or shall make resistance, and that, though mutilation or death shall ensue, the said lords do hereby indemnify them from any such slaughter or mutilation, and declare that they shall never be questioned either criminally or civilly for the same in all time coming"† Thus, quiet and unoffending citizens were prohibited from the enjoyment of the gospel; and if they choose, (as the Covenanters did) to obey God rather than this wicked mandate, they were delivered over to the *tender mercies* of a fierce or bloody soldiery, which carried out to the utmost the sanguinary designs of the Court. "Under colour of searching for outlaws, the most atrocious deeds were committed in almost every dwelling; and intercommuned persons who fell into their hands were used with the greatest cruelty and thrown into prison. Banishment either to the Bass or to the plantations proved a summary

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\* Vol. III. p. 11. † Vol. III. p. 14.

method of getting rid of many of the obnoxious whigs. Oaths were tendered to shepherds and labourers, obliging them to say whether they had seen or heard of any Conventicles in their neighbourhood; the produce of the ground was deliberately destroyed; and many years' labour of the industrious and unoffending peasantry wantonly committed to the flames. Such were the means employed to make converts to prelacy!

Thus robbed of their dearest rights,—denied the privileges of worshipping God, *as He has appointed in his word*. “Oppressed, persecuted, and hunted down in every quarter, the Covenanters were compelled to unite their meetings, and assemble for public worship in numbers sufficient to withstand an assault from the military.” The Covenanters carried arms with them to their meetings. Watches were set to give the alarm if the enemy should come upon them. Armed men were stationed around their congregations when met, to defend them, in case of attack. “The warlike attitude which these meetings now assumed, though the Covenanters acted strictly on the defensive, has been condemned by many writers in terms most unsparing. But, was it a crime, we would ask, to refuse to abandon their religion at the mandate of an atheistical junto who were not fit for governing even a colony of felons? Were they to blame for attending public worship in fields or on mountains, when their persecutors had closed every door against them? Or does their guilt consist in submitting to be butchered in cold blood by a brutal soldiery? No; “but they should not have defended themselves with carnal weapons.” Then, they must either have embraced prelacy, or consented to be put to death, or banished to the plantations, as their persecutors, in the plenitude of their power thought proper. But, they did neither, and it is well for us at the present day that they were endowed with another spirit. They never would have lifted a weapon against their tormentors had they not been forced to do so in their own defence: and neither the law of God nor of nature prohibits self preservation: for the same command that forbids the taking away of another's life, enjoins all lawful endeavors to preserve our own. If they are to be blamed for repelling the assaults of the savage military, so may the protestants of Germany who entered into the league of Smalkalde, and the lords of the congregation in Scotland at the period of the Reformation.”\* The author of the *Memoirs of the church of Scotland* says that “the Presbyterians suffered extremities that tongue cannot describe, and which heart can hardly conceive of, from the dismal circumstances of hunger, nakedness, &c.—lying in damp caves, and in hollow clefts of the naked rocks, without shelter, covering, fire or food: none durst harbour, entertain, relieve, or speak to them upon pain of death.” Such was the state of things in 1679, when the Scottish Covenanters met armed for the purpose of enjoying the ministrations of the gospel. On the first of June a large meeting of Covenanters was to be held at Loudon Hill. This having been learned by the bloody Graham of Claverhouse who sur-

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\* *History of the Covenanters* Vol. I. p. p, 339 and 340.

prised the Rev. Mr. King, and a number of unarmed people who were waiting in Hamilton, with the view of attending the meeting next day. Loudon Hill is about twelve miles distant from Hamilton, situated in the middle of a sequestered and rugged country. Hither, Claverhouse resolved to proceed, and tying his prisoners two and two together he marched early on the sabbath morning driving them before him like so many sheep. Worship had commenced when the congregation was informed of the approach of Claverhouse. The combat was short; in a few minutes the soldiers were defeated, and the prisoners rescued. Claverhouse narrowly escaped; thirty of his men were killed, a number were taken prisoners, who were disarmed and dismissed. The Covenanters lost only two or three; and had only a few wounded.

The number of armed Covenanters was immediately increased; but they were lamentably divided as to the most proper course to be pursued. The Covenanters numbering about five thousand; and the royal army consisting of ten thousand men under the command of the Duke of Monmouth, met at Bothwell bridge on the 22nd of June. The Covenanters possessed themselves of the bridge; and the party who guarded it maintained their ground with great bravery for upwards of two hours, during which time the Duke's forces were twice repulsed and even driven from their cannon which would have been seized by the party had they been suitably supported. At length their ammunition failing, and left unsupported they fell back upon the main body, which divided and distracted as it was, became an easy prey to the enemy. Four hundred Covenanters were slain and twelve hundred made prisoners. The sufferings of the Covenanters were fearfully increased by this unsuccessful attempt. The following lines from the Poetic Mirror holds up to the gaze of an indignant world the monster who was the chief instrument in inflicting these sufferings :

“There, worthy of his masters, came  
The despot's champion, Bloody Graham,  
To stain for aye a warrior's sword,  
And lead a fierce, though fawning horde,  
The human blood-hounds of the earth,  
To hunt the peasant from his hearth!  
Tyrants! could not misfortune teach,  
That man has rights beyond your reach?  
Thought ye the torture and the stake,  
Could that intrepid spirit break,  
Which even in woman's breast withstood  
The terrors of the fire and flood?”

SIGMA.

## ECCLESIASTICAL PROCEEDINGS.

The Southern Presbytery of the E. S. Synod of the R. P. Church, held its semi-annual meeting at Newburgh, convening on the 8th May, and continuing its sessions till the 11th. Much interesting business was attended to, and the greatest harmony prevailed in all the deliberations and proceedings. The following record was made on the minutes. "The Presbytery record with concern the Providence of God in removing by death one of their number since last meeting. The Rev. R. Gibson departed this life, after a lingering illness of several months, on the 22nd December last. While such a dispensation contains an admonition and incentive to us who remain, to diligence in our duties in the church on earth and preparation for rendering in our account, it is consolatory to record the support received by our departed brother in his last illness, the useful services he rendered to our church abroad and at home, and his steadfast adherence to her testimony to the close of his labors on earth."

From three of the Students under care of Presbytery; viz. Messrs. Wallace, Acheson and Stevenson, pieces of trial highly satisfactory were received. Mr. Jas. Wallace, after a lengthened and minute examination, was licensed to preach the everlasting gospel. Mr. L. Neely was taken under care of Presbytery as a student. It is encouraging to find so many young men of great promise coming forward to the work of the ministry. The following preamble and resolution, from the minutes of last meeting, were adopted without a dissenting voice. "Whereas it is important that a uniform practice in the matter of the proclamation of the bans of marriage be maintained in all our congregations; and whereas misapprehensions have existed, and do still exist, to a considerable extent, as to the law of the Church on the subject; and whereas there has never been any modification of the long established and excellent regulation contained in the Directory for Public Worship; Therefore—Resolved, that this court consider the law, respecting proclamation before marriage, in the Directory for Worship, still binding, and enjoin its careful observance in all the congregations under our care." It was unanimously resolved that the above preamble and resolution, with certified extracts of minutes referring thereto, be laid before Gen. Synod at its meeting, that, by their action, a uniform practice throughout the church may be produced on the subject. Resolved, also that a copy be sent down to each Session under our care through the Reformed Presbyterian. On an appeal from a decision of the Session of the congregation of Philadelphia relating to the election and ordination of Deacons in that congregation, the Committee on Discipline presented the following Report, which was unanimously adopted, "1. That Deacons being officers in the Church, clearly sanctioned and prescribed by the scriptures, and acknowledged in the Standards of the Church, there can be nothing reprehensible in the appointment of such officers in a congregation. 2. That in the consideration of the documents before them, they find nothing in the pro-

cedure of election and ordination repugnant to the scriptural order of the church and its usages, nor any power ascribed to the Deacons inconsistent with that office, nor any thing in the action of the Session respecting the petition and remonstrance of the appellants, calling for disapprobation. Your Committee therefore recommend the adoption of the following resolution. Resolved, that the appeal from the session of Philadelphia, laid before this court by — be not sustained."

Committees on Overtures from Gen. Synod reported criticisms and amendments, which reports were severally adopted. The Sessions delinquent in furnishing Statistical Tables, were ordered to forward said Tables without delay to Rev. D. Scott, the Chairman of the committee, to prepare a Statistical Table from this Presbytery to General Synod. It was resolved that the congregations under care of Presbytery be informed of the present necessity of attending to the order of General Synod, to take collections in aid of the fund for superannuated ministers and be enjoined to give immediate attendance thereto.\*

The following are the supplies appointed till next meeting:—Mr. Gaily, May, 3, 4, sabbaths, and June 1, Kortright &c. June 2, 3, 4, July 1, Galway &c. July 2, 3, 4, White Lake and Wyalusing. July 5, August 1, 2, Conococheague. Aug. 3, 4, Sept. 1, 2, Baltimore. Mr. Wallace, June 1, 2, Galway. June 3, 4, Argyle, July 2, 3, 4, 5, Kortright. Aug. 1. Hudson. Aug. 3, 4, Sept. 1, 2nd cong. New-York. Dr. Willson, July 1, Hudson. June 4, Aug. 1, 2nd cong. New-York. Rev. J. Chrystie, Aug. 1, 2, Galway, Sept. 1, Hudson. Rev. M. Roney, Sept. 2, 2nd cong. N. Y. Rev. J. M. Willson, July 2, 3, Baltimore. Rev. D. Scott, June, 4. July 1. Baltimore. The dispensation of the Lord's supper was appointed in the White Lake cong. 2nd sab. July, by Rev. M. Roney—Conococheague, 3d sab. Aug. by Rev. J. M. Willson—Kortright, 3d sab. July. by Rev. D. Scott.

The Delegates to next meeting of Gen. Synod are Dr. Willson, Rev. Messrs. Chrystie, Roney, Scott and J. M. Willson, with Messrs. Jos. Frazer—Andrew Knox, his alternate. M. J. Johnston, Wm. Brown, Wm. Cowan, Senr., Jno. Thomson—Jno. Renfrew Jr., his alternate—Ruling elders. Presbytery appointed its next meeting to be held in New-York on the 2nd Tuesday of Sept. next, at 7 o'clock, P. M.

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\* This we trust will not in any case be neglected; and we respectfully solicit the attention of other Presbyteries and congregations thro'out the church to the subject, as we know there is pressing necessity.—Ed.

#### INCREASE OF THE SLAVE TRADE.

The following extracts are from a Speech lately delivered by Lord Brougham in the British Parliament, on the nefarious traffic, technically called the Slave Trade.

Men, women, and children were thus thrown overboard without remorse and in numbers proportioned to the distance which the pursuing ship might be gaining on him. The slaves were thrown over with the fetters placed on them before they were brought on board—fetters which were considered necessary, first, for the protection of the

crew against the multitudes of the slaves, and also to prevent attempts at suicide, to which the slaves were ever ready to resort, if an opportunity presented itself on their voyage. Another object of the fetters was, that when it became necessary to throw parties over to lighten the ship, they when cast in, fetters and all, would have the less chance of escape. To lessen that chance weights were sometimes added,—for the negro, with the Herculean strength which he generally possesses, and from that facility of swimming, which gave him a sort of amphibious nature, could easily, if left to his own unfettered exertions, support himself in the waves until the pursuing schooner came, and if taken on board would prove a most important witness against those who had torn him from his native home; to prevent this the weights were added, which sunk him before aid could arrive; but that was not the only mode of lightening the vessel. Sometimes three human beings were packed closely in a cask, which was thrown over with weights attached to it, and one slaver which was pursued, had, before she was captured, thrown over twelve such casks, each closely packed with human beings. In another instance two slave ships which were chased had upwards of 500 slaves on board, every one of whom met a watery grave. Let not their lordships imagine that this was a fancy sketch. It was unhappily, a detail of facts which he had received from a gallant officer who was for some time a Commodore on the Western African station. But he had not yet stated all. The sharks seemed to know this scene of bloodshed, and it was a fact, stated to him on the same good authority, that they followed the slave ship from the port, and the track of that ship could be traced across the Atlantic, by the blood of her murdered victims, hurled into the ocean to facilitate the escape of the vessel from its pursuers.

He knew that at one time there were in one year, 1835, eighty-five slave ships fitted out at the Havanna, of which seventy-five returned safe to the Havanna. The number varied from 175 to 700, this average giving 28,000 imported into the Havannah in the year 1836. After the dreadful treatment to which these slaves were subjected, and which he had detailed to their lordships, and the risks which they ran of being thrown overboard in chase, there were, horrible to relate, 500 in one vessel, and 780 in another. He did not speak vaguely when he said that in one single month, the month of December, 1836, there arrived at Rio, in two vessels, called the *Felicidade* and the *El Sicolo*, two cargoes of slaves the one 500, the other 780. In the year 1837, 4500 slaves were imported in the principal settlement of their friend and ally the Emperor of Brazil. The greatest of all slave-dealers were the Brazilians, the Spanish and the Portuguese; and this country, and he might add France also, with the full knowledge of the fact, still continued quibbling with them about the construction of treaties, and endeavouring to obtain from those courts the right to search the ships, suffering all this time these dreadful enormities to be perpetrated, when they would not allow for one hour a common pirate to pollute the great highway of the seas, even though the flags of these nations protected him.

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SELF EXAMINATION—REPENTANCE.

(Continued from page 22.)

Every one that by faith receives the Lord Jesus, exercises the grace of repentance. The grace implanted by the Holy Ghost in regeneration, exerts the power of the new life first in faith which is the root of all the other graces. The next act is a godly sorrowing for sin. This order never is and never can be reversed. Wherever faith is, repentance immediately and necessarily follows it; and wherever repentance is exercised, faith necessarily precedes, as its antecedent. Hence if the genuineness and reality of faith have been discovered in self examination, repentance may be certainly inferred as its concomitant. But it often occurs that after long and diligent search, there still remain in the believer many and painful doubts, as to the existence of saving faith in his heart. He finds so much remaining darkness, so much corruption, so much love of the world, so many painful doubts, so little of God, and so little spiritual comfort, that he is left in painful anxiety; and though he has some hope to sustain him, yet within are many fears.

To relieve him in this perplexity, it is wise and profitable to seek for the evidences of penitence, to encourage his hopes and weaken his doubts. Here, as in the trial of his faith, he must know what are the characteristics of this grace. The Westminster divines furnish probably the best uninspired definition of it that has ever been given. "Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ,



doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavour after new obedience." It is a grace because imparted in the saving operations of the Holy Spirit. It is saving, for wherever it exists, it is part and parcel of that salvation of which sinners partake through the mediation of Christ, and greatly promotes preparation for the enjoyment of God in the heavenly kingdom. In order to a true sense of sin, there must be a sanctified knowledge of the law, of which sin is the transgression. "By the law is the knowledge of sin." Rom. iii. 20. "The law is holy and the commandment holy and just and good." Rom. vii. 12. This is the moral law originally inscribed on man's moral constitution, afterwards clearly revealed in the Holy Scriptures, and written in the heart of the believer in regeneration. Enacted by a holy God, who hates all impurity, it is like its Author, of immaculate purity, and when perceived by the enlightened understanding, has a purifying influence on all the mental faculties. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy law." Psal. cxix, 9. The duties which it enjoins are all holy, like the pure actings of the divine mind. The law is a beam of light emanating from the fountain of effulgence, and is reflected from the holy soul, without any change of its nature. In the law, the penitent sinner sees light, in that clear light, which comes from the Father of lights. An unregenerate man may see many things in the law, which he regards as desirable, so far as he may think they promote his own interest, but of the holiness of the law, he has no perception, nor does he regard it under its holy aspect with desire or approbation. As the holiness of God is what the sinner, while he loves sin cannot but hate, so the transcript of that divine perfection, in the law, is necessarily the object of his aversion.\* He cannot love that which is a violation of the law, and at the same time approve and admire its opposite—the holy commandment. On the other hand, he who is penitent, cordially approves of the purity of the law, as that in it which he chiefly admires, as its most glorious attribute; and so cannot but hate sin of which the most debasing quality is its impurity, forbidden by the law. Hence a true sense of sin involves a right perception of the holiness of the commandment, and of the violation of the law, as vile, loathsome and polluted.

In "a true sense of sin," the penitent regards it with

loathing as it is opposed to the justness of the requisitions of the divine law. The law is just, as it requires of man what he owes to God as his Creator, lawgiver and benefactor; and the performance of all that is due to his neighbour, in equity and benevolence. These are perfectly known to God only, and he prescribes them in his law, as the rule of the creature's conduct, in all his relations to God and man. Righteousness is an essential attribute of Jehovah;—"Shall not the judge of all the earth do right?" "Justice is the habitation of his throne." "The righteous Lord loveth judgment." The law is a transcript of the infinite rectitude of his nature. Every sin is a wrong done to God, whether it is a violation of what the law demands as a duty to God directly, or of what he requires to be done to our neighbour, as his creature. In repentance, there is a sense of the turpitude of sin, as an infringement on the rights of God or on the rights of man. What belongs to God, what he has a right to demand, and has demanded in the law, has not been rendered to him by the sinner. In this view, sin is regarded, as involving dishonesty in its basest and most aggravated form. "Will a man rob God? Yet ye have robbed me,—even this whole nation." Mal. iii. 8, 9. When one man defrauds another, by dishonesty in dealing, by theft or by robbery, if his conscience is not seared as with a hot iron, a sense of the injustice—a consciousness of guilt wounds and shames him. But if all this proceeds from the workings of natural conscience only, he still loves the sin and cleaves to the dishonest gains. He cares not for the violation of the law, or the wrong done to God, or the dishonoring of the divine justice. He has no right sense of sin. In evangelical repentance, the violation of the law in its equitable claims, and the wrong done to the lawgiver are regarded with shame and loathing.

The law is good, and in repentance there is a sense of sin as a violation of it in this respect. As the law is holy it enjoins purity; as it is just, equity; and as good, what promotes the felicity of man. "The ways of wisdom are pleasantness, and all her paths peace." In keeping the commandments "there is a great reward." In the perfect adaptation of the law to the character, condition, and all the relations of the creature, the goodness of the lawgiver is eminently illustrated. By sin which is a transgression of the law, an indignity is offered to the goodness of God. It was

against the law, under this aspect, that the serpent presented his temptation to the woman. "Hath God said, ye shall not eat of every tree of the garden?" Gen. iii. 1. Is there not, as if he had said, illiberality on the part of God, in prohibiting you from the eating of fruit that is so beautiful and so pleasant to the taste, and in partaking of which, your felicity will be so much increased? Every sin is in reality, a yielding to this temptation. It proceeds on the assumption that God has enjoined a duty in the performance of which there is misery, or that he has forbidden that which would enhance enjoyment, and so it impeaches his bounty. The goodness of God is amply expatiated on all his works, which with harmonious voice proclaims:—"The Lord our God is good." The exhibition of the divine goodness is much more illustrious in the provisions of the law, than in the fields of creation. The law is good not only as it prescribes what promotes the interests of man, but also, what God himself delights in as intrinsically excellent, for the manifestation of his own glory, illustrated in the harmony of the universe which it is calculated to secure, and in the felicity of his creatures which it promotes.

Such being the nature of the law, no individual, no association of individuals can violate any of its provisions without marring enjoyment and incurring wretchedness. Thus the violation of the law involves in itself much of the penalty of transgression. In repentance, some sense of all this is involved. The sorrow of the world that worketh death is a sorrow proceeding from a sense of the violation of the law under this aspect only. It does not embrace a sense of the opposition of sin to the holiness of the law, and the lawgiver, nor of its being adverse to the justice of God and his law, nor of its impugning the goodness of the law or its author; but only a sense of the danger of suffering which is incurred by the sinner. Whereas the true penitent delights in the law of the Lord after the inner man, and grieves that he has tarnished that which he approves, loves and honours as excellent; and that he has dishonored the holy and just and good lawgiver, whom he reverences as his Lord, and loves supremely as the desire of his soul.

This sense of sin, involving a spiritual perception of the excellence of the law, cannot exist in an unregenerated soul—it cannot be entertained where there is no saving faith. A sight of the purity, justice, and goodness of the law, and of

those attributes of God revealed in the law, is attained only by that apprehension of the mercy of God in Christ, which is embraced in saving faith. It is the Spirit of Christ who enlightens the mind in regeneration and imparts these holy and sanctifying views of God's law. In doing this he takes the things which are Christ's and shews them to the believer; among these things is the law as it is in the hand of Christ as Mediator, that it may be applied to the elect, and as it is embodied in the covenant of grace, to be fulfilled by him both in its precept and penalty, and as it is exemplified in his holy human nature. While under the curse of the broken covenant of works, the eyes of the understanding are darkened, so that the glory of God cannot be seen in the law; for that darkness of the understanding is a part of the curse of the violated covenant. "The foolish heart of the sinner is darkened through the ignorance that is in him by unbelief." As he cannot perceive the excellency of the law, while in an unregenerate state, so it is impossible he should love or admire its purity or glory, while he knows that it is his enemy, denouncing the curse of God on him, as exposed to its penalty.

It is the law contained in the Holy Scriptures, as revealed by Christ the prophet of the church, which the penitent discovers to be holy and just and good. He regards it as dispensed by God to him, through the Mediator of the new and better covenant, and as binding upon him by new and gracious sanctions. He sees its excellence as illustrated in the person and offices of the Lord Jesus, especially in the sufferings which he endured as a priest in making atonement for transgression. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born." Zec. xii. 10. This text, no doubt refers to those Jews, who, at the time of the crucifixion of our Lord, were accessory thereto, and afterwards repented; but it embraces all true penitents. "The Lord laid on him the iniquities of us all," and therefore, "he was bruised for *our* transgressions." A sense that his sins were laid on the Lord Jesus, and that he was pierced for them, melts the penitent into humble and deep contrition. The language of the soul in penitential bitterness is, the Lord of

life suffered all the agony of the garden of Gethsemane, and the pains of the cross on the accursed tree, because I violated the holy and just and good law. And such was the love of God the Father that he spared not his Son, but delivered him to this death for my sins; and so great was that of the Son, that he willingly submitted to all this, that I, who dishonored him by sin, might escape from the wrath to come. How holy is the law, how inexorable its just claims, and how benevolent its provisions, when these could be procured at no less expense than all these sufferings of God in our nature! And does so great mercy dwell in the bosom of that lawgiver, whose laws I have trampled under foot, whose authority I have despised, and whose goodness I have contemned! It is faith alone which so views these perfections of the Godhead from which the excellency of the law and the mercy of the new covenant proceed, as to work in the soul such holy love and admiration of the law, such a loathing of sin by which it is violated. The unbelieving may discover in the law, enough to fill him with the most alarming apprehensions of the doom that awaits him, and may by all this terror become more hardened in a course of sin. He dreads the punishment, but still loves the sin, and would rejoice in its perpetration could he escape with impunity. Had there been hope of success, Ahithophel would have continued to aid Absalom in his rebellion, and Judas would have again sold his master for thirty pieces of silver. The mourning penitents on the day of pentecost, who "were pricked in their hearts," and in their bitterness of spirit, say:—"What shall we do?" did indeed fear the danger, but they also loathed sin for its turpitude. The reason of the difference was, Ahithophel and Judas did not look upon Christ by faith; the penitent Jews saw him by faith as a crucified Saviour. They were pricked in their hearts because they had pierced him and they repented and were baptized.

A believing view of the Lord Jesus Christ, in the excellent glory and loveliness of his person, in the multitude of the tender mercies which he exercises towards sinners, for whom he gave most freely his life a ransom, produces pungent grief that such excellency has been despised, such loveliness slighted, and such mercy disregarded. In sorrow for the loss of an earthly friend, the greater the real or fancied excellence, the loss of which we mourn, the deeper is the grief. The loss of what is not at all the desire of the eyes,

produces no sorrow; so where there is no knowledge of the beauty of Christ, there can be no grief that he has been pierced. The more clearly faith discovers his glory and desirableness, the more bitter will be the tears of repentance, for the more offensive is sin known to be to him. The grief of the evangelical penitent, when he mourns with a godly sorrow for sin, is generous, honorable and holy; and its tears so precious that God treasures them up in his bottle and records them in the book of his remembrance. "Put thou my tears into thy bottle: *are* they not in thy book?" Psal. lvi. 8. They are not mercenary to purchase pardon and salvation, nor are they wrung out by a slavish dread of the sufferings to which sin exposes the transgressor.

While the penitent mourns that he has offended a great and gracious God and dishonored a most excellent law, he loathes the sin, in the commission of which this offence has been given and this dishonor done. As the law is holy, the transgression of it must be polluted, as the law is lovely, the violation of it must be hateful, and as the law is desirable, the breach of it must be loathsome. The unregenerate man rolls sin under his tongue as a sweet morsel; and "the scorers delight in their scorning." Prov. i. 22. The penitent hates sin as vile, polluted and loathsome because he knows God hates it; for he is determined to love all that God loves, and to hate all that God hates. He loathes it, because it tarnishes the honor, and obscures the glory of God; because it vilely tramples in the dust the authority and majesty of the divine law; because it pollutes and debases the sinner; and because it is intrinsically vile, contemptible and base. All this hatred of sin is not exercised against it in mere abstractions, but as it has been committed by himself in thought, word and deed—by actual transgressions, and as that of which he is guilty by the violation of the covenant of works, "when he sinned in Adam and fell in him." Some, indeed, maintain that we do not repent of original sin, in the same way that we repent of our own personal or actual transgressions. But where do the holy Scriptures speak of two kinds of evangelical repentance? The repentance of David, whose penitential exercises are recorded in the fifty first psalm, embraced grief and sorrow of heart for his original sin; as well as for his actual transgressions. "Against thee, thee only, have I sinned, and done this evil in thy sight. Behold, I was shapen in iniquity; and in sin did my mother conceive

me." Psal. li. 4, 5. So far is it from being true, that we are not to repent of the sin contracted in Adam, that it may be safely affirmed, there is no true repentance unless we mourn over, and loathe our original sin. We must "look to the rock whence we were hewn and to the hole of the pit whence we were digged." Isa. li. 1. If we are indeed sinners by nature, and if repentance embraces all sin, then there is in godly sorrowing for sin "grief and hatred" on account of original sin. The language of the sinner in repentance is:—"Behold, O Lord I am vile." "Unclean unclean." He adopts the language of Job: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore, I abhor myself and repent in dust and ashes." The man of Uz "looked on him, whom he had pierced, and mourned for him and was in bitterness."

After all, the formal act of repentance consists in "turning from sin unto God, with full purpose of and endeavour after new obedience." However men may flatter themselves, all their sorrow for sin, and fancied hatred of it, are no more than the operations of natural conscience, working death, unless sin is forsaken,—unless the sinner turns to God, and both resolves and labours to practise all that his holy law requires. This saving grace is implanted in the soul in regeneration by the Holy Spirit; for the purpose of mortifying the members that are on the earth, and quickening to acts of new and holy obedience to the just, holy and good commandment. "No man can serve two masters, he will hate the one, and cleave to the other." It is vain for any one to say that he hates sin, yet that he purposes to continue in its commission, even for a moment. It belongs not to penitence, to say:—"A little more sleep, a little more slumber," in the arms of sin. The entire removal of sin, indeed, is not effected in a moment; for sin dwells in the members. But the holy resolution of every penitent is;—"I have resolved and said that I would keep thy holy word." "I shall not be ashamed when I have respect to all thy commandments." "I hate their work that turn aside; it shall not cleave to me." Repentance lays the axe to the root of the tree and resolves to hew it down. And though sin remains in some strength, and furnishes ground daily for godly sorrow, yet the penitent sinner strives against and mourns over it. "O wretched man that I am who shall deliver me from the body of this death!" "I press forward towards the mark of the



prize of the high calling of God in Christ Jesus." The remaining power of sin, especially of that root of bitterness—unbelief, is painful, and burdensome:—"In the earthly house of this tabernacle we do groan, being burdened." None of those groanings are lost; they are symptoms of the approaching death of the old man, expiring under the crucifying influence of evangelical repentance. The earnest desires and strivings of the saints, after stronger faith and greater degrees of holiness, are the promptings of this saving grace.

This hatred and loathing of sin as committed by ourselves, and these endeavours after new obedience, proceed from a principle which leads to the hatred of sin in others, and endeavours to effect its reformation. The true penitent "sighs and cries for all the abominations done in the land." In vain does any one claim to repent and turn from his own sins, who sees God and his law dishonored by others with unconcern. "Horror hath taken hold upon me; because of the wicked that forsake thy law." "I beheld transgressors and was grieved; because they kept not thy word." Psal. cxix. 53, 158. As he is not a true penitent who hates some of his sins and cherishes others; so he is not entitled to the character of the penitent man "who sighs and cries" for some public and prevalent sins, but at the same time, disregards or apologizes for others. A good man loathes and endeavours to avoid and reform "*all* the abominations done in the land." Those who are the least grieved for their own sins, are also the least distressed for the sins of others. On the other hand, they who have the liveliest sense of the excellency of the divine law, and who are the most deeply humbled under a holy sense of their own sin, committed in its violation, will be most deeply distressed for the transgressions of others, most zealous in their testimony against them, and most earnest in their efforts to promote a reformation.

The following queries may aid the humble enquirer in the application of the foregoing principles.

1. Do you grieve for your sin because it is adverse to the holiness of the law?

2. Because of its unrighteousness in violating the just law of God?

3. Because of its base ingratitude to God, and the harm it does to yourself?

4. Do you mourn over original sin, as well as actual sin?

5. Are you grieved that God is dishonored by your transgressions?

6. Are you in bitterness because Christ was pierced on the cross for your sins?

7. Do you loathe *yourself* for your iniquity?

8. Is *every* sin loathesome in your estimation?

9. Do you confess them all to God and seek their pardon through Christ?

10. Do you resolve and endeavour to break off *all* sin and practise *all* duty?

11. Do you mourn over all the sins of the land around you?

12. Do you abstain from practising or countenancing them?

13. Do you testify against them, as you have opportunity?

14. Do you seek earnestly their reformation?

If you do, you are a true penitent.

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ON DEGREES IN GLORY.

(From the Covenanter.)

The controversy respecting *degrees of heavenly blessedness* has, at different periods, been discussed with as much keenness as any that has agitated polemical disputants. In the early ages of the Reformation, the advocates for the truth stood opposed on this subject to the abettors of Popery, who had long maintained that higher seats in felicity were assigned to Virgins, Confessors, and Martyrs, and had, from this, contended for the propriety of addressing to them a species of religious worship. After the truth had triumphed over this delusion of the Man of Sin, and the great doctrine of Justification by Faith stood forth in the formularies of all the Protestant Churches, the controversy still continued in some degree unsettled; and it is freely conceded that there is yet considerable diversity of opinion among the friends of the Redeemer on this article. Some there are who entertain a well-meant jealousy of admitting degrees in the blessedness of the saints in heaven, lest the admission should seem to countenance the idea that the works of the creature have any place in procuring felicity; and, with others, the principle is opposed on the ground that we cannot conceive of a higher or less degree of that which is perfect. Both these objections have little weight in the argument, and are easily disposed of in settling the question. The Orthodox, who hold that there is an inequality in the enjoyment of heaven's glory by the

redeemed, entertain not for a moment the idea that this inequality results from the merits of men, but solely from the grace and mercy of God. The reward of the righteous is, in every view, not of works, but of grace. The saints in heaven, whether in a higher or a lower mansion of the Father's house, will all, in their songs of praise, without one discordant note, say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Psalm cxv. 1. It may be true, besides, that we may find a difficulty in speaking of different states of perfection, yet it is quite obvious that there is nothing contrary to right reason in making the assertion. The illustration which the old divines employed in speaking of this topic is not destitute of significance. In the Father's house above, said they, there will be vessels of mercy of different capacities; all will be full of glory, but all will not be capable of containing the same measure: and thus while Jehovah, "who maketh to differ," will have, throughout eternity, all the praise, the recipients of his unmerited favor will be abundantly satisfied with the fatness of his holy place, and will for ever rejoice in their portion. And, further, it is consonant to the declarations of Inspired Truth, and to all right conceptions on this point, to hold, that though in heaven that which is in part is done away, and that which is perfect is come, the order of the upper world will be one vast state of *progression* in knowledge and holiness through endless duration. If the same individual saints may thus, through the ceaseless roll of unnumbered ages, be continually adding to their stock of knowledge, and approximating more nearly to the standard of entire perfection "without a possibility of ever arriving at it," what hinders that different ransomed ones may be moving forward by intervening distances, in this holy progression, advancing to higher attainments perpetually, exulting in the bliss received, and rejoicing in the glorious illimitable prospect that opens before them?

While we maintain decidedly the affirmative on this subject, we do it, not from the weight of presumptive reasonings, but from the testimony of the Divine Word. Aware that in subjects which concern eternity and infinity, mere reason is, in a great measure, dark and bewildered, we rest our belief on the "sure word of prophecy." This is our exalted privilege, that life and immortality have been brought to light through the Gospel. The Bible not only informs us of present

duty and privilege, but it opens up the scenes of futurity, and exhibits the glories of heaven, and the punishment of the damned, in the light of living and present realities. All our knowledge of the eternal world must obviously be matter of pure revelation; to the unerring decisions of Divine truth we would subject the inquiry, persuaded that the following selection of passages will, if duly considered, be sufficient to settle the point, and convinced that they afford ample warrant for the expectations frequently indulged by the saints, that, in the glorified state, there will be different *degrees of bliss*, and, it may be, diversified employments for them that stand before the throne of God, and that serve him day and night in his temple.

In Daniel xii. 3, the Prophet speaks in these beautiful terms of the future glory of the saints; "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Here a peculiar and high degree of glory is secured in the promise of the Father, to those who have been endowed with a large share of the wisdom that descends from above, and to faithful ministers who are instrumental in turning sinners to righteousness. They are obviously distinguished from the "*many*" other saints, who are declared in the preceding verse to arise to "everlasting life." Heavenly blessedness, a life of endless glory, is the portion of the least child of covenant love; but a more abundant measure of this glory is the allotted inheritance of those who, according to the Apostle's account, both "save themselves and them that hear them." 1 Tim. iv. 16. Each redeemed one is a star in the Saviour's right hand; to those, however, who have largely diffused light for the illumination of others sitting in darkness, and who have thus been increasing their capacities for enjoying good, there are reserved in heaven a glory and a splendour such as appear in a firmament full of brightness, or in a constellation of stars, each of which contributes to the bright effulgence scattered around, by shining with unclouded lustre. All will, indeed, be inconceivably glorious and beautiful when darkness has fled away, and the bodies of the saints have been fashioned like the glorious body of the ascended Redeemer, for the Saviour himself tells us, "The righteous shall shine forth as the Sun in the kingdom of the Father." Matth. xiii. 43. But they who must now bear the burden and heat of the day are encouraged, amid their trials and

labours, in the assurance that their future glory shall be the splendour and brightness of the Sun shining in his strength, going forth in the heavenly world like a bridegroom coming out of his chamber, or a strong man rejoicing to run his race.

Again; the Apostle of the Gentiles, in his discourse concerning the resurrection, appears to us directly to inculcate the truth for which we contend. In the 15th chapter of 1st Corinthians, he has said much to prove and establish the point that the bodies of the saints will be raised after the example of the resurrection of their exalted Lord; and then, directly answering the inquiry, "With what body do they come?" he declares, (verses 41, 42.) "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from another star in glory. So also is the resurrection of the dead." The general scope of the Apostle's reasoning in this passage is, no doubt, to show the diversity in the bodies of the saints as they are laid in the grave, and as they are received again at the resurrection; yet the similitude is evidently extended farther. In the world of nature, the celestial bodies are not only distinguished from the terrestrial, but differ likewise among themselves—the sun in splendour greatly excelling the orb of night, and the moon shining in brightness above the stars of the firmament. So is it in the future glory of the righteous. While all are raised up incorruptible, they appear with different degrees of splendour; some shining as stars of the first magnitude, while others reflect a less radiance, and beam with inferior lustre.

It may be likewise remarked, that the reward of heavenly glory is, in Scripture, declared to be *proportioned* to the services rendered to Christ and his cause by his people on earth. Works of righteousness which they have done, are not, it is true, the meritorious cause, in any sense, of their future felicity, but they are the *measure* according to which the distribution is made to the heirs of salvation. Hence the Son of Man, at his second coming, is repeatedly said to "reward every man *according* to his works," Matth. xvi. 27. Rev. ii. 23. Rev. xxii 12. In several of these passages, especially in the last cited, it is observable, that the declaration respecting the rule of distribution is made in connexion with the *reward* of glory and immortality which the Redeemer brings to confer on his faithful servants; and the inference is, in our opinion, unavoidable, that the design of the Spirit is to teach that there

will be degrees of glory in the heavenly state, and that the rule of the award will be the works of faith and labours of love in which the servants of the Lord were engaged while they were in a state of discipline on earth. With this accords the Apostle's statement, 2 Cor. ix. 6. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully;" obviously teaching, that the degree of blessing enjoyed will be in proportion to the measure of beneficence and self-denial manifested in performing the service. If the declaration is thought to refer to the spiritual fruit received by the faithful here, let the Apostle be his own interpreter. In Gal. vi. 8, he expressly asserts that "he that soweth to the Spirit, shall of the Spirit reap life everlasting." The rewards of the righteous, in their different measures, he, in effect, declares, are not confined to this life; nay, rather, they are more fully enjoyed, and more conspicuously manifested in that better country, where the least service done by the least saint shall in no wise lose its reward. The present is properly the period of sowing, the future condition of the righteous is the time of the harvest. Then, in the enjoyment of life everlasting the heirs of glory shall partake of a gracious reward, according as they have laboured and warred here—according as they have put on "bowels of mercies," and have been distinguished by eminent devotedness and disinterestedness in their Master's service.

Another decisive proof in favor of our position is furnished by our Lord himself in the *parable of the pounds*, recorded in the 19th chapter of Luke. The persons entrusted respectively with *ten* and *five* pounds, are rewarded accordingly with authority and power over *ten* and *five* cities, while he to whom had been given one pound, and who had not improved it, is rejected and cast into outer darkness, as an unprofitable servant. Whatever may be said relative to the application of the parable to the present state, it is plain that the chief reference is to the judgment of the great day, and to the eternal world. The exalted Mediator is the "nobleman" who has gone to receive a kingdom; having ascended to heaven, and sat down at the right hand of the Father, to reign till all enemies are made his footstool. While employed in his ministry in the upper sanctuary, he gives diversified gifts to men upon earth, each donation accompanied with the solemn charge, "Occupy till I come,"—intimating that he will assuredly come again, and that, at his appearance, every individual

will be called to give an account of his stewardship. In the day of the coming of the august Redeemer, when this account shall be surrendered, the faithful servants will not only enter into the joy of their Lord, but those who were largely gifted here, and who laid out their talents for the advancement of their Master's honour, will obtain brighter crowns; and a more abundant reward. Among the spirits that are before the throne, there are different orders—as seraphim and cherubim, and principalities and powers—and why should it seem strange that among the risen and glorified saints, some should occupy a higher rank and dignity, being appointed rulers over ten or five cities, while their fellows in glory are filled with joy unspeakable even to their utmost capacity?

It may be finally remarked, that *scriptural examples* favour the opinion that, in the state of future blessedness, some saints shall be advanced to higher degrees of glory than others. Eminent believers, both under the former and present dispensation, are spoken of throughout the records of inspiration in such language as exhibits them advanced to a higher degree of blessedness than fellow saints. Thus, the redeemed are said to be collected from different places, and to “sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven,” Matth. viii. 11.—implying, as we conceive, not only that in heaven the inhabitants know each other by name, but also that it will be a special honour conferred there, to have intercourse with those who were renowned in their day on earth, and who shine as bright lights in the firmament above. Similar is the representation given when Lazarus is said to be carried by angels to “Abraham's bosom,” Luke xvi. 22; when Moses and Elias are declared to have companied with our Lord and the three favoured Apostles on the Mount of Transfiguration, Matth. xvii. 3, 1; when the promise is specially given to the Apostles, that, in the *renovation of the universe*, they shall sit on twelve thrones, judging the twelve tribes of Israel, Luke xxii 30; and when the inscription on the foundation of the New Jerusalem is said to contain “the names of the Twelve Apostles of the Lamb, Rev. xxi. 14. All these representations, we conceive, clearly imply, that the persons concerning whom they are made are specially honoured in the presence of the King—that, pre-eminent above fellow-saints, with whom they mingle in the most intimate and endearing communion, they stand with the Lamb on a higher elevation of the mount of God, enjoy an enlarged measure of



the emanations of his glory, and celebrate in louder strains his praise. And are we not warranted to draw a similar conclusion in relation to faithful ministers, from the joyous and triumphant inquiry of the Apostle, in addressing his beloved people at Thessalonica, 1 Thess. ii. 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Precious to a faithful minister are the objects of his pastoral charge; especially dear are those whom he has won to be married to one husband, even Christ. On earth, his heart is knit to them, and his interests can never be disunited from theirs. In the world above, not only shall they rejoice together, but the thought is often supporting under the trials of his ministry, that they shall be to him as a diadem of beauty and glory in the upper kingdom; and when he shall sit and reign with the King on his throne, unspeakable will be the joy of having with him his much-beloved people, the seals of his ministry, shining as the mitre of the High Priest of old, with unsullied and unfading splendour. Often has this consideration animated the spirit of the witnesses of Jesus amid trials manifold. The eminently devoted and intrepid martyr, Donald Cargill, was asked why he could not associate with the ministers who had accepted the *Indulgence*, seeing he admitted that some of them were saints, and that they might be instrumental in doing good to the souls of those who heard them; he might be saved in connexion with them, and it was farther inquired of him what he could have more than his salvation. His reply is worthy of the spirit that dictated it. "Yes," said the noble-minded man, rejoicing in a hope unspeakable and full of glory, "I can have more. I can advance the honour of my Master, and that is more than my salvation; and I can obtain a *brighter crown*, and a higher degree of glory, in the way of suffering for my Redeemer's cause." If such is the privilege of Patriarchs and Prophets and Martyrs, as the Scriptures lead us to believe, and such the hopes of the saints, that have been cherished amid torture and death, is it presumption for the devoted servants of Christ still to follow them who through faith and patience have inherited the promises, and to look forward with desire to a high elevation of blessedness, when their toils are completed and they have finished their testimony?

Against the interpretation which we have given of the passages adduced, we know, some may make exceptions, and

we are aware that attempts have been made, from other declarations of the Word, to evade the conclusion at which we have arrived. To these objections it is not requisite that we should particularly allude. Let the passages that have been quoted be carefully examined; let the *mind of the Spirit* be sought in them, without prejudice, and we doubt not that the inquirer will see that there is much room for entertaining the belief that, in the Father's house above, some vessels will be of larger capacity than others, and will, in comparison of those of less dimensions, participate in more of the joys which are at God's right hand, and draw more abundantly from the rivers of pleasures that are there for evermore. One passage alone, from which a different conclusion has been deduced, seems to demand a passing notice. In the parable of the *labourers in the vineyard* (Mat. xx. 8, 9) those who were called at the eleventh hour received the same wages with those who had been employed from the beginning, and who had borne the burden and heat of the day. The "*Penny*" given has been generally regarded as the reward of eternal glory, and it has been thought that the rule of distribution fully demonstrates that the bliss of heaven will be to all the heirs of salvation the same, both in kind and degree. We hesitate not to say that the assumption is gratuitous, and the inference unwarranted by aught that appears in the passage. By the wages given to each class of labourers cannot be intended *eternal life*, because the *penny* is given, equally with them who gladly receive it, to such as murmur, to the envious, and even to such as are at length bidden away in wrath from the presence of the Lord (verse 14) and who are not among the elect of God (verse 16.) Heavenly glory, however, shall not be the portion of any such characters, and the parable cannot therefore be susceptible of this application. The scope of our Lord's discourse appears to us to limit it not to *individuals*, but to *collective communities*, and not to refer to their eternal state, but to their present existence on earth. The vocation to the privileges of Christ's kingdom on earth, he teaches, rests not on the merits of the creature, but results solely from the rich and sovereign grace of God; and the lateness of the call of nations and churches interposes no obstacles to their enjoyment of a full measure of privileges, as is evident in the rejection of the Jews and the calling of the Gentiles, here the last being first and the first last. The passage, then, militates not against the view which we have advanced; and the position that there will be degrees in the blessedness of the righteous in heaven, stands supported by the numerous concurring testimonies of the incorruptible Word.

We might allege various weighty presumptive arguments that go to establish our faith in this consoling truth. The *diversity of God's saving gifts* to his people here, and there being no inconsistency with the Divine character in supposing the same rule of distribution continued in the world above; the *different orders and ranks that exist in the angelic family*, and it being presumeable that a similar distinction may be found in the other part of the family of God; and the declared

*variety in the punishment* of those who are rejected of God, allow room for the presumption that there may be such a variety in the state of blessedness. It is readily admitted that arguments of this nature, though they are the only arguments that can be employed on some subjects, are, by themselves, of little weight; but when taken in conjunction with the scriptural authorities we have applied, they confirm the matter beyond the possibility of a reasonable objection. While we hold, then, that degrees in glory may properly form matter of joyful hope, we must say, in conclusion, that this cheering expectation is for the saints alone. *Without holiness no man shall see the Lord.* As a subject of mere abstract speculation, the matter does not, perhaps, deserve the lengthened consideration we have given it; but as a part of the *precious faith* of believers, and as serving to animate and strengthen the hope of the faithful servants of Christ, it is an article of valuable truth. Assured that they that *suffer* with Christ here shall in future *reign* with him, let each witness of the Lamb press to the mark of the prize of the high calling of God in Christ Jesus. In due time, He that cometh will come quickly, and then "shall he give every man according as his work shall be."

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A SHORT ACCOUNT OF THE OLD PRESBYTERIAN DISSIDENTS,  
UNDER THE INSPECTION OF THE REFORMED PRESBYTERIES  
OF SCOTLAND, IRELAND, AND NORTH AMERICA.

The following Narrative was published many years ago by the Reformed Presbytery of Scotland. It contains statements of many important facts, which will be interesting to our readers, and which are found in but few of the books to which, we presume, they generally have access.

SECTION I.

*The several names by which the old Dissenters have been known and distinguished.*

The Old Presbyterian Dissenters have assumed, and received the appellation of *Dissenters*, on account of the part which their forefathers acted at the revolution, in 1689, while they openly and candidly dissented from the public deeds of the nation's representatives, in both church and state; considering these deeds as involving a mournful departure from former laudable attainments. The epithet *Old* has ordinarily been prefixed, to signify that they are of longer standing, as a distinct Body, than any other denomination of Presbyterians who have separated from the Established Church. In some parts of the country, especially in Ireland, they have been called *Covenanters* because of their avowed attachment to the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms.

Various nick-names are frequently given to them by others. They have been called *Whigs*—a term which, it is well known, has often been applied to the zealous friends of civil or religious liberty. *Cameronians*—from the Rev. Richard Cameron, who fell at Airmoss, in

Kyle, on the 20th of July, 1680, by the sword of his bloody persecutors, while he, and a number of his followers, being suddenly and furiously attacked, were nobly defending their lives and religious liberties. *Mountain-men*—on account of their adhering to the same cause with those who supported and countenanced the faithful preaching of the Gospel on the mountains and moors of Scotland during the persecution; and because they themselves, in want of better conveniency, have often been obliged, even since the revolution, to administer ordinances in the open fields, though this is not so much the case now as it once was. *M'Millanites*—from the name of the first minister who espoused their cause after the revolution, and whose immediate descendants of the second and third generation, are yet employed in ministering among them. Were the intention of the imposer good, all these nick-names might be considered as very harmless.

There is, however, one very forbidding epithet, viz: *Anti-Government-people*, which some have bestowed on the Dissenters; but which they justly reject with abhorrence, in as much as they firmly believe, and have also repeatedly shown from the press, that it is totally inapplicable to them; unless, indeed, it be either from gross ignorance of their avowed principles, or from pure malice, wishing to make them as obnoxious before the world as possible, it is difficult to conceive how this term could ever be applied to the Old Dissenters. So far are they from being unfriendly to civil government amongst men, that they have uniformly and strenuously contended that it is a precious ordinance instituted by the Great Creator of heaven and earth, and comprehended in the revelation of his will; in which the ends of it are evidently declared to be his own glory, the external protection of his church, where the true religion is known and professed, and the good of mankind at large. Nor do Dissenters object to the particular kind of civil government, as if one form of government only could be the ordinance of God. The great matters on which their scruples turn, are the terms or fundamental conditions on which persons are admitted into places of power and trust in the nation. Could they, in judgment and conscience, approve of these, an idea necessarily implied in owning any government, so long as language retains its usual meaning; did they find these terms of advancement agreeable to the revealed will of God, which they consider as the standard of human conduct, in civil as well as in religious society; and could they once be persuaded in their own minds that they are consistent with the fundamental laws of the kingdom, in the purest times of that reformation, unto which they still wish to adhere; instead of differing from the other inhabitants of Britain, concerning their acknowledgments of the present government, they would find a peculiar pleasure in concurring with them. But plainly perceiving that the revolution terms of advancement to power are of a very different description, the Old Dissenters cannot in judgment approve; but find themselves, indeed, under the disagreeable necessity of openly entering their protest against national backsliding, whether it be in church or state. Doing so, they consider themselves as proceeding on the great

and generally admitted principle, that human society is formed by mutual consent, and not by compulsion, or by one party lording it over another. If this be the case, Dissenters cannot consistently be refused the privilege of openly avowing their satisfaction with the fundamental laws of that great national society, to which, in the persons of their worthy ancestors, they heartily gave their consent, and to which they still adhere in their own persons; neither can they be justly blamed, after using the best means of information in their power, for allowing the dictates of their own mind, under the direction of a higher rule, in dissenting from the deeds of those, who, at the revolution, receded from the former laudable attainments, and re-organized the society on principles entirely different.

But let it always be carefully observed, that after publicly entering their dissent from the revolution-settlement of church and state, and candidly assigning their reasons, it ever hath been, and they trust ever shall be, the study of the Old Dissenters, to live peaceably and inoffensively, without giving disturbance to small or great. Nor do they wish this to be admitted on their bare assertion; let stubborn facts bear witness; let their conduct undergo the severest investigation for a hundred years back, and it will be found that in no rebellions, seditions, or public disturbances of any kind have they ever had a share, or taken any active part. They never entertained the idea of either opposing public measures, or propagating their own principles, by violence—nor had they ever the remotest thought of injuring either the person or the property of any man, high or low, rich or poor, however far he may differ from them in his opinions; on the contrary, they sincerely wish, by every consistent means in their power, to promote the peace and happiness of human society, wherever providence may order their lot. With what shadow, then, of either reason or candour, they may still be called the *Anti-Government-people*, the impartial public shall be left to judge.

## SECTION II.

*The Rise and Progress of the Old Dissenters.*

As the Dissenters hold no new opinions with respect to either civil or religious matters, it is obvious that they cannot, with any propriety, be denominated a sectary, or new upstart society. If we carefully consider the well authenticated histories of our memorable reformation, from 1638 to 1649; if we examine the printed acts of Assembly during that period, and also the acts of Parliament, fixing the conditions of civil rule in the nation; if we candidly peruse the subordinate standards of the Church of Scotland, adopted at that time as parts of the covenanted uniformity for the three kingdoms of Scotland, England, and Ireland; if we peruse also the *Informatory Vindication*, *Cloud of Witnesses*, *Plain Reasons*, and other books of a similar description, and compare with all these, the *Judicial Testimony of the Reformed Presbytery*, the native conclusion will be, that the origin of the Old Presbyterian Dissenters, under the inspection of said Presbytery, may be safely traced to the Reformed and Covenanted Church of Scotland when she

looked forth fair as the morning, at the year 1649. The Old Dissenters evidently stand on the same ground with that famous church, though they must confess themselves the unworthy descendants of such noble ancestors.

From the begun decline in 1650, to the restoration of Charles II. in 1660, the dismal clouds of Cromwell's usurpation, enthusiastic independency, and public resolutions, together with sinfully qualified tolerations and indulgences, rendered it extremely difficult to recognize the faithful witnesses for the preceding reformation attainments; yet even during that period, there was a considerable number whose unextinguished zeal for the reformation influenced them to stand boldly forward and display a banner for the truth. This necessary duty was performed by solemn remonstrances and protestations against the public resolutions, and other backslidings of the time.

From the restoration to the year 1688, when the revolution took place, comprehending the twenty-eight years of the most inhuman and bloody persecution, the church's testimony for the word of Christ's patience, was honorably supported by the faithful preaching of the Gospel in the fields, after those ministers who honestly avowed their attachment to the former reformation had been silenced, by public authority, and ejected from their parish churches; by solemn declarations and testimonies openly exhibited against the prevailing abominations of the times; by the sufferer's Informatory Vindication, in connexion with Mr. Shield's *Hind Let Loose*, and the Rev. Mr. Renwick's Testimony against toleration, given in to some ministers in Edinburgh a short while before his death; and by the earnest contendings and dying speeches of the martyrs who sealed their stedfast adherence to the truths of Christ with their blood, shed on the scaffolds and on the high places of the field.

From this noble race of martyrs, the line of succession was still preserved at the memorable revolution in 1688. The last ordained minister, who, previous to this period, had gone out and in before them, saying, in his Master's name, "This is the way, walk ye in it," was the fore-mentioned Rev. James Renwick, who suffered at the Grassmarket of Edinburgh, Feb. 17th, 1688. After his death, Mr. Alexander Shields, author of the *Hind Let Loose*, &c., and a preacher, who had laboured a considerable time along with Mr. Renwick, in supporting the same testimony, continued to preach among the people who had lately lost their young champion and much beloved pastor.

While matters were in this situation, a Mr. Thomas Linning, who had been formerly sent over to Holland for finishing his education and receiving ordination, came home to Scotland; he, together with a Mr. William Boyd, who had also lately come from Holland, joined with Mr. Shields. These three together administered Gospel ordinances for a few months longer, and renewed the covenants at Lesmahago, amongst the poor afflicted people above-mentioned; but when the General Assembly met at Edinburgh, in 1689, the three ministers, deserting their former flock, and relinquishing, in many respects at

least, their former principles, gave in their accession to the judicatories of the revolution church. Thus, the people who wished closely to adhere to the reformation attainments were left as sheep without a shepherd. Having long before this time formed themselves into praying societies, they still continued these; and had, at particular times, a general correspondence of all the societies together, in order to ascertain the state of matters through the body at large, and to cultivate a closer acquaintance with one another. In this very trying and rather singular situation, without any change of sentiment, they steadfastly adhered to the very same principles which were openly espoused and solemnly ratified by the Covenanted Church of Scotland in the times of her purest reformation, as can be clearly and fully proved from their written deeds and declarations.

Thus they remained for about the space of sixteen years, till, in 1706, the Rev. John M'Millan, formerly minister of Balmaghie, in Galloway, having previously to this left the Established Church, acceded to them and espoused their cause. Receiving a unanimous call to be their minister, he took the pastoral charge of them, and laboured amongst them for many years after with much acceptance, as hundreds of respectable characters have attested both before and since his death.

After Mr. M'Millan had labored long by himself, he and his people at last received the accession of the Rev. Thomas Nairn, who had been in connexion with the Secession Church; but, for reasons which were published to the world, had dissented from them. Mr. M'Millan and he, with some ruling elders who had been regularly ordained before, and who held the same principles, formed and constituted a Presbytery, in the name of Christ the alone King and Head of his church, on the 1st of August, 1743, under the title of THE REFORMED PRESBYTERY. This title it still bears, not that they consider themselves as any better than other men, or as having, in their own persons, arrived at higher degrees of perfection—such thoughts they never entertained; but purely for this reason, that it is at least their honest intention, faithfully to adhere to the whole of our reformation attainments in both church and state, without knowingly dropping any part of these. On this account, it is presumed they may, justly enough, be called the *Reformed or Reformation Presbytery*; while, in another point of view, they might, with equal propriety, be denominated the *Dissenting Presbytery*. A Mr. Alexander Marshal, who had formerly got the ordinary education of regular students in divinity, having passed the usual pieces of trial, with approbation, before the Reformed Presbytery, was by them licensed to preach the Gospel, in the month of April 1744. He soon after received a call, was regularly ordained, and took his seat with the other two as a co-presbyter. After this, the Reformed Presbytery, from time to time, received small accessions to the number of both their ministers and people. Having obtained help of God, they continue to this day, witnessing none other things than what many thousands, in the once famous and Reformed Church of Scotland, have witnessed before them.



## PALESTINE.

(Continued from p. 62.)

Having been introduced to the general boundaries and divisions of the country, let us now proceed in our travels through some of the principal cities and towns on the sea coast. Gaza, Askelon, Ashdod, Ekron and Gath, the five cities of the Philistines, are situated upon the sea coast on the south. The location is most disadvantageous in point of defence; for situated as they are upon the plains, they were open to the attacks of their enemies; but, to overcome this, they were built upon artificial mounds; and thus they managed to make up for the deficiencies of nature by the labor of art: and thus, also, was some barrier raised up against the horses and chariots of the Egyptians, who might direct their armies against them. These cities were situated about ten miles apart, and they vary in elevation as well as in the size of their area, being from eighty to one hundred feet in height, and from two to four miles in extent. These cities are of great antiquity being spoken of in the early portion of the Scriptures; but owing to different circumstances, their destinies have not been the same. The original design of those cities was what in our day would be termed garrison towns. Gaza and Askelon still exist in some degree of their original importance; Ashdod and Gath lie in ruins, but still exhibit many traces of their former being; Ekron, however, has entirely disappeared, and much doubt exists in the minds of travellers, as to the site whereon she was built. Around these cities were five walls of circumvallation, each varying from the other in height as well as thickness; commencing with the outer wall, which was the lowest but thickest, and thus increasing in height, but diminishing in thickness, as they came to the centre, within which stood the city. The style of building appears to be a connecting link between the Egyptian and Greek, the stones being exceedingly large. Indeed, the ruder the age, the more strikingly is it marked by the massiveness of the materials used in their buildings; and what has been termed the cyclopean style is characterized by the immense piles of rocks which composed the edifices.

Connected with the city of Gaza is the history of Samson, who, when the Philistines lay in wait for him, carried off the gates of this city, and bore them upon his back up the hill to Hebron. The last act of his life was employed in the destruction of the Temple of Dagon, to which he had been carried to make sport for the assembled multitudes, who were seated upon the roof to witness his movements; but, asking to be led to a pillar that he might lean upon it, he clasped his arms around the adjoining columns, and with a mighty force overthrew the entire building, and buried under the ruins, together with himself, five thousand Philistines. The mode of building ancient temples, and indeed other edifices, accounts for so many people being seated upon the roof. A large court in the centre, surrounded by a colonnade, upheld by columns, allowing room upon the top for the accommodation

of large audiences, who might view the operations in the area below; all the porticos of their buildings being composed of massive materials. Such was the character of the building which Samson by that miraculous effort of strength, brought prostrate to the ground.

JOPPA, or (as it is at present called,) Jaffa, is a seaport, and is very remarkable for its position, and its continuous prosperity, which is dependent thereupon. Its antiquity is very great, and it has been noted throughout all ages of time, from the remote period of its date to the present day, as a place of considerable note. In the days of Solomon it was the principal seaport, with the exception of Tyre, on the coast; and we read of the contract between this great sovereign, and Hiram, king of Tyre, to have cedars of Lebanon sent to the port of Joppa, to be transported thence to Jerusalem, for the building of the temple which took place full one thousand years after the first notice that we have of it in sacred history. In apostolic times, we read of this place, in connection with the names of Simon the tanner, and of Tabitha who was there restored to life by the Apostle Peter. This, also, was the place whereat this same Apostle saw in a vision the sheet let down from heaven by the four corners, and containing all manner of living beasts. The Apostle Paul also passed through Joppa, and it was then a town of as much importance as it had been for many hundred years before. Passing through another period of time, we find Joppa a point of contention between the Christians and Saracens, in the wars of the Crusades, because of its relative importance, and even now Joppa is the great place of embarkation and debarkation to and from Jerusalem; and the cause is this, that it is the nearest point on the sea coast, to the city. Its situation is upon a promontory, extending out into the sea on the north and south, thus affording a safe and commodious harbor on each side, for the vast quantity of shipping, which is always to be found there; for the winds which would prevent safe anchorage on the one side, may be avoided by a change of location to the other—and thus a shelter is offered, equally excellent and safe on both sides of the town. From the sea, the natural location, as well as singular artificial appearance of the town, shows to great advantage; for the elevation upon which it stands is equally steep on all sides, and the houses are built in terraces, one above another, in perfect order, from the base to the summit. The roofs are all flat; and the ladies, who but seldom walk the streets, and then deeply veiled, promenade upon the house tops with the other members of the family, as free and unrestrained as the ladies of European or American countries. And oftentimes, several adjoining houses, when good feelings exist between the neighbors, remove all barriers, and open a free promenade for some distance upon the roofs. There are about ten of these terraces of houses, and perhaps no sight can be imagined of more lively beauty and interest than to come within view of Joppa about half an hour before sunset upon a festal day, when the inhabitants to the number of five or six thousand, have assembled upon the housetops to enjoy the evening air; not presenting, as such a multitude would in a European

town, a dense mass of dark material composing the costume, but decked out in all the colors, and arrayed in all the forms and varieties that art can invent, or ingenuity can devise. The oriental costume is peculiarly attractive and graceful; composed of the large turban, entwined with the richest colored silks, with flowing robes of scarlet and saffron, and blue, and every charming variety of shade mingled in harmonious concourse.

In viewing the various features of any place, those which have a moral bearing upon the community, are most worthy the attention of the philanthropic traveller; and one peculiar feature in the society and feelings of the oriental inhabitants of Joppa, who are Mohammedans, is the absence of that suspicion and dislike, and even hatred which Mussulmen generally manifest toward Christians; and to tell the truth they have too much ground for the exercise of those feelings; for the Christians with whom they usually mingle, are those who do no honor to their profession, and who seem to think that the only difference between themselves and the followers of the False Prophet is, that they are at liberty to indulge in the use of pork and wine, while the Mussulman may not—a privilege which they take care to make the most of, to the just deprecation of their abstemious neighbors. But while at Damascus and other cities, a foreigner, habited in the garb of a European might incur the loss of even his life, at Joppa he may, without the least fear of molestation, wear any dress he pleases; and the feelings which in other places exist against Christians, are here greatly softened down by the constant intercourse of foreigners; and the wealthy Turk who comes to settle at Joppa, imbued with all these prejudices, soon becomes more and more favorably disposed towards Christians, as he finds, them honest and upright.

CESAREA—Passing from Joppa to the north, the traveller arrives at the city of Cesarea, which, in comparison with the former, presents a comparatively modern, and in point of style, a much more splendid appearance. It was built by Herod, with a view to draw the trade away from Joppa; and under his patronage was advanced to a degree of elegance and opulence unequalled by any other place of its size in the world. The remains of Cesarea extend along the sea coast for the distance of four or five miles, a long, narrow strip; but in consequence of the superior advantages possessed by Joppa, as a seaport, it could not retain for a very long period, its commercial importance, and notwithstanding its splendor, and all the endeavors of its royal patron, to advance its greatness, still it has remained for centuries past, destitute of inhabitants.

Among the buildings which still remain, and which is looked upon with peculiar feelings by the Christian traveller, is the judgment hall of Herod; the building in which the great Apostle to the Gentiles delivered in his own defence the most masterly oration that can be found upon record. Who, in visiting the Judgment Hall could help but remember the peculiar language of that appeal, "King Agrippa, believest thou the prophets?" then, as if anticipating the answer, Paul replies,

“I know that thou believest!” And again, how forcibly is the power of Christianity displayed in the conduct and answer of this same Apostle, when the King, struck with the force of Paul’s argument, and the impressiveness of his manner cried out, “Almost thou persuadest me to be a Christian.” The natural man would here have broken out in invective against the injustice with which one in his situation had been treated; but Paul, subdued by the Spirit of God, answers, “I would to God that not only thou, but all who hear me this day, were both almost and altogether such as I am, except these bonds.” And we may in imagination, see the Apostle holding up his chains, when he spake this, and wished that even his enemies might be free from the like bondage. The association of the mind, when standing here, cannot but be of the most intensely interesting character; scarce any spot in the holy land is more replete with interest than this. From Cesarea to the north we next arrive at the city of

**PTOLEMAIS, NOW ACRE.**—This was formerly a city of the Phoenicians, and occupies one horn of the crescent, upon the other extremity of which stands Mount Carmel. It was partially destroyed by an earthquake, after which Ptolemy sent large sums of money to rebuild the town, and it was afterwards called Ptolemais, in gratitude to the illustrious patron of its revived splendor. The name of this place upon modern maps, is Acre, and it has long been celebrated as the residence of the Knight Hospitallers, or Knights of St. John, from which the name of this city has sometimes been called *St. Jean d’Acre*. At this place it has been estimated, is congregated more wealth than in all other parts of Syria and Palestine beside. The situation of the town is such as to admit of its being termed the third strong hold in all the world—Gibraltar being the first and Malta the second. The gardens, baths, mosques, and temples are sumptuous beyond almost any thing else in the Holy Land. The Knights of St. John, when driven from Ptolemais, where they had originally founded their hospital, went to Malta, where they became a sovereign power, made a vow of eternal war against the Turks and became much augmented in numbers. The name of the principal town upon the island is Valletta, from *LaVallette*, the first Grand Master of the Order. At Malta, Napoleon called during his reign; but from the French it has since come into the hands of the English, who still hold it in possession, by right of conquest. Acre is still a very flourishing town, and the seat of great opulence.

**TYRE AND SIDON**—Of these cities, the antiquity is extremely great, carrying us farther back than any authority of the present day can determine; but that Tyre is rather more modern than Sidon may be gathered from the fact of its being called the Daughter of Sidon. It is remarkable that the names of these two cities are invariably mentioned together; they are less than twenty miles apart; both were alike in mercantile situation and interests, and both have fallen. At Sidon still exist the remains of a temple of Hercules. The mention of Tyre is full of interesting recollections. It was formerly an island, but is now connected to the main land by a narrow isthmus across the strait which

originally separated it. This work was performed by the army of Alexander of Macedon, who demanded a recognition of his power, and tribute, which, although granted him by many of the other kingdoms, were refused by the Tyrians, who thought themselves secure, in their insular position, from his assaults; but this illustrious monarch, who never allowed himself to be baffled by any obstacle that could possibly be overcome, determined to construct this causeway, which he effected by sinking masses of stone brought from the quarries of Mount Lebanon, his workmen being covered by a fence to protect them from the showers of arrows, that came so thick from the bows of the Tyrians, as sometimes to obscure the sun. The work was completed and the city overrun by the Grecian army, who slew forty thousand of their opposers. This passage has been continually widening, by yearly accumulations, and is now covered with a coat of soil for several feet. No place in the world appears to have ever possessed such immense wealth in comparison with the exceeding smallness of territory, the island in its greatest extent, never being more than twenty miles in circumference. The question naturally arises in the mind, how did Tyre ever arrive at the extreme opulence which she enjoyed? Possessing no land for either pasturage or agricultural pursuits, she had no exports of cattle or grain to offer in exchange for foreign commodities; but we find that so great was her wealth, that in speaking of Tyre, the prophet Ezekiel says, "Her merchants were princes." Her territory possessed no mines from which her people could bring forth riches from the bowels of the earth: but notwithstanding all her natural deficiencies, we find that all the world seemed to bring their merchandise into her lap. Fine linen and brodered work came to her from Egypt, and the men of Zidon and Arvad were her mariners, and they of Persia and of Lud, her men of war. "Javan and Tubal and Meshech, were thy merchants; they traded in the persons of men, and in vessels of brass, in thy markets." From the house of Togarmah, they received horses and mules; from Dedan they received ivory and ebony wood; from Syria was brought to her emeralds and purple and brodered work, and fine linen, and coral, and agate: Judah and the land of Israel supplied her markets with wheat and oil and balm: and from Damascus they had wool and wine, and from Arabia, lambs and rams, and goats. Thus, from this enumeration of the tributary streams which poured wealth into the lap of Tyre, we may form some idea of her resources; but still the question remains unanswered as to the manner in which the Tyrians repaid their neighbors for their products; but the same prophet who has given us the long catalogue of her merchants who supplied her with stores, has told us her means of repaying them. Thus say the words of Ezekiel; "Damascus was thy merchant, *in the multitude of wares of thy making,*" and so also of Syria and the other nations who received the manufactured articles from Tyre in return for their goods. Thus was Tyre a mighty workshop, and the Tyrians a swarm of industrious workmen receiving, from all parts of the world, the raw material, and repaying them with the

"multitude of the wares of her making." Thus do we see that the wealth of a country depends not so much upon the products of her soil as the industry of her people. The reader of these notes would do well to open his Bible, and read the 27th, 28th and 29th chapters of the prophecy of Ezekiel, where a full account of the resources of Tyre are enumerated, and her destruction foretold.

History has fully developed this truth, that a nation cannot, without the powerful bias of Christianity, retain the accumulated wealth of years, without becoming effeminate and giving way to extravagancies, which are the precursors of their ruin. Thus was it with Egypt, when she successively became subject to foreign powers; and thus, in turn has it been with Babylonia, Assyria, Media, Persia, Greece and Rome—all enjoying mighty wealth and power, but each in turn crumbling beneath the weight of their own misused opulence.—Thus viewing from the exalted eminence upon which we stand, the rock whereon they split, how replete with instruction ought the lesson of their fate to be to us! The human mind is prone to become inflated with pre-eminence; and in whatever channel the fashion of the times directs the ardor of his pursuits, man goes on headlong to the extent of his powers. Thus has it ever been that monarch has vied with monarch, in the splendor of his court; while warriors have struggled to outrank their compeers in deeds of prowess. How important then, that the light of Gospel truth should be diffused, and the true value of temporal wealth and temporal fame held plainly out to view! Let the standard of emulation be intelligence and moral pre-eminence; let the goal at which men strive to attain be virtue, and the dissemination of happiness their grand design, and no longer will thrones totter upon the corruption of their foundations, or nations be obliterated because of their moral degradation.

**DOWNFALL OF TYRE**—The same sure word of prophecy which dwells so largely upon the splendors and wealth of Tyre, also foretells its desolation and final ruin. Thus, Ezekiel xxvi. 3, 4, 5;—"Therefore thus saith the Lord God, Behold I am against thee, O Tyrus and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea; for I have spoken it saith the Lord God; and it shall become a spoil to the nations." This has literally been fulfilled. The island, which was originally twenty miles in extent, now measures but half that size; the seas have come up around it and encroached upon its borders.—In a clear day, one may take a boat and row around the island; and if the surface of the waters be smooth, he may see fragments of magnificent buildings, and broken columns and arches, lying upon the bottom. The inhabitants are a few illiterate and rude fishermen, who thus gain a precarious livelihood and literally, though unknowingly, fulfil the words of the prophet, by stretching their nets to dry upon the barren rocks.

## DIVISION OF THE GENERAL ASSEMBLY.

The annual meetings of this body have been for many years, constituted on the third Thursdays of May. On the Tuesdays and Wednesdays preceeding the opening of the Sessions of last May, there were two conventions of the delegates, one Old School and the other New School. In the former it was resolved to adhere without compromise, to the act of May, 1837, excising the North Western Synods—which embrace about five hundred ministers. The New School convention resolved, that provided any delegate from a Presbytery belonging to any of the excised Synods, should be refused a seat, they would withdraw in a body and constitute a General Assembly. By the usage of the General Assembly, the Moderator and the two clerks of the former sessions were a committee to report the delegates, who handed in their certificates, to them before eleven o'clock, on the day of the constitution.

Immediately after the preaching of the opening sermon, Dr. Elliot, constituted the Assembly, and the committee reported the delegates. It was then asked by a Hopkinsian, or New School man, whether the delegates from the Presbyteries of the excised Synods, had been reported. The committee replied that they had not. One of those who had not been recognized, rose and announced that he had been rejected. On which an appeal from the decision of the committee, was moved, and seconded; the Moderator refused to put the question, as he had not, according to established usage, announced the members of the Assembly. A New School man, then commenced the reading of a protest, and read it through amidst loud cries of order from the Moderator and others. It was then moved by someone, that a Moderator should be chosen, he put his own motion, the old School men, of course refused to vote, and the New School party were unanimous. Clerks were elected in the same tumultuous, disorderly manner. It was then resolved to adjourn to meet forthwith in a Hopkinsian church. The New School retired according to the resolution, met and proceeded to the transaction of business, claiming to be the General Assembly of the Presbyterian Church in the United States. The Assembly of Old School men, then proceeded in the ordinary course of business, as if no unusual event had happened.

As to the estimates of numbers accounts vary; but it is generally agreed, that the old General Assembly consisted of about thirty members more than the New; they were certainly a majority. The General Assembly passed several acts, in substance that all the presbyteries under their care should excise, before the meeting of the Synods next autumn, all who do not adhere to the deeds of the assemblies of 1837 and 1838; and that where there is a minority of three orthodox ministers, they shall be recognised as the presbytery; and that a similar process shall be carried down into the congregations.

Three civil suits have already been commenced by the New School men, who lay claim to all the property of the Presbyterian church. The



Old Assembly have the doctrine, the order, and a majority of the body; of course, whatever the courts may decide, the common sense of the great christian community, will recognize it as the supreme judicatory of that church.

The New School men, like other schismatics, endeavour to keep doctrine as much out of view as possible, and stake the whole success of their cause on technical points of order, on which the multitude are not so competent to decide, and on the public sympathy excited by the cry of persecution.

Thus the cry of Catholic communion, the process of amalgamation, and latitudinarian comprehension, in that body, has led to the excitation of the angry passions, final disruption, and acrimonious suits in the civil courts. Besides, there still exist in both these bodies, the elements of farther division. A few orthodox men from the west refused to recognise the Old General Assembly, chiefly, it is believed, because in the preparatory convention, it had been resolved that the subject of slavery should not be discussed. There were some Hopkinsians also, in that body, who preferred slavery to New School doctrines; and it is well known that a very large majority of the New Assembly are abolitionists. In the other party there was a large portion of the Tennessee delegation and a considerable number from Kentucky who are slave holders—men, who appear to prefer the Hopkinsian errors to slavery. The pro-slavery sentiment is by no means so violent in those states, as it is farther south. In order however, to swell their list of numbers, the abolitionists in that party betrayed the cause of anti-slavery, by refusing to pass on, or to discuss the subject. On the whole, the Presbyterian church is not a little crippled in its power and resources. It possesses this day less efficiency than it did forty years ago, when it entered into correspondence with the churches of New-England. The New School is corrupt to the core, and the Old Assembly, while it is not much, if any larger than it was at the commencement of the present century, is much less orthodox, pious, faithful and united than it was at that period. The cause of truth must be promoted, however, by all these discussions. The New-England heresies will spread much less rapidly, we trust, than they have done, within the last half century. They must sail under their own flag and not that of the true General Assembly. Still their professed adherence to the Presbyterian Confession of Faith, and form of church government, it is to be feared, "*will deceive many.*"

The process of division has advanced with such rapidity, as should admonish all who love the purity and are desirous of promoting the peace of the church, to adhere closely to the ancient landmarks. Aberrations from the footsteps of the flock, have been the cause of all these troubles. It is by walking according to the rule of former attainments that the church moves forward, "*like a company of horses in Pharaoh's chariot.*" It is now fully demonstrated by practical results, that all plans of union, framed on the principle of compromising truth or order, must prove abortive, and that two cannot walk together except they are agreed. The stakes must be strengthened, when Zion lengthens her cords and stretches out the curtains of her habitation.

CHARACTER OF THE LATE REV. DAVID ARMSTRONG.

By the Edinburgh and Glasgow papers of the 11th April, we have obtained the painful intelligence of the death of the Rev. David Armstrong, pastor of the first Reformed Presbyterian Congregation of the latter city.

Mr. Armstrong who was in the 48th year of his age when he died, was ordained to the office of the ministry in Feb. 1815. As a man he stood high in mental endowment, which was richly cultivated by early education and subsequent study. The most striking characteristics of his mind were clearness of apprehension, depth of thought and philosophical accuracy. Considered as a public speaker, Mr. Armstrong possessed many eminent qualifications:—his manner was remarkably serious, and had in it much that was very impressive; his language was always well chosen and appropriate; his voice was rich and full, and his announcement deliberate and distinct. But, an overstrained anxiety for precision and accuracy of expression, arising evidently from mental peculiarity, sometimes laid a restraint upon his emotions. This in the judgment of superficial hearers especially, sometimes threw him into the back ground when compared with less gifted, but more passionate preachers. There were times however, when the greatness of the subject or the occasion would draw him into a warm and animated manner of speaking, very different indeed, from mere vehemency, but far more illustrative of eloquence. Such, always were communion seasons; on these occasions, he appeared to great advantage. His addresses at the communion table were often models of their kind;—doctrinal statement, finely combined with the consolations of the Gospel, and christian experience.

Mr. Armstrong as a presbyter occupied a high place in the church: to his other ministerial qualifications he added that, of an extensive acquaintance with ecclesiastical order. Unassuming and unpretending in his expressions of opinions, as well as general character he was nevertheless remarkable for decision and firmness.

In his private intercourse Mr. Armstrong showed great amiableness of disposition and kindness of heart: the duties of the pastoral office he discharged with the utmost fidelity. As a man, and as a minister of religion, he was distinguished for integrity and conscientiousness. And to complete this notice of his character, we feel ourselves warranted in saying that he was a christian of deep and unfeigned piety.

We give this passing tribute to the memory of one, endeared to us, by many interesting recollections; and whose instructions are interwoven with our early and most cherished associations. SIGMA.

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ITEMS.

**THE DIFFERENCE.**—A Calvinist once heard an Arminian preach, and after service was ended, the latter demanded of the former to know how he was pleased. The Calvinist frankly acknowledged that he was not edified. I want to know, said the other, what could have been the reason? Did I not preach works and grace? Yes, said the Calvinist. And do you not believe in works and grace? Yes, I do. What then

can be the difference? said the other. Why, said the Calvinist, you place works at the bottom for the foundation, and grace for the top, as the consequence, whereas I place grace at the bottom as the foundation, and works as the consequence. In other words, you make works the tree, and grace the fruit, whereas I make grace the tree, and works the fruit. Indeed, said the Arminian, I see no great difference in this, since we both embrace the essentials. All the difference, rejoined the Calvinist, is, that your house is built bottom upwards, and whether such a house is fit for residence, or will stand or fall in the decisive day, you can judge.

The decision of the Legislature of Barbadoes to dispense with the apprenticeship, and allow the slave population (80,000) to pass to a state of absolute and entire freedom on the first of August, is confirmed. In an address by a 'Public Officer' it is stated that at Antigua 'abolition answered the just expectations of the country, and went beyond the anticipations of its best friends. It had so far proved itself good by the close of 1835, as to induce the late President of the island, (a gentleman of very liberal principles in general) to confess that he had never been a convert to it till then. It is no less to be remembered that there were only TWENTY police men to control 20,000 of the peasantry.' The address goes on to state: "The hope of reward sweetens labor," says the old proverb, and so it was with the workers. A gang of one hundred was employed on Saturday to hole a six acre piece of stiff soil. They completed it by sunset, and received two shillings currency each. The same work would have cost £60 in the time of slavery.' \* \* \* \* 'When I visited the island last November, I found a greater quantity of cane land in cultivation than I had known for twenty years before.' In anticipation of the 1st of August land is rising in value, and the fact that the future laborers will also be consumers, and thus increase the trade of the island, and that emancipation will be beneficial to all classes, causes general joy to prevail.—*Courier*.

The annual meeting of the British and Foreign Bible Society, was held in the great room at Exeter Hall, on the 4th May. The attendance was very numerous, the room and galleries being every where crowded with ladies, and the platform with noblemen and gentlemen. Lord Bexley took the chair. The report was read. It was of great length, and contained details of the most encouraging circumstances attending the efforts of the Society in all parts of the world. The receipts of the Society from all sources during the past year were £97,237 1s. 11d. The principal item was £31,892 1s. 6d., from various contributions. The remainder of the receipts consisted of legacies and donations. The issue of copies of the Scriptures for the past year is 590,398, and the total number since the formation of the Society 10,888,043. The amount of receipts was larger than on any previous year since the formation of the Society.

The thirtieth anniversary of the Society for promoting Christianity among the Jews was held in the great room, Exeter Hall, on the 5th of May. Sir G. Rose, on taking the chair, briefly adverted to the object of the meeting. At the conclusion the report was read, from which it appeared that the labors of the society in the promotion of their benevolent objects were very successful; there was an increase of upwards of £4,000 in the contributions of the present year over those of the past. The great room was crowded; and, among the friends and supporters of the society on the platform, was the celebrated missionary, Joseph Wolf.

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SELF EXAMINATION—THE LOVE OF GOD.

“I love the Lord, because he hath heard my voice and my supplications.” Psal. cxvi. 1. “Every one that loveth is born of God, and knoweth God.” 1 John iv. 7. In regeneration, “the love of God is shed abroad in the heart.” “Faith worketh by love and purifieth the heart.” By these and many other texts of scripture it is evident that wherever the principle of saving grace exists, there the love of God dwells, and that where there is no love to God, there no new life is found. “God is love,” and those who are renewed by the power of the Holy Ghost, are formed according to the divine image, in this respect. At first sight, it might seem that nothing could be more easy, than to decide whether we love God, or not. It requires little examination as to what we love and what we hate, and whom we love and whom we hate, in our attachments to the creatures. A man who loves his wife, children, parents and friends, does not need to enter into a process of investigation for the discovery of these affections. What is pleasing, or displeasing to the eye, the ear, or any other sense, is known at once. The attachment of men to their property carries with it its own evidence; and its existence cannot be doubted. Why should it not, or rather why is it not so in relation to the love of a believer to God? How is it that the saints are often sorely perplexed with anxious doubts, whether they love God or not? Why do these doubts often remain, after long and painful examination? There are various reasons for this. 1. The love of the best saints to God is very far from being perfect. And a good

man is sensible that it is so far below what it should be, that he doubts its reality. 2. Every believer finds in himself so much undue attachment to the creatures, that it seems to him, almost impossible, that the love of God can dwell in the heart, where there is so much room for affection to other objects. 3. The love of God has in it something peculiar; it has for its object a being transcendently glorious; so that however familiar we may be with the nature of love to creatures like ourselves, we find it often not easy to decide on the reality of that which we bear to God. 4. "The heart is deceitful above all things." The saints know that men are apt to practice self deception, and that they often mistake the excitements of mere animal sensibility, for the high and holy emotions of vital piety and enlightened devotion. They have, therefore, a holy jealousy over themselves, lest they should form a mistaken estimate of their own frames and experiences. 5. The matter in question is of so great magnitude, and the interests at stake are of so high import, involving eternal consequences, that a degree of evidence, which would satisfy them in smaller matters, is not sufficient to put all doubts at rest. On all these accounts, self examination, on the subject of our love to God, requires much spiritual wisdom, perseverance, diligence, and the aid of the Holy Spirit.

Wherever the love of God exists, it is generated by a sanctified perception of the excellency and amiableness of God as he is in himself, and of the manifestation of his favour to us. "How great is his goodness, and how great is his beauty!" is the exclamation of the prophet, Zec. ix. 17. His goodness is contemplated both as it is a divine attribute, and as it is exercised in bestowing his favor on the objects of his love; for the prophet immediately adds:—"Corn shall make the young men cheerful and new wine the maids." Every attribute of Jehovah possesses infinite loveliness. God loves himself infinitely, because of his infinite beauty. The persons of the Godhead love each other mutually, as they see in each other the perfection of loveliness. The Son, speaking of the Father, says:—"I was daily *his* delight," and of himself:—"rejoicing always before him." Pro. viii. 30. The saints love God for the same reason that God loves himself, because he is in his own nature worthy of love in the highest degree of intensity. He is lovely "in his being, wisdom, power, holiness, justice, goodness and truth." These attributes are revealed in the works of creation and providence. All that is

lovely and awakens admiration in our earth, its form, riches and garniture—the beauty of the vegetable and animal kingdoms, in their wonderfully diversified ranks, orders and forms—all that is admirable in the vaulted sky, and ærial phenomena, and in the sun, moon and starry frame, are emanations of the beauty of the divine perfections of their Author. All that is calculated to awaken love in the realms of created mind—all the works of art, of taste, and of literature, in moralists, statesmen, historians and poets—all the tender emotions and charitable sympathies of the human heart, are from God, the fountain and author of all that is beautiful and attractive. The mantle of Jehovah's beauty is spread out in gorgeous folds over the whole drapery of nature. The design of the Creator, in this magnificent display of his own glorious perfection, was to reveal his excellency to created minds, that they might behold him therein and love him. "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Psal. viii. 1. "The heavens declare the glory of God; and the firmament sheweth his handywork." Psal. xix. 1.

But rich as is this display of the beauty of the Lord, in the earth and in the heavens, which are full of his riches, it makes no revelation of his new covenant mercy to fallen sinners, who, according to the awards of his justice, are deserving of his wrath and curse in this life, in death and in hell forever. Conscience pronounces and forestals this doom; and at her tribunal, "every mouth must be stopped and all the world become guilty before God." So that after all, there is no intimation in the volume of nature that the Author of all this loveliness, however lovely he is in himself, is not our enemy, and that he will not banish us forever from the enjoyment of his favor. While there is good reason to dread the tremendous effects of his enmity and the fury of his everlasting wrath, it is impossible that he can be the object of complacential love and delight. The love of sinners, exercised in the pardon of their sin, and their restoration to his blessed favor, are made known in that gospel only, which reveals the Lord Jesus Christ, as "the one Mediator between God and men," who "bore our sins in his own body on the tree." Hence it is in this Mediator alone that the glory of God can be seen, in such a manner as to awaken the love which is a grace of the Holy Spirit and which is sought for in self examination. The excellency of God revealed in the

Only Begotten of the Father, and as made known in the exercise of new covenant favor, cannot be perceived but by faith; and hence "faith worketh by love." This love is exercised towards God for what he is as supremely excellent and worthy of love, and for what he has done for the securing of our eternal welfare. It has been and is still affirmed by many errorists, that a love to God which proceeds from a sense of what he has done for us, in our creation, in his providential care over us and in our redemption, does not deserve the name love, and is in fact selfishness—a sinful passion. Out of this new school error has grown the monstrous Hopkinsian heresy, that the true love of God embraces, or necessarily produces a willingness to suffer the pains of eternal damnation for the promotion of his glory. But this whole scheme is not only contrary to the very constitution of the human mind, in which God has implanted an instinctive desire of happiness; but also to the declaration, quoted above from the 116th Psal:—"I love the Lord because he hath heard my voice and my supplication." And John says:—"We love him because he first loved us." 1 John iv. 19. The great argument of the apostles to keep the law, and the substance of the first table, is the love of God—is the goodness of God in sending his Son to save us by his obedience to the law, and the suffering of its penalty. God intended that the love between himself and his intelligent creatures should be mutual. "With loving kindness and tender mercies have I drawn thee." Though, that love which does not arise from the excellence of God, as in himself most amiable, is not an evangelical grace, yet it is not and cannot be separated from a sense of his goodness as manifested to us, especially in our redemption, by Jesus Christ.

Him in whom all this is made known, the Father reveals to us as an infinitely lovely object. "He is the brightness of the Father's glory and the express image of his person." "In him dwells all the fulness of the Godhead bodily." "In him are hidden all the treasures of wisdom and knowledge." The disciples beheld in him, "the glory as of the Only Begotten of the Father, full of grace and truth." "He is fairer than the sons of men." He is "the rose of Sharon and the lily of the valleys." "His countenance is as Lebanon, excellent as the cedars—yea, he is altogether lovely." The loveliness of God revealed in the Lord Jesus Christ, our blessed Saviour, is and will be to all eternity the delight,



wonder and admiration of the redeemed, on earth, and in heaven, and of the innumerable myriads of "holy angels. His mediatorial person, which is the Son of God; the constitution of the mediatory character, God and man in one person—his holy, harmless, and undefiled humanity—his official relations of prophet, priest and king—his deeds on earth, and his administration of the kingdom committed to him by the Father, all display his matchless beauty in such a way as to fill with love and holy admiration all pure minds in the universe.

In God's people, this love is wrought by the operations of the Holy Ghost, when in regeneration he slays the natural enmity of the human heart. He produces it in the heart by taking the things that are Christ's and shewing them to us. Until the eyes of the understanding are enlightened by this saving operation of the Spirit, there is no beauty seen in Christ, wherefore he should be admired. To the eye of the unregenerated mind, "he has no form or comeliness." No literary cultivation, no mere study of the letter of the Scriptures, no power of the eloquent orator, no persuasive arguments of the most conclusive reasoner, can ever attain to this result. By all these God in Christ is never seen so as to be esteemed altogether lovely. As faith is the gift of God, so that love that springs from it, as one of its fairest and most lovely branches, is also the gift of God, by the Holy Spirit. Hence one of the fruits of the spirit is love. Like all the other gifts of the Holy Spirit, this is known by its operations. It is involved in the very first act and in all the actings of saving faith; for as we have seen, when treating of that grace, there is in it a cordial approbation of Christ in all his offices, otherwise he would never be chosen as our only Saviour. This love may be distinguished by the following characteristics.

1. Its object is God, as possessed of all those divine attributes that are revealed in the scriptures. There may be some admiration of the great power of God, as displayed in the works of creation and in the kingdom of providence, and some pleasant apprehension of his goodness in dispensing his bounties, especially as providing a glorious and happy heaven for men after death, where there is no real love to God, as a God of truth, justice and holiness. Multitudes follow<sup>at</sup> ed Christ, attracted by the greatness of his miracles, <sup>in,</sup> calming the winds, healing the sick, casting out devils, a

raising the dead, but above all, by his feeding them with the loaves and fishes, who forsook him, when he announced the holy doctrines of the cross. They did not love him as the Son of the living God, "as the only begotten of the Father, full of grace and truth." Their attachment was of the same nature with that which men cherish for those among themselves, who minister to their gratification. The Israelites shewed a desire to seek God in the wilderness, merely to escape suffering, and to be supplied with food. But "their heart was not right with God." They really hated him, and so "while the meat was in their mouths, the plague broke in upon them as fire." In the church's admiration of Christ, expressed in the 45th Psalm, v. 4, 5, the glory of his truth and justice is a prominent object. "In thy majesty ride prosperously because of truth, meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies." The saints express their love to him in songs of praise, because "justice and judgment are the dwelling place of his throne." In all that he reveals himself to be, the saints delight in him. They rejoice that in their salvation the glory of his truth, holiness, and righteousness is not compromised, or tarnished,—that it is maintained, illustrated and greatly honored. They are delighted with the plan of redemption, because "mercy and truth have met together, righteousness and peace have kissed each other." Were God any other than what in all respects he has revealed himself, he would not be the God, in whom their soul delighteth and maketh its boast.

2. The love of God is pure and holy. Its object is a pure and holy God, who is revealed in pure and holy truth, its author is the Holy Ghost, and it proceeds from a pure heart. It is incomparably the most holy and noble, and elevated emotion, of which the soul is susceptible. Hence, it has a purifying influence. "Faith works by love and purifies the heart." We become assimilated to those whom we admire, as this affection exercises a moulding influence, which conforms to the beloved object, and as we delight to imitate those whom we love. Those who love the base and sordid become more and more debased, through the corrupting power of their vile affections. "Can a man take the fire of unhalloved love into his bosom and not be burnt?" Perhaps the heathens had some feeble speculative notion of that purity which should characterize the love of God, and express-

ed it by the vestal fire that always burned on their altar. The fire of divine love is kindled at the holy altar of the Lord by that which comes down from God out of heaven. When the pagans inflamed themselves with idols under every green tree, they enkindled and fostered base passions. The affections of the Papists, as they are moved by paintings, images, and all the outward pomp of their idolatrous devotions, are corrupt and vile. The excitements produced by heretical and erroneous doctrines and corrupt forms of worship, partake of the defilement of the polluted fountains from which they arise. In opposition to all these, the love of God, being of heavenly origin, and fixed on a heavenly object, is of a holy and heavenly nature.

3. The love of God is ardent and intense. "Stay me with flagons, and comfort me with apples for I am sick of love." Song ii. 5. "Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it. Song. viii. 6, 7. God the object of this love is infinitely excellent, and but a glimpse of his incomparable beauty, as it is perceived by faith, kindles in the soul vehement emotions. "My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose to open to my beloved, and my hand dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock." Song v, 4, 5. David says:—"My soul followeth hard after thee." Psalms lxiii. 8. And Isaiah, "with my soul have I desired thee in the night". Ch. xxvi. 9. With the spouse, and with the prophet it was the season of night, the sun of righteousness did not shine upon them in his brightness. David's "soul was thirsting for God, and his flesh longing in a dry and thirsty land." In these unfavorable circumstances, when God is hiding his countenance, very strong terms are employed to express the ardour of their love. The bowels of the spouse are moved, her soul is actuated by powerful emotions; the desire of the prophet's heart was toward his God, and the remembrance of his name was dear to him; and David's soul followed hard after him, running swiftly like the chariots of a willing people. They were drawn powerfully towards God, "with cords of love, as with the bands of a man." By all this is not meant that the love of God is a tumultuous, agitating or noisy passion,

like those stormy emotions that rendered the priests of Baal frantic in the time of the prophet Elijah. Far, very far from all this indeed is the holy love of the believer to his God. There is a tranquility and sobriety in the love of God shed abroad in the heart by the Holy Ghost—an overawing sense of the greatness of the divine majesty, that represses the turbulence of passion, and the tumults of emotion. The most powerful sentiments of the human mind are like the movement of the deep and mighty river, smoothly gliding on with silent power to the ocean, whither it tends, and not like the noisy clamour of the mountain torrent. The deepest grief and strongest love are not loquacious. This is the reason that the most experienced christians are cautious in speaking of their own frames, whether sorrowful or joyful. The crackling of thorns in the fire, is much more noisy than the furnace heated to sevenfold intensity.

4. Those who really love God, love him incomparably more than all other objects. This remark is very closely allied to the preceding one. It is necessary, however to view the grace of love under this aspect. As God is infinitely more excellent than all created excellence,—infinitely more lovely than all created loveliness, it is meet that the love which we bear to him should incomparably transcend that which we bear to any creature. Were not the love of God thus transcendent, the work of the Holy Spirit in producing it would be unworthy of him. “Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy mind;” Matt. xxii. 37. That is as if there were no room for any other affection. The greatness of the love which we should bear to God is such that all other is as hatred. “If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Luke xiv. 26. All these relatives we are, indeed, bound to love, otherwise we would be without natural affection. But what are they all compared with God? Nothing. Their beauty is deformity compared with his. We may never do any thing for their sakes, incompatible with the love of God. They must not be allowed to allure us away from the love of God, or from our duty to him. When he calls them away, we must yield them up to him with cheerfulness, however painful it may be to the flesh. Now, though the actual love of God, as it is exercised by the best of his disciples on earth

does not reach all this excellence, yet it so far corresponds with the commandment, that God is loved incomparably more than the dearest friend and most beloved object on earth. "Whom have I in heaven but thee and there is none upon earth that I desire beside thee." Psalm lxxiii. 25. The weakest believer does so love God, that he would part with all that he loves on earth, or in heaven, rather than be separated from him. God is his supreme good. The language of the believing soul is, "O Lord thou art my sure portion which I have chosen." Blessed be God, such a choice as leads to forsaking all friends he never proposes to us. We have friends both on earth and in heaven, with whom we shall forever dwell, whom we shall forever love in the mansions of felicity and glory. But often it has been made the duty of those who love God to forsake their dearest relatives for the love of Christ. Abraham left all his kindred and went out at God's command, not knowing whither he went, only he knew that whithersoever he went, the object of his supreme love would be there—that was enough to make him blessed. The disciples forsook all and followed Jesus.

5. This love to God is exercised in loving his truth, his ordinances, his church and his people. As the enmity of the ungodly against God is greatly exercised in their hatred of all these; so the love of God is exercised in the attachment of the godly to them. "O Lord I have loved the habitation of thy house. I delight in the place where thine honour dwelleth." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy." Psal. xxxvii. 5, 6. This love to the church is prompted by the love of God, and is really the exercise of the same grace of the Holy Spirit, for God dwells in the church. Let no one flatter himself that the love of God dwells in his heart, if he finds there no love for the place where God has placed his holy habitation.

With this is inseparably connected the love of the brethren. "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death." 1. Joh. iii. 14. "If any man say I love God and hateth his brother, he is a liar." iv. 20. "Every one that loveth him that begat, loveth him also that is begotten of him." v. 1. There is a love of benevolence, which a good man exercises towards all men, in which he

wishes them well, pities them in sorrow and rejoices in their welfare. But love to the saints is complacential; because they are the children of God and are like him. It is not for their usefulness to us, nor for any worldly polish, but for their holiness; because the law of the Lord is inscribed on their character, and their Father's name is on their foreheads. They may be poor, illiterate, and rude in exterior, and despised by worldly men; but they live a life of godliness, and therefore the heart of him who loves God is drawn to them by a powerful and delightful sympathy. Next to the direct love of God there is no holier or lovelier emotion than this. It is greatly honoured of God. It is fraught with good to the church, and comfort and edification to the body of Christ. He is a very imperfect saint, if a saint at all, in whom it is not conspicuous.

SUMMARY QUESTIONS.

1. Are you pleased with all God's attributes revealed in his word?
2. Is God, in your estimation, altogether lovely?
3. Is your soul drawn towards him for this loveliness?
4. Is it in the Lord Jesus Christ that you delight to see his beauty?
5. Is your love pure, and does it purify your heart?
6. Is your love to God ardent and unquenchable?
7. Do you love God better than every thing on earth or in heaven?
8. Do you love gospel truth, God's law, the church and the saints?

If you do, the love of God is shed abroad in your heart by the Holy Ghost.

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ANCIENT USAGE IN PRAISING GOD.

It is the duty of all the worshippers of God to unite their voices, in the celebration of his praises. To the performance of this duty all are under as solemn obligations, as they are to read the Scriptures, to pray, to meditate, to examine themselves, to hear the word, and to sanctify the Sabbath. There is no warrant to praise God by proxy as is

done in those congregations in which the whole duty of praising Him is performed by a choir of trained singers—often thoughtless and even irreligious youths.

“Kings of the earth, all nations,  
princes, earth’s judges all :  
Both young men, yea, and maidens too,  
old men, and children small.  
Let them God’s name praise ; for his name  
alone is excellent.” *Psalm cxlviii.* 11, 13.

The command is not, praise him, ye choir of well disciplined young men and maidens, and let all others, old men and young children be silent, lest they should mar the melodies of the music, by their coarse notes. All ranks and ages are enjoined to raise their voices in songs of praise.

“Behold, bless ye the Lord, all ye  
that his attendants are,  
Even you that in God’s temple be,  
and praise him nightly there.  
Your hands within God’s holy place  
lift up and praise his name.” *Psalm cxxxiv.* 1, 2.

This command is of the same extensive import, making the duty imperative on all God’s “attendants,” or worshippers.

The command so often and solemnly reiterated in the inspired book of Psalms—“Praise ye the Lord,” is addressed to no one class, exclusive of others ; it embraces all as fully as the precept—“Serve the Lord.”

When David brought the ark and set it in the midst of the tent that he had pitched for it, he delivered a psalm to those who were leaders in song. “And all the people praised the Lord.” 1 Chron. xvi. 36.

In reply to all this it is said that though the congregation is silent yet, in their hearts, they may be employed in praising God ; as in prayer, none utters words but he who leads in the devotions, while all unite in the prayer. It is a great error that has wrought no little evil in the matter of praising God, to consider prayer and praise as the same duty, and that whatever is allowable in the one is also in the other. In praise, we address God in poetry, and add to it the musical modulations of the voice. All this gives a character of familiarity in approaching him, which belongs to no other duty. God has furnished us with a manual of praise, by the inspiration of the Holy Ghost, in the Psalms of David, and both authorized and commanded us to use it in our songs of praise. He has not authorized or given the least intimation



of his permitting any other. There is no ground on which faith can rest that he will accept any songs but those indited by the Holy Spirit. All this plainly demonstrates that reasoning from prayer to praise, as if they were the same duty, is utterly inconclusive. How frivolous must it be when it is directly opposed to those commands of God recited above, and such calls to duty as the following:

“O come let us sing to the Lord :  
come, let us every one  
A joyful noise make to the rock  
of our salvation.” *Psalm xcvi. 1.*

God calls *every one* to “sing” and “make a joyful noise” to him in the celebration of his praises. Shall men presume to say, not so; it is enough to make melody in the heart, while the tongue is silent? This is surely presuming too much, and dealing too freely with the solemn commands of Jehovah.

How the New Testament writers understood this matter is abundantly plain from repeated declarations of the Apostles. “Speaking to yourselves” (or to one another) “in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.” Eph. v. 19. “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Col. iii. 16. “Is any merry let him sing psalms.” James v. 13. The duty of teaching and admonishing one another, of *speaking* to one another, in the psalms and hymns and spiritual songs indited by the Holy Ghost, and *singing* these songs is enjoined by the Holy Spirit. Christians are commanded to express their spiritual joys, by “*singing* psalms.” Nothing could be more express than all this.

Besides that it was the practice of the early christians for the whole congregation to join in singing the praises of God, is as evident, as any other well attested fact. Pliny says “that the christians met together before day and sung praises to Christ as God,” evidently meaning the whole assembly. We have no intimation of any other practice obtaining from the Apostolic age to the days of the reformation. It is well known that it was the practice of all the reformed churches, for the whole congregation to unite in the song of praise. How good and comely is all this!

“Praise ye the Lord ; for it is good  
praise to our God to sing ;  
For it is pleasant and to praise  
it is a comely thing.” *Psalm cxlvii. 1.*

Shall the lowing of the cattle, the roaring of the lion, the melodious notes of the feathered songsters, the groves made vocal by the breezes, the tempests of the ocean and the mighty voice of thunder reverberating in the heavens, all unite in shewing forth the praises of their Creator, and shall the tongue—the glory of man, alone be silent? Shall its voice alone not be heard in the loud anthem of praise?

After all, they who reject the songs indited by the Holy Spirit, and substitute in their room the poetic effusions of human genius, as they have made, without God's permission, their songs of praise for themselves, may be permitted to decide in their own way who shall sing them and how it shall be done. Their songs are their creatures and let them dispose of them in their own way.

If it is so that all the people of Israel did sing the praises of God, as they were commanded, and who can doubt it? the psalms must have been read out by verses or lines. If that were not done, either the whole people must have had all the book of psalms committed to memory, or they could not have sung. Copies of the law were so scarce, when written out with the pen, and on parchment, that in the most prosperous state of the church in Israel, there could not have been more than one copy of the law in each synagogue, or congregation. It is perfectly certain, there could not have been one for each family, or one for every worshipper, in the synagogue. The inference is irresistible, that in order that "every one" might sing to the Lord, the psalm must have been parcelled out, reading it line by line. "The people all praised God," on the day that the ark was carried up to the place that David had prepared for it on the hill of Zion. On the very day of the procession, 1. Chron. xvi. 36. the psalm which they sung, was delivered to the leaders in praise; so that they neither could have committed it to memory, nor could copies have been written out for all the people to sing it without *lineing*. This must have been the case too with all the psalms, when they were sent first to the people to be sung. The manner in which they thus first sung them, was, no doubt, continued ever afterwards. They neither complained that the sense was marred, nor the melody of the music impaired by that mode of singing.

In the early ages of the church, the same method must have been continued; for the copies of the Scriptures were so rare, and expensive, that except among the opulent, and

there were few such, they were scarcely to be found in private families. It was with no little difficulty that every church could be supplied with a copy of the word, until the invention of the art of printing, a little before the reformation of the sixteenth century. During all that long period, if all the people sung the praises of God, as they all did who had voices, the practice of reading the lines prevailed. This cannot be gainsaid.

In the reformed congregations, on the continent, the same practice was continued, for though the copies of the psalms were not so rare, yet few of the people could read. In the Directory for worship agreed upon by the assembly of Divines at Westminster, and which is the basis of the form of worship, of all the Presbyterian churches in Britain and America, we have the following provision:—

“That the whole congregation may join herein “(the singing of psalms)” every one that can read is to have a psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some fit person appointed by him, and the other ruling officers, do read the psalm, line by line, before the singing thereof.” As the version of the psalms now in use, made by the General Assembly of the church of Scotland, in the purest times of the reformation, and now used by the Reformed Presbyterian Church, by the Secession churches and by the established church of Scotland, is now printed, what was originally one line is divided into two. Reading the psalm line by line meant the reading of what we now call two lines.

“That man hath perfect blessedness, who walketh not astray,” was originally one line. In most cases, the verse is so constructed, that this one long line embraces a distinct and complete sentiment. In this, it follows the original, which usually expresses a full and distinct thought in one verse; and that portion was probably the length of the line read in the Israelitish worship. “before the singing thereof.” The Presbyterian churches in Britain did all adopt and long practice according to this provision of the Westminster directory. Most of them; all the Reformed Presbyterian, the Associate or Antiburgher, and many of the Associate Reformed congregations, continue the mode of lining to the present time, in this country.

This usage then, at which many affect to sneer, as rude and illiberal, is of high authority and venerable antiquity, and has been practised by the greatest and best of the people of God, for more than two thousand eight hundred years. In this way, by far the greater part of the redeemed of the Lord, who now praise him in heaven, learned to praise him on earth. In this matter, those who practice it, are going forth by the footsteps of the flock.

All this does not prove, however, that to sing without reading the psalm line by line, is in itself, irrespective of circumstances, sinful. An individual when singing alone may sing continuously; and a family where all can read and have books, may adopt the same mode; because the reason for lining does not exist. But wherever any person is, or may be supposed to be present, who cannot read and yet can sing, the reason for reading the lines exists and the practice should be followed. In public congregations of worshippers it rarely if ever occurs that some of the reasons which render the reading of lines necessary are not found; and therefore the practice should be continued. Besides the church has decided that the lines shall be read, and it belongs to her supreme judicatory alone to determine when the practice shall cease, if it ever is to cease in the church militant. Whenever the appointment of God and the church's law, whether statute or well established common law, enjoins a rule of order, government, or worship, no congregation may set aside such rule upon its own responsibility. To do so is the very spirit of independency and strikes at the whole doctrine of uniformity to which so much importance has been and always should be attached by the witnesses of Christ. Farther, where a change in a matter of this nature is offensive to any of the Lord's people, it should be avoided rather than give offence to Christ's little ones, were there no other reason. Innovation under such circumstances is harsh, is cruel, is unwarrantable. It will be avoided by the wise who seek for the promotion of holy harmony in a congregation and who delight in the peace of Jerusalem.

## THE DOCTRINE OF THE ATONEMENT.

(Continued from page 119.)

Language is the channel through which we communicate our thoughts, and the words which we employ are mere signs of the things about which we either speak or write. In discoursing upon any subject, these signs are frequently used without associating with them in the mind of either the writer or the reader—all the ideas which they represent; and this is usually accompanied with no inconvenience. Upon a plain and familiar subject there is little danger that the writer shall commit mistakes, and it is easy for the reader to detect the mistakes, should any be committed. But in matters of an uncommon or intricate nature, the case is widely different. When the style is highly metaphorical, and especially when abstract terms are employed, both the writer and the reader may be easily deceived, and suppose a sentence is perfectly intelligible, when in fact it is totally unmeaning. When we are much accustomed to words which represent very abstract or complex ideas, we cannot avoid fancying we understand them, although, as employed by the writer, they should happen to have either no meaning at all, or an erroneous meaning attached to them. Hence the popular prejudice in favor of certain phrases in both religion and politics, which are no more than the catch words of parties, to which no definite ideas are annexed. Nor is this species of delusion confined to the vulgar. The most acute philosophers are greatly under its influence. Mr. Locke, and the metaphysicians of that school, have written many unmeaning pages about the term *Idea*; and we have recently beheld a whole learned nation worshipping a mere word. It is not to be supposed that the French *national convention* intended to worship a faculty of the mind of any individual man; but in doing homage to *reason*, they deceived themselves by the sound of a word which is employed only as the sign of certain mental powers. The terms *moral*, *power*, *polity*, and *many others*, frequently employed by modern writers, afford ample specimens in illustration of our remark. To the same cause we must ascribe the unmeaning and erroneous use made frequently in religious books of the word *Atonement*. Were this word understood, and the scriptural ideas, which it represents, associated, in the mind of the

writer, with the use which he makes of it, the controversy about the extent of the atonement would speedily expire. But so long as a term, so familiar to the eye and the ear, and we may add, so dear to the hearts of all pious men, continues to be employed without any definite ideas annexed to it, the church must experience more or less distraction from this controversy.

What is the extent of the atonement;—or for what sins did our Lord Jesus Christ make satisfaction to divine justice? This important inquiry hath met with several very different replies in the Christian world. We shall both exhibit and examine every possible reply, and shall accordingly state the question in every conceivable form.

1. Did the Redeemer make atonement for *all* their sins whom he purposed to save, and for their sins *only*? or,
2. Did he atone for *some* sins of *all* men? or,
3. For *all* the sins of *all* mankind? or,
4. Did he suffer for sins *indefinitely*, without any reference to the particular sins of any one individual person?

One of these questions must necessarily be answered in the affirmative. There is no other conceivable hypothesis.

Those who have attentively perused the preceding numbers of this essay, are already aware that we shall answer the first of these questions in the affirmative. This necessarily follows from the preceding reasonings. The atonement is of the same extent with the nature, number, and magnitude of the sins of all those persons who were elected to everlasting life before the foundation of the world. In asserting this, we do not at all intend to enter into a discussion of the question, whether, if the number of the elect had been either greater or less, the sufferings of the Redeemer must have been increased or diminished? We desire not to be wise above what is written, and we most cheerfully allow the righteous and wise God to fix the proportion of punishment to sin. We are completely assured that the atonement is adequate to all its purposes, and is precisely what it ought to be. That it was designed to be, and actually is, a *satisfaction to divine justice for all the sins of the elect*, we have an irresistible conviction produced by such considerations as the following; the unity of the divine counsels, the nature of atonement, the economy of the covenant of grace, and the uniform tenor of Scriptural assertion together with what we believe upon examination to be the inconsistencies of every other system.

1. Our first argument is derived from the unity of the divine counsels. Whatsoever is accomplished in time was purposed from eternity. The Holy Spirit accordingly purposed the *sanctification* of a chosen number. Whom the Father *did foreknow*, he also *did predestinate*. And if there be no dissention in heaven, the purpose of the Son must have been, to *lay down his life* for the very same number.

The perfections of God forbid the idea of ascribing any diversity of purpose, as it respects either means or ends, to the several persons of the Godhead. The love and grace of God, Father, Son, and Holy Ghost, have precisely the same objects. This love, in the purpose of election, as we have already proved, produced the necessity of an atonement, and provided the Redeemer, whom, considering the guilt of those who are to be saved, that very guilt had rendered necessary. If an atonement is necessary, it is for expiating sin. That every sin shall receive adequate punishment, is the requisition of divine justice. Those sins, therefore, which are not punished in the persons of the transgressors, and those only, must be punished in the sufferings of the substitute. The damned, however, do in fact, suffer punishment exactly proportioned to their guilt.

Atonement remains only to be made for those who escape punishment. The Father, having chosen the elect in Christ, gave them to his Son in order to be redeemed by his blood. He laid upon him their iniquities. The Holy Spirit dwelt in him as the head of the system of grace, and sanctified the sacrifice which he made, in order to perfect for ever them that are sanctified. Settled, then, as it was, in the council of peace, that the Spirit should sanctify those that are predestinated to eternal life, is it conceivable that Jesus Christ should dissent from the heavenly arrangement, and in despite of the end of his mission, to expiate the sins of the elect, make his atonement to be of more or less extent? Election, conversion, justification, and the heavenly glory, have respect to precisely the same individual sinners; and we can perceive no reason why atonement should be of greater or less extent. The works and ministrations of men, in dispensing ordinances, cannot respect their fellow-men, as elected, because it is not allowed to us to inspect the secrets of Jehovah; but certainly the Son of God does not labour under this inability. *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he jus-*



tified, them he also glorified. And is it not for the very same persons that Jesus suffered and laid down his life? Or shall God, in very deed, condemn a soul for whom Christ hath died? Impossible! *For who shall lay any thing to the charge of God's ELECT? Who is he that condemneth? It is Christ that DIED.* Rom. viii. 30, 33, 34.

2. The nature of the atonement renders it necessary to consider it as of equal extent with the election of grace.

It will readily be acknowledged, that when atonement is complete, the offence has received expiation, and justice does not demand or admit of subsequent punishment. If then the Saviour is to be considered as having made a complete atonement, justice has no further claim upon the sinner, and he cannot come into condemnation. We have already shown, that atonement is *that which removes the offence and procures reconciliation.* It must accordingly have been made for the sins of the elect. If for less, some people are saved otherwise than by the blood of Jesus; and if for more, justice condemns where it has no right. We are fully aware that some respectable writers have fancied that this view of the subject renders the salvation of the sinner more of *debt* than of *grace*, and we shall bestow upon this objection, in due time, a patient examination. We shall, at present, only observe, that if it be of *debt*, it is only so unto him that *worketh*, unto Christ Jesus; but unto him that *worketh not*, unto the sinner, it is still of *grace*; even *the grace of our Lord Jesus Christ*: nor do we shudder at the consequences of ascribing to the sufferings of our Redeemer, the glory of our reconciliation with God. *The pardoned soul shall make her boast in the Lord, and glory in the cross of Jesus Christ*, without fear of being charged, on that account, with denying the grace of the Father, "who spared not his own Son, but delivered him up unto the death for us." We know that the "Father himself loved us, and gave his Son" to die for our sins; but he is never jealous that we ascribe to his Son, too much of the praise of our pardon. "To the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," the blessing of believers, we can confidently look, upon the footing of an atonement which enlists appeased justice in our cause. "Being justified freely by his grace," is consistent with the "propitiation whereby he declares his righteousness for the remission of sins."

3. The covenant of grace provides atonement for the sins of the elect, and confines it to them.

This covenant is ordered in all things and sure. In it the Father promises to his Son the salvation of the elect, upon condition that he, as their public head, shall bear their iniquities, and make his soul an offering for sin. The Son accepts the offer, and engages to fulfil the condition. This is the covenant, and it displays the grace of both the Father and the Son. The Redeemer appeared, in the fulness of time made of a woman, made under the law, and by his obedience unto death he fulfilled the condition of the covenant. It is the fact of its being a covenant arrangement, that renders the sufferings of the Redeemer either acceptable to God, or capable of availing for our redemption. Independently of the eternal covenant, the sufferings of Jesus Christ could not have been; and if they had been, they could prove no benefit to man; they could make no atonement for any sin whatever. It is a common observation, that the blood of Jesus is, abstractedly considered, of such value as to save worlds. And if by this expression it is intended merely to convey the idea, that our Redeemer did, by his obedience and death, confer infinite honour upon the divine law, and satisfy divine justice to the utmost, we admit the sentiment, however incorrect the expression. But apart from the covenant, no such ends could be answered. Had he not undertaken to represent his elect, the law could have no demands on his obedience, and had he not become a substitute for us by covenant, his sufferings would have availed nothing. Had there been no promise of salvation to his seed, upon condition of his fulfilling all righteousness, both his obedience and sufferings would have been in vain. They would neither please God, nor profit man. Sufferings, abstractedly considered, have nothing in them to please a benevolent mind. The pains endured by Messiah, could not thus delight his heavenly Father. They accordingly could have no value, had they not been considered according to a covenant constitution as the atonement for the sins of those who were given to him, in that covenant, to be redeemed by this very price. Destroy the idea of representation, and the pains of the cross cease to display God's displeasure at sin. It is no evidence of such displeasure to make the innocent suffer for sins with which he has no connexion. He must be identified with us, by a legal constitution, in which both he and the Father agree, that he bear our sins, before displeasure at our sins can appear from his sufferings. For his elect, therefore,

he entered into covenant with God, and upon this covenant entirely depends both the value and extent of his atonement.

(To be continued.)

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THE WALDENSES.

(Concluded from page 122.)

After the departure of the Earl of Toulouse, the army of the Crusaders, now consisting of 100,000 men, turned their arms against the subjects of Raymond Roger, and seemed resolved to be satisfied with nothing less than the destruction of him and of all the Waldenses that peopled his dominions. This intrepid young nobleman, persuaded of the righteousness of his cause, had prepared for a valiant resistance. In his territories, there were several cities fortified both by nature and art, the chief of which were Beziers, the capital, and Carcassone. Perceiving how vain it would be to attempt resistance to the immense army of the Crusaders in the field, he shut up himself and his forces in the former, and prepared for a resolute defence. About the middle of July 1209, the Popish army sat down in the neighbourhood of Beziers. Notwithstanding the bravery of its lord, and the determination of the citizens and soldiers, a short time served to convince them that resistance against the superior power and numbers of the Crusaders would be ineffectual. What they might be unable to accomplish by force, they could by violence, and the fate of the city appeared inevitable. Foreseeing the ruin of the place, and concerned not so much for his own safety as for that of his beloved subjects, the Earl of Beziers went forth to the Pope's Legate, who was with the besiegers, and earnestly supplicated him that the city might be spared, or, at least, that the innocent might not suffer indiscriminately with the guilty. His entreaties were disregarded, and the Legate haughtily replied, that he might defend himself the best way he could, for he would show him no mercy. Foiled in his object, he returned to the city, and convening the inhabitants, he informed them that the only condition on which he could obtain pardon was, that the Albigenses should either renounce their religion, or be delivered into the hands of the Popish army. Neither he, nor their

Roman Catholic fellow-citizens, seem to have, even for a moment, meditated compliance with the latter proposal, but they did employ some entreaty to induce the Waldenses to submit to the former. The answer returned by these sufferers for the truth's sake, when in perilous circumstances, is a noble exhibition of the heroic fortitude that characterized them, and deserves to be had in everlasting remembrance. They declared, that they "never could consent to purchase prolongation of the present perishing life at the price of renouncing their faith—that they were fully persuaded God could, if he pleased, protect and defend them; but they were as fully convinced that if it was his good pleasure to be glorified by the confession of their faith, it would be a high honor conferred upon them to lay down their lives for righteousness' sake; that they preferred displeasing the Pope, who could only kill their bodies, to incurring the displeasure of God, who could destroy both soul and body at once; that they hoped never to be ashamed of, nor forsake a faith, by which they had been taught the knowledge of Christ and his righteousness—nor, at the hazard of eternal death, barter it for a religion which annihilated the merits of the Saviour, and rendered his righteousness of none effect. They, therefore, left it to the Roman Catholics and the Earl to make the best terms they could for themselves; but entreated that they would not promise any thing in **THEIR** behalf inconsistent with their duty as Christians."

After this bold and manly avowal, in which the persecuted showed that "they loved not their lives to the death," the Roman Catholic inhabitants consulted for their own safety, by sending their Bishop to the Legate, requesting that, as they were untainted with heresy, they might not be included in the punishment of them that remained obstinate. Their petition, however, was refused; and scarcely had the Prelate returned to the city, when a general assault was ordered, and the besiegers were speedily in possession of the place. Raymond Roger, with a few followers, escaped to Carcassone; but the rest of the people were subjected, without regard to age or condition, to the most barbarous and unrelenting slaughter. The scene of bloodshed and cruelty that followed the taking of the city remains, indeed, unparalleled in the annals of barbarity. In one of the churches were counted 7,000 dead bodies of the Albigenses, and in all the others a similar spectacle was exhibited. Three and twenty thousand,

or according to some historians, sixty thousand, were indiscriminately massacred, and the city was utterly destroyed by fire. Cæsarius, a Roman Catholic historian, records the shocking inhumanity of the Popish army on the present occasion. When the Crusaders were about to enter the city, some of the Knights inquired at Arnold, the Legate, how they should distinguish the Catholics from the heretics, and expressed a desire that the former might not be included in the slaughter; to this application he instantly replied, "*Kill them all—the Lord will know well them that are his.*"

The Crusaders, unsatiated with blood, next proceeded to Carcassone, in which the Earl of Beziers had taken up his residence, and into which a great number of the persecuted had fled from the ruthless sword of their enemies. The Popish army, which had been augmented to the number of 300,000 men, on the 1st of August, set down before the city. The place was strongly fortified, and the besieged being firm in the principles which they professed, and having before them the recent cruelties inflicted on their fellow-sufferers at Beziers, were determined on a brave resistance. Successively were the assailants repulsed with great loss; even after they had obtained possession of one of the suburbs, they were unable to gain further advantage; and forty days, the period for which the Crusaders had enlisted, had nearly expired, and the city remained untaken. In this emergency, the King of Arragon, who had lately joined the Crusaders, offered himself as a mediator between the contending parties, and, by the authority of the Legate, proposed conditions of peace to Raymond Roger. These were, substantially, that "he might himself, with twelve others, quit the city, and that the remainder of the citizens and troops should be abandoned to the pleasure of the Crusaders." These proposals, this young Nobleman resisted with indignation. "Rather," said he, "than do what the Legate demands of me, I would suffer myself to be flayed alive. He shall not have the least of my company at his mercy. I am resolved both to defend myself and my subjects by every means that God has put in my power." Acting on this heroic resolution, the Earl and his people nobly defended the place against the attacks of their enemies, and repeatedly repulsed them with considerable loss. When the Legate perceived that the city was not to be easily taken, he had recourse to stratagem, and endeavoured to effect by perfidy what was not to be accomplished by

open and honorable warfare. By means of a gentleman who was related to him, Raymond Roger was allured from the city, with only a small band of attendants, in the prospect of renewing the negotiation, and obtaining peace on more honorable terms. Here he perceived, too late, his error in trusting to the professions of those whose maxim it is, "that faith is not to be kept with heretics or those that favour them." Refusing to give up his subjects to the butchery of the soldiers, and proposing to return to the city, he was, in violation of the most solemn engagements, arrested, with all his attendants, committed to the custody of Simon Earl of Montfort, and being thrown into prison, he died soon after, not without strong suspicions of being poisoned.

The perpetrators of this detestable wickedness doubtless expected that this act of treachery would strike terror into the minds of the besieged, and force them to surrender at discretion. Divine Providence, however, frustrated, for the time, their schemes, and opened a way of escape for his servants. Relief arose from another quarter, when their gallant defender was taken away; and when all human means appeared to fail, the Lord discovered how easily he can bring deliverance in a way the most unexpected. Seemingly by accident, but guided by Him who is "wonderful in counsel, and excellent in working," some of the citizens discovered a subterraneous passage, which led to the castle of Cabaret, about three leagues from Carcassone. By this, during the night, they all made their escape, abandoning their riches and possessions to the will of their merciless enemy; and having arrived at the place of their destination, they dispersed themselves through various parts of the country, seeking the retreats of their brethren in the same faith, and obtaining there a temporary rest from the cruelties of their oppressors. The city, which they had forsaken, was abandoned to plunder; and the Legate and the Crusaders, disappointed of their prey, manifested their cruelty by causing the prisoners whom they had taken, to the number of 450, to be burned alive, or otherwise put to death.

After the fall of Carcassone, the Crusaders continued their work of devastation and bloodshed, and in a short time the whole province was overrun, and incredible numbers of the Waldenses were cut off. So complete was the success of these privileged murderers, that the provinces which had pertained to the Earl of Toulouse and his nephew were entirely

conquered, and being transferred from the rightful owners, were bestowed as a gift upon Simon Earl of Montfort, a man of a cruel and perfidious disposition, but a faithful and devoted son of the Church of Rome. The cruelties of Montfort, in prosecuting his *religious war*, (as it was called) exceed belief. The Earl of Termes, who favoured the Waldenses, and defended for them the Castle of Minerba, was taken and thrown into prison, where he soon after died. His wife, sister and daughter, who seem to have fully embraced the Waldensian faith, when they refused to recant, were with several other females of distinguished rank, thrown into a large fire, and consumed to ashes. When the Castle was taken, a friar was appointed to preach to the inhabitants, who exhorted them to acknowledge the Pope, and conform to the Church of Rome—"We will not renounce our religion," exclaimed they, interrupting him; "you labour to no purpose, for neither life nor death shall induce us to abandon our profession." On this, at the instigation of the Legate, 180 men and women were committed to the flames. But the time would fail to recount all the scenes of baseness, indecency, and barbarity, that are detailed in the history of this war against the witnesses of Jesus, directed by Innocent III, and his successors in the Popedom. Suffice it to say, that the blood of the Waldenses was shed in torrents, and that every where cruelties the most revolting to humanity were committed on the unoffending people of God. At length, this First Crusade terminated towards the close of the year 1209, by a treaty agreed upon for a few weeks, between Simon Earl of Montfort and the Count of Foix, who, from a sense of justice and humanity, had espoused the quarrel of the Waldenses.

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AYR'S MOSS.

In 1680, the Scottish covenanters were reduced to the greatest hardships; and their religious meetings could be held only at the eminent hazard of their lives. At this time the Rev. Richard Cameron was the especial object of Episcopal hatred; because of his indomitable resistance to religious persecution and oppression. He was one of the very few who at this time were willing to brave all opposition; and with the view of maintaining the testimony of Jesus go boldly to the high places of the land and preach the gospel whatever might be



the consequences. "Few as they were however, they determined to make a full and open confession and defence of the doctrines of the reformation; to protest against the infringement of their civil and religious liberties, and renounce formally that government which had broken every engagement, overturned the whole constitution of the country and was known only by the evils it inflicted" \* Accordingly on the 22d of June, Messrs. Cargil and Cameron accompanied by about twenty others published the paper called the Sanquhar declaration by reading it, and affixing a copy of it to the market cross of that Borough. It is deserving of notice adds the writer whom we quote above, "That this declaration, which has been treated as outrageously extravagant, expresses precisely the same principles which eight years after were acted upon by a majority of the nation and produced the glorious revolution. Nor can its effects on the public mind be calculated, as it was by the ruling party themselves dispersed over the whole kingdom; and the truths which it contained must have made a very deep impression, although the number who in that dark and cloudy season had the courage to arm and defend them, rendered the policy of the proceedings doubtful, because the hope of success seemed desperate." Immediately after the publication of the Sanquhar declaration the privy council issued a proclamation offering a reward for the apprehension of those concerned in it. General Dalziel was instructed to send out parties of military to scour the country and if possible to secure the leaders. One of these parties under the command of Bruce, of Earlshall, surprised Mr. Cameron, and his party of Covenanters, who had been remaining in the neighborhood of Ayr's Moss, in the parish of Auchinbeck. The party accidentally with Mr. Cameron, were but twenty-three horse, and forty foot, very ill armed, expecting no such attack. Earlshall had more than double horse to those who were with Mr. Cameron; and General Dalziel, with the most of the forces were very near. The countrymen posted themselves upon the entrance to a moss, resolving to charge the king's forces briskly when they came up. This the horsemen did and broke through the first line, killing several; but their foot not advancing, but only firing, the few horse were quickly surrounded by their enemies, who fought desperately, neither asking nor giving quarters." † The horsemen of the Covenanters maintained their ground till they were mostly cut off, and the remainder were made prisoners. Among the latter was the distinguished David Hackston, of Rathillet, who with some others was shortly afterwards executed; among the former was the Rev. Richard Cameron. We subjoin to this sketch "the following beautiful tributary verses to the memory of those who fell at Ayr's Moss." They were written by James Hislop, a shepherd lad, and a native of the district of country where the skirmish took place. This fragment of poetry has been often reprinted; but frequently, uncalled for liberties have been taken by making slight altera-

\* Aikman's history of Scotland, vol. 5. p. 25. † Wodrow, vol. iii. p. 219.

tions. The following, understood to be the form in which it came from the writer, is copied from the *Scot's Magazine* for Feb. 1821.

"In a dream of the night I was wafted away,  
To the Moorland of mist where the Martyrs lay;  
Where Cameron's sword and his bible are seen,  
Engraved on the stane where the heathier grows green.

'Twas a dream of those ages of darkness and blood,  
When the minister's hame was the mountain and wood;  
When in Wellwood's dark moorland's the standard of Zion  
All bloody and torn, 'mang the heather was lying.

It was morning and summer's young sun from the East  
Lay in loving repose on the green mountain's breast,  
On Wardlaw and Cairn-Table, the clear shining dew,  
Glistened sheen 'mang the heath bells and mountain flow'rs blue.

And far up in heaven, in the white sunny cloud,  
The song of the lark was melodious and loud,  
And in Glenmuir's wild solitudes lengthened and deep,  
Was the whistling of plovers, the bleating of sheep.

And Wellwood'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 drink the delights of green July's bright morning.

But ah! there were hearts cherished far other feelings,  
Illumed by the light of prophetic revealings,  
Who drank, from this scenery of beauty, but sorrow,  
For they knew that their blood would be-dew it to-morrow.

'Twas the few faithful ones who with Cam'ron were lying,  
Concealed 'mang the mist, where the heath fowl was crying;  
For the horsemen of Earls-hall around them were hovering,  
And their bridle-reins rung through the thin misty covering.

Their faces grew pale, and their swords were unsheathed,  
But the vengeance which darkened their brows was unbreathed;  
With eyes raised to Heaven, in meek resignation,  
They sung their last song to the God of Salvation.

The hills with the deep mournful music were ringing,  
The curlew and plover in concert were singing;  
But the melody died 'midst derision and laughter,  
As the hosts of ungodly rushed on to the slaughter.

Though in mist and in darkness and fire they were shrouded,  
 Yet the souls of the righteous stood calm and unclouded ;  
 Their dark eyes flashed 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 Wellwood's dark moorland's the mighty were falling !

When the righteous had fallen, and the combat had ended,  
 A chariot of fire through the dark cloud descended,  
 The drivers were Angels on horses of whiteness,  
 And 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 paths of the thunder the horsemen are riding,  
 Glide swiftly, bright spirits, the prize is before ye,  
 A crown never fading, a kingdom of glory. ”

SIGMA.

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 THE RELIGIOUS MONITOR.

In a late No. of this Periodical, we find the following article, which we copy that our readers may judge of its merit, justice, spirit and *courtesy*; and that we may make to the Editor of the Monitor the annexed proposal in such a way that, whatever future notice may be taken of the matter, it will be understood the *commencement* has not been on *our* part.

“SLANDER.—We are sorry to perceive in a late number of “The Reformed Presbyterian,” a repetition of the oft-repeated slander, that Seceders deny “Christ’s Headship over the nations.” That the Reformed Presbyterians make their ministers and members subscribe to this charge as held forth in their “Reformation Principles Exhibited,” by no means makes the thing true. We are, indeed, surprized that the respectable editor of the above paper should at this time be found reiterating the slander referred to, when he knows that the Associate Synod in a communication to his Synod, not long since, utterly denied the truth of the charge and complained of the misrepresentation. But it seems, the profoundly wise Mr. Roney has the means of knowing what Seceders believe much better than they know themselves.”

We do know “that the Associate Synod in a communication to the

Reformed Presbyterian Synod denied the truth of the charge" referred to; but, in the face of the ample testimony afforded on the subject, we consider such a denial to come as far short of "making the thing" false, as the Editor of the Monitor says "making ministers and members subscribe to it" does of "making the thing true." Reformed Presbyterians never adduced such evidence as that referred to in proof of their statement, nor will they admit, as a sufficient refutation, a denial of what they have always considered they had the best grounds for asserting.

The "respectable editor" of the Monitor is assured that his surprize at what he denominates "reiterating the slander referred to" was, indeed, great, if it surpassed that which we always feel when an intelligent Seceder, who may be supposed to understand the principles of his church, is found maintaining, that the "Headship of Christ, as Mediator, over the nations" is and has always been one constituent part of the Secession system of doctrine. In the present instance we are more than surprized to find a denial of this denounced as an "oft-repeated slander," considering the source whence the denunciation comes. Whether we be "*profoundly wise*," as the Monitor is pleased to express it, or not; we surely must forget all we have ever learned on the subject, and be brought to believe, that we have entirely misunderstood what Seceders have written, and what we have heard many of them say, before we can admit that any injustice is done in considering them as having maintained from the time of their organization, that the Mediatorial kingdom of Christ is confined to the church, and that he is not, as Mediator, Head over all things.

As this is a subject of great importance, and as we desire that our readers may be correctly informed in relation to all matters on which we write—the doctrine of the Associate church on "Christ's Headship over the nations," as well as others; we respectfully and in sincerity, make the following proposal to the Editor of "The Religious Monitor," or any of his Secession Brethren:—Furnish us with a distinct statement of the views entertained by Seceders on the subject above referred to, and such statement shall be inserted in "The Reformed Presbyterian." In this way an opportunity will be given of speaking for yourselves to as many as have read, in our pages, what is called "the oft-repeated slander." While on this subject we would inform our readers, and remind the Secession brethren, that about seven years ago, a similar proposal was made to the Associate Synod, by the Reformed Presbyterian Synod, in relation to the above and other points of difference between the two bodies, respecting which the former complained of misrepresentation; with an assurance that "such statement should be embodied in the next edition of our Narrative." The proposal, courteous, fair and generous, as we think, has not yet been acceded to. We hope it will be otherwise in relation to the one we have above respectfully submitted. In the mean time, we will endeavor to become still more "*profoundly wise*," by attending to "the means of knowing what Seceders believe," that, if

heretofore mistaken, we may discover and acknowledge our error; or that, if right, we may be the better prepared to communicate our information, so that they may "know what they believe" at least *as well as we.*

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ECCLESIASTICAL PROCEEDINGS.

The Western Presbytery of the Western Sub. Synod of the Reformed Presbyterian Church, held its semi-annual meeting at Bloomington, Indiana, on the 4th and 5th of June. Much interesting business was done, and the greatest harmony prevailed. On no question did a dissenting vote occur.

From Mr. J. I. Mc Clurken, a student of the first year, under care of Presbytery, pieces of trial, (a lecture from Rom. viii. 1, 4, and a sermon from 1 John, v, 7,) were received. Also an examination on Greek and Hebrew, all highly satisfactory, and creditable to the young man.

Many and pressing calls were made upon Presbytery for supply of gospel ordinances, to all of which, it was found impossible to attend, in proportion to the wants of the vacancies and scattered societies and families, within its geographical bounds.

With a view to meet the exigencies of the church in the West, the following preamble and resolutions were passed:

Whereas, the Head of the Church has commanded, to "go into all the world, and preach the gospel to every creature"—and to say among the heathen, "Thy God reigneth:"

And whereas, the Church is the proper Missionary society, appointed by her Head to send the bread of life to the perishing:

And whereas, there is in the bounds of this Presbytery, an extensive field, which should be cultivated—a field containing many of our communion, scattered up and down through the far West and North, like lost sheep,—like dew among the nations, yet anxiously desiring to be gathered again into the fold of the church organic, to enjoy the dispensation of gospel ordinances:

And whereas, sending them supplies would be the means of lengthening the cords of our Zion, and planting the standard of Messiah among the heathen upon a scriptural plan;

Therefore—Resolved,

1. That this Presbytery have a Missionary fund.
2. That a Treasurer be appointed, who shall receive and appropriate all monies, according to the direction of Presbytery.
3. That all the people under our care be required to contribute to the Missionary fund, as the Lord may prosper them.
4. That our Ministers and ruling Elders, lay this subject before the people under our care.
5. That this Presbytery in its presbyterial reports to Gen. and Sub. Synods, petition for ministerial aid.
6. That the Presbytery account with all who may be sent as supplies by presbyterial authority, at a certain rate per day.
7. That all monies contributed to the Missionary fund, be transmitted to the Presbytery at its semi-annual meetings, by Ministers or Elders, or directly to the Treasurer.

8. That it be recommended to all the people under our care, to solicit on all favourable opportunities, aid from friends who may be disposed to favour our cause.

In order to enter immediately upon the plan contemplated in the above Resolutions, it was, Resolved, that J. B. Johnston be appointed Treasurer for Presbytery Missionary fund. Resolved, also that the members present pledge themselves for the amount they will pay to the Missionary fund the ensuing year. \$50 were pledged. It was resolved, that Missionaries report all monies received by them for supplies, and account with Presbytery.

The following resolutions, in relation to Slavery were passed :

1. That slavery is a sin of the highest magnitude, and like every other sin, should be broken off immediately.

2. That this sin rests chiefly on the churches, which, either, refuse, to make it a term of communion—or to condemn it in principle and practice, or to give it a prominent place in their public administration.

3. That all attempts by slaveholding churches, to spread the gospel abroad among the heathen, or to inculcate its maxims at home, are grossly inconsistent and hypocritical—are calculated to foster infidelity—close the door of access to the heathen world—bring reproach upon the cause of Christ—quench the Holy Spirit—retard the wheels of reformation, and roll back the dawn of the Millennial day.

4. That the conduct of those who admit slavery to be a great sin, while they attempt to vindicate it from God's Bible, furnishes the infidel with a most powerful argument against divine truth, and renders christianity the scorn of the scoffer.

5. That every professed christian is guilty before his God, and his fellow men, who does not open his mouth for the dumb, and pray for the temporal and spiritual deliverance of the down trodden slave.

6. That every apology for the slaveholder rivets faster the chains of the slave, and involves the apologist in the sin of slavery.

7. That all under our care be exhorted to give the subject of slavery a prominent place in their contendings against the sins of the age and land in which we live, and to consider the doctrines of our church on this head as forming an important part of the "*present truth*" and testimony of the "*two witnesses*" Rev. ii. 3. "And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three score days, clothed in sackcloth," Rev. xii. 11. "And they overcame him by the blood of the Lamb, and by the word of their testimony."

Sessions were directed to furnish statistical tables, and forward the same to next meeting of Presbytery.

Criticisms and amendments were made on overtures from General Synod.

Rev. Messrs. J. Faris, J. B. Johnston, A. Mc Farland and S. McKinney, with James Sloat, Peter Kirkpatrick, Robert Stormont and Samuel Little, Ruling Elders, were appointed delegates to next meeting of General Synod.

Resolved, That extracts from the minutes, be sent to the Reformed Presbyterian, for publication. Adjourned to meet Monday, 10th September next, at Utica, at 10 o'clock, a. m.

A. MC FARLAND, P. Clk.

## DEATHS FROM DRINKING COLD WATER.

The papers announce *seventy* deaths in the city of New York, occasioned by the extreme heat and drinking cold water, during the week ending on the 14th of July. So many sudden deaths afford an awful warning to the living,—especially to that class mentioned in the following communication to the Journal of Commerce, as they without doubt, are the ones chiefly exposed to danger in the way referred to. We give the article as containing facts that ought to be known and appreciated by all, particularly by the intemperate.

*Messrs. Editors*—I have observed within a few days past, a number of deaths have been reported from “drinking cold water,” accompanied in some of the papers by earnest cautions against drinking *cold water when heated*, as though this alone were the cause of death. These reports and cautions, there is reason to fear, have had a tendency to influence many to use ardent spirits in the water they drink in the present hot weather, more than one instance of which have fallen under my observation. And with the view of preventing such imprudence, it is fit that the facts of the case should be understood.

The instances of sudden death from drinking cold water, almost universally occur among intemperate foreigners, or others who indulge habitually in the use of spirituous liquors. Such persons after creating a thirst by the use of ardent spirits, which rum will not allay, go to a pump or spring of water and drink to satiate this morbid thirst, which is more owing to their intemperance than to labour and heat combined. Hence all who are acquainted with the subject know, that children, and females, and multitudes of men are in the daily habit of drinking largely of cold and even iced water, when over-heated by exercise or labour, not only with impunity, but with advantage. And facts will show that this is the case with all who abstain entirely from intoxicating drinks. Nor can an instance be produced of either dangerous or fatal symptoms following the use of cold water in warm weather, in persons of sound constitution and temperate habits. The stomach may indeed be impaired in its vitality by disease, to an extent analogous to the morbid condition resulting from habitual intemperance, but in such examples only does drinking cold water in warm weather produce either disease or death. Let no one then be induced to mingle brandy or other spirituous liquor with the water, with the view of escaping the mischievous result deprecated, by using water alone; else they may acquire the predisposition to suffer from this cause by the very means they employ to prevent it. The effect of cold water thus suddenly applied to the stomach is supposed to be a paralysis, extending from that organ to the heart, and hence a powerful stimulant promptly administered is the usual remedy; and opium, capsicum, camphor, ammonia, and the like, very generally succeed if given immediately, in suitable quantities, even in intemperate persons, the stimulus being more powerful than those to which the stomach has been accustomed.

A PHYSICIAN.

The Western Sub. Synod will meet at Brookland on the 18th Sept. next at 10 o'clock, A. M.

The Pittsburgh Presbytery, in Allegheny-town on the 8th inst. at 10 o'clock A. M.

The Southern Presbytery will meet in the city of New-York, on the 2nd Tuesday in Sept. next at 7 o'clock P. M.

The Western Presbytery, at Utica, O. on the 10th Sept. at 10 o'clock A. M.



THE

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THE COMMUNION OF THE SAINTS.

The communion of the Saints with one another, founded on communion with Jesus Christ and God the Father, through the Holy Spirit, is at once an eminent privilege and its cultivation, an eminent duty. The pious seek for it and delight in it. It is refreshing and animating to the pilgrim, it is an ornament to the Christian, and the Lord Jesus is glorified in and by it. Unhappily it has been the affliction of the Church both in her individual members, and in her public social relations, often to suffer the want of this distinguished blessing, purchased for his people by their glorious Head, or to see it impaired and marred, and its valuable principles misapplied to consequences the most destructive to her purity and peace. Entering essentially as it does into the social principles of the Christian religion, and forming, as a personal grace, an essential trait in the Christian character, it is not to be wondered at, that men, animated by zeal and devotion, should be moved with grief at the lamentable divisions among the great body of the professed followers of the Lord Jesus Christ, and eagerly seek and propose a remedy to so obvious and painful a calamity. It is very plain however, that such a calamity admits not of an easy remedy, nor is so valuable a blessing to be easily obtained. The magnitude of the evil, its long continuance, its extensive, deep, and various ramifications throughout the visible Church, demonstrate that unusual skill, extensive influence, and a powerful and varied adaptation of divine truth are alone likely to succeed. A single complaint seated in one part of the human frame may very

easily be detected and expelled ; but when it is interwoven with many others, and is spread over many members, it then demands a more deliberate and patient consideration and requires the exercise of superior skill. Such it is to be feared, owing to a variety of concurring circumstances of long continued influence, is the present condition of the great body of the visible church.

The magnitude too of the object itself naturally suggests the conviction that it will not be easily or speedily effected by any ordinary means. The subjection of multitudes to the unity of the grace, truth and law of the Lord Jesus,—of multitudes now separated, by the influence of prejudice, and all the various misapprehensions produced on the mind, by the world and indwelling sin—their common subjection to this admirable principle of divine truth, of social religion and of vital godliness, will not be the attainment of any ordinary effort. He who hastily girds himself to this achievement is hardly apprized of the work to be performed. The building of the temple, in all its details of quarrying the stone, hewing the timber, fitting the several parts, and setting each in its place, to make one magnificent and perfect whole, was not the work of one day, nor of one man.

It is proposed to consider briefly some of the important principles in visible christian communion, the obstacles in the way of its present extensive exercise, and the inefficiency of any plan that has appeared in the present age for its accomplishment, so as to embrace all who, among the various denominations of professed Christians, hold even those truths which may be esteemed essential to salvation. The work is confessedly a difficult one, and requires at least as much modesty and humility as that of an attempt to gather into one all who truly name the Name of the Lord Jesus.

1. Let us consider for a little some of the important principles which are the basis of visible Christian communion. The terms visible Christian Communion, here employed for want of knowing better and more appropriate, are taken in the acceptation usually designed ; viz, a fellowship in holy ordinances, and in *the sacraments especially*. For it is worthy of observation that all plans of Christian fellowship, do such honor to the Christian religion that they aim at this as the ultimatum. Why this should be the ultimate object is deserving of serious consideration on the part of all who are interested or concerned in the results of such plans ; and

perhaps may be the subject of an article hereafter in these pages. At present it may be sufficient to remark that it is surprising that the advocates of such communion should so eagerly aim at this result, when it is apparent at least, that all the objects they contemplate, of mutual affection and harmonious co-operation in extensive benevolent enterprises, are by no means essentially dependent on it.

Visible Christian communion, or fellowship in holy ordinances and especially the sacraments, is founded, 1st, upon a known and acknowledged agreement in the doctrines of revealed truth. "The truth according to godliness,"—"one faith"—"the faith of God's elect." These scriptural designations, are frequent, significant and of extreme importance. What do they comprehend? An answer to this is often attempted; but the defect, in all that has fallen under our eye is, that they are all lamentably deficient, when they are compared with the holy Scriptures. To them all is very applicable the language of an inspired writer, "I have seen an end of all perfection, but thy commandment is exceeding broad." Indeed this faith, rather than by describing it by a few brief propositions, may be better known by being irreconcilably opposed to whatsoever is "contrary to sound doctrine." Here the vital and healthful operation of the truth in the heart has room to exercise its own appropriate functions. It has its being and activity in the doctrines revealed in God's word: there it lives and acts, and whatever is repugnant to these it repudiates, as a healthy stomach rejects noxious food, or foul water. "I hate vain thoughts, I hate and abhor lying, but thy law do I love." Nevertheless this "one faith" is capable of being ascertained and exhibited in a system of elementary and essential principles, so combined and arranged, as to be explicit, so far as it goes; expansive and enlarging in its nature, ever applicable as a standard for the detection of error, and the discovery and exhibition of the present truth. "Hold fast the *form of sound doctrine* which thou hast received in faith and love, which is in Christ Jesus." "If any man prophecy let him prophecy according to the proportion" (analogy, or system) "of faith." And with respect to this faith is urged the present duty of the church of God in her visible communion, and that too under the sanction of accountability at the great day of the Lord Jesus. "Whereto we have attained let us walk by the same rule, let us mind the same thing." "Hold fast that which thou hast till I come, let no man take thy crown."

But farther, this communion is founded, in the 2nd place, on an agreement in and subjection to the revealed and instituted order of the house of God in respect of government and worship. In both of these it is obvious there must be a unity of character, combining under the New Testament, a system of ecclesiastical government and of religious ordinances, one and unalterable to the end of time. "We receiving a kingdom which cannot be moved:"—"God hath set some in the church:"—"Go teach all nations—teaching them to observe whatsoever I have commanded you." "In vain do they worship me teaching for doctrines the commandments of men." "He is thy Lord and worship thou him." "One Lord." Such scriptural testimonies, and they abound, make it clear, that there is no room for the admission of various systems of ecclesiastical order and religious worship; the glorious majesty and authority of the Lord Jesus Christ being displayed in bestowing on the Church, as a great distinction, and imposing as an imperative duty, her whole system of order and worship, to be received, observed and kept pure and entire to the end of time.

And 3rdly it is essential that this system of revealed truth and order be distinctly exhibited so as to be accessible to all the church, and permanent and extensive in its influence and application. Such was evidently its condition in the primitive church. "And they continued steadfastly in the Apostles' doctrine and fellowship." Paul in his memorable farewell charge to the Elders of Ephesus, while solemnly enjoining them "to take heed to themselves and to all the flock over which the Holy Ghost made them overseers," adds as an illustration and example of their duty, "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you *all the counsel of God.*" How plain is it from this brief, but most pungent, affecting, and significant testimony, that this holy Apostle had no sanction for the silent or express relinquishment of any principle of revealed truth and order, but most solemnly prohibits it, and takes every precaution the nature of the care allowed, that all should be known and applied in the whole church. Now whether this system of revealed truth and order, be exhibited orally and so received and acknowledged; or whether it be gathered and published in a convenient written or printed form, it alters not the principle. The truths expressed and illustrated in a printed volume, exhibiting the faith and order

of the Church of God, are the same in matter, and, if they are truly of scriptural origin, demand no more of the understanding and obedience than the oral testimony; and if there be any difference in the form, it is certainly in favour of that which is less capable of misapprehension and misrepresentation, and which is at all times accessible to assist the memory, to correct misconceptions, and edify in knowledge. Hence an argument and a sanction for the use of a system of revealed truth and order, denominated "A Confession of Faith," received and acknowledged by the whole church. And here arises to our view the visible communion of the saints in sacramental ordinances, in one faith, under one Lord, holding fellowship with the Father and with the Lord Jesus Christ, and with one another, through the Holy Spirit, peacefully enjoyed in the harmonious profession of one system of revealed truth, and in united subjection to one system of holy instituted ordinances.

But as this view of the subject is considered liable to many objections, is charged with being exclusive, intolerant in its nature, and is represented as directly adverse to that christian affection and kindness essential to the gospel, it is proper to ascertain whether it be not sustained by suitable arguments. The objections may be afterwards considered, and on mature examination may be found not valid objections, but rather a part of the ordinary reproach to which real christianity has been often exposed in the world. The truth of this view of the subject will appear from the following considerations:

1. The earnest and repeated exhortations to maintain the unity of the faith and order in the church of God, and the explicit commands for its preservation given in the Holy Scriptures, and more immediately in the New Testament. "Endeavouring to keep the unity of the Spirit in the bond of peace. There is one Lord, one faith." &c. Eph. iv. 3, 5. "Though we or an angel from heaven *preach unto you any other gospel than that we have preached unto you* let him be accursed." Gal. i. 8. "If any man defile the temple of God him will God destroy, for the temple of God is holy, which temple ye are." 1. Cor. iii. 17. This warning immediately relates to the introduction of false doctrine and worship as a defilement of the church of God. "Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you, but

that ye be perfectly joined together in the same mind, and in the same judgment." 1. Cor. i. 10. But to quote particular precepts would be to quote a great part of the New Testament; so full and explicit are the inspired writers on this subject. And the obvious and leading object of almost all the Epistles of Paul, distinguished for his part in organizing the New Testament Church among the Gentiles, is to illustrate the ONE faith he had taught, to correct declensions from, or corruptions admitted in it, to confirm the ordinances, to rebuke their abuse, and in fine, to preserve in them a uniformity of doctrine, worship and order. Every deviation from this excited pain and alarm, was visited with condign rebuke, and the speediest and most earnest efforts were made to recall the erring and chastise the disobedient.

2. From the nature of the sacraments as seals of the covenant of grace. The gospel offer and promise, clothed and invested with the truth and ordinances it reveals and institutes, make known the salvation of God in Christ, and this the believer receives and to it yields his professed and covenanted obedience. The sacrament then on the part of God, is a seal to such as truly receive the Gospel of Christ, that he accepts them as his own, and will confer on them all the blessings of life everlasting which the promise of the gospel makes known. On the part of the believer receiving it, it is a solemn stipulation that he takes the whole truth and law of the Lord as his God, and engages to observe them with all his heart and in all his life. The matter exhibited in the sacrament is the sacrifice of Christ, the blood of the everlasting covenant. Now nothing is more obvious than that the administrator of this holy ordinance is bound at the peril of his own soul, as he will be faithful to God whom he serves, as he will be faithful to the souls to whom he ministers, to be satisfied that the gospel is received according to the design of its glorious author whose servant and messenger he is. As a watchman on the walls of Zion, as a steward of the mysteries of Christ, he may not go beyond, or come short in this matter, as the memorable declaration of Paul, already quoted, demonstrates. "I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

3. From the intimate connection between the knowledge of the truth and the salvation and sanctification of the souls of men. "Ye have purified your souls *in obeying the truth* through

the Spirit unto unfeigned love of the brethren." Here the purification of the soul, and true and holy fellowship with the brethren are united as the joint effects of obeying the truth. Error or ignorance has no part in these holy and blessed effects. "Sanctify them through thy truth, thy word is truth." "God hath chosen you to salvation through sanctification of the spirit *and belief of the truth.*" "That they all might be damned who *believed not the truth.*" "Prove all things, hold fast that which is good." Indeed as it is through the medium of the truth contained in the gospel, that the nature, perfections, and subsistence of God in a Trinity of persons,—that the actual state and prospects of mankind,—the person and mediation of the Lord Jesus Christ, and the whole economy of salvation from first to last is revealed—the knowledge of it is essential to salvation. Hence the earnest thirst for saving knowledge in the souls of the pious recorded in the scriptures. "Let my heart be sound in thy statutes." "Give me understanding and I shall live." "Buy the truth and sell it not." Indeed the great aim of the saints is improvement as disciples in the school of Christ who is a divine, supreme and efficient teacher, making known the will of God for their salvation, through his word and ordinances applied by his Spirit." Hence they advance in holiness, hence they progress in all heavenly graces, hence their fraternal union, "loving for the truth's sake, which is in them and shall be in them for ever." (2 John ii.) The saints are perfected, "the body of Christ edified," "they come into the unity of the faith and speaking the truth in love grow up into him in all things which is the head, even Christ."

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#### INTEMPERANCE.

The indulgence of the lusts of the flesh has, in all ages, embraced a long, black and most foul catalogue of sins. It was for the paltry gratification of the lust of the eye and of the taste, that Adam and Eve violated the covenant of works. "And when the woman saw that the tree was good for food; and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat and gave also to her husband with her and he did eat." As these appetites which men sinfully indulge reside in the



body, "flesh and the lusts of the flesh" are often, in the scriptures, used to designate the whole carnal and corrupt principle derived from Adam by original sin. It is chiefly for the indulgence of these fleshly appetites that men barter all prospects of eternal felicity offered to them, in the everlasting gospel. It seems strange that rational beings, endowed with thought and reflection, and a regard for their own happiness, should reject with so much seeming deliberation, all that is truly desirable and intrinsically excellent, and all that can render blessed such a being as man, for the transient enjoyment of what is base and contemptible. In none of these polluted gratifications do the deceitfulness of sin, and the madness of the sinner, display themselves more strikingly than in the unnatural and debased appetite for intoxicating drinks. Few have wrought such extensive mischief and deplorable evils. These maddening potions are entirely the work of man, and not one of them the work of the Creator; for there is no natural fluid, no fruit in the whole vegetable kingdom, no element in nature, when not tortured by art into unnatural forms, that will produce intoxication. Can any thing be more preposterous than putting to the rack delicious fruits, and nutritious grain, that they may be forced to yield active and poisonous stimulants for the destruction of the bodies and souls of men? Yet all this is done on a scale of prodigious magnitude, in the distilleries and breweries, and sometimes by men professing the christian religion.

The appetite for these intoxicating draughts is not natural, like that for our daily bread, and for the pure water of the cool fountain. It is of artificial production. But, as forced and unnatural appetites usually are, it is violent, insatiable, "like the horse leech's two daughters, crying give, give." Like "the grave it never says enough." It is truly amazing that it grew up to such a height without much observation, in christian nations, absorbed for its gratification so vast an amount of capital, destroyed so vast treasures of the fruits of the ground, enfeebled the health of millions, brought down to a premature grave hundreds of thousands, demoralized whole communities, and spread mourning, lamentation and woe over so many lands. Even the church of Christ suffered grievously under the scourge; many of her sons, and even priests at the altar were seized as its victims and hurried down to perdition. Yet all these deeds it perpetrated, all these desolations it wrought, for a succession of many

generations, while no one seems to have suspected that there was any evil in the agent employed in all this work of physical destruction and moral desolation. Moralists, statesmen, physicians, and christians promoted distillation, brewing, and trafficking; all drunk, *drunk*, DRUNK; and all less or more suffered. It is wonderful how all this could happen, and yet the agent beheld innocent, and even essential to the well being of society. It would seem that had any thing else produced the same visible amount of consumption, suffering and moral evil, the whole civilized world would have been roused, concentrated its powers, and exerted all its energies for its extermination. But, in truth, the nations had drunk of the intoxicating bowl, and were slumbering on the brink of ruin, under the influence of the soporific draught. This is no picture of fancy, but the sober and dreadful reality. The evil at length seems to have become so appalling, and to have advanced with strides so gigantic, as to demand attention, awake men to a sense of the danger, and enforce the necessity of adopting some effectual means of arresting its baleful progress. This is believed to be the true origin of that mighty movement in the public mind, which, for the last eight or ten years, has been advancing, and accumulating an energy rarely witnessed in relation to any other branch of public morals. The monster at first regarded with disdain and scorn all attempts to call in question the legitimacy of his empire, or to abridge his power. But he now is held at bay and begins to quail at the array marshalled for his destruction.

It is painful to reflect that among the professors of religion, in not a few instances, this cruel monster looks for and obtains aid, in the desperate struggles to prolong his existence, and his ravages. Surely did such professors know the extent of the evils which intemperance has wrought, and still works in all that is dear to the christian and the patriot; and the countenance which directly and indirectly it receives from them, they would change their doings in this matter. They have not, we are persuaded, deeply considered what tremendous sentences of reprobation, against this evil, God has recorded in his holy word. Hear a few of them. "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine and was drunken; and he was uncovered in his tent." Here this sin of even a saint is recorded in terms designed to excite our loathing and abhorrence

—a sin that filled his good sons Shem and Japheth with shame. “They went backward, and covered their father’s nakedness, and their faces were backward and they saw not the nakedness of their father.” Gen. ix. 20, 23. “And there went out fire from the Lord and devoured them, and they died before the Lord. And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die.” Lev. x. 2, 7. Nadab and Abihu were thus devoured by the fire of God’s wrath issuing from the altar, for a sin, into which they were led by drunkenness, as the context shews and as it is expounded by all judicious commentators. “And his servant Zimri, captain of half his chariots conspired against him, as he was in Tirzah, drinking himself drunk, in the house of Aīza, steward of his house in Tirzah. And Zimri went and smote him and killed him.” 1. Kings, xvi. 9. Elah’s drunkenness made him so base and tyrannical that even his most confidential friends could not longer bear his cruelty and debasement. “Benhadad was drinking himself drunk,” 1. Kings, xx. 16, when the armies of Israel marched against him, and his mighty hosts were beaten with prodigious slaughter, by a few men, “like two little flocks of kids.” Belsbazzar, and his wives, concubines, and thousand lords were all slain in the midst of a drunken revel, and the great city of Babylon sacked, when sunk in the most shameful inebriation. The last and crowning sin of that debased metropolis of the world, was drunkenness; and as this had fostered all other crimes, so God employed it to desolate the city and bring to an end the Babylonian empire. “Woe to the crown of Pride, to the drunkards of Ephraim.” “The priest and the prophet have erred through strong drink, they are swallowed up of wine.” Is. xxviii. 1, 7. So it appears that this sin, was most conspicuous, in bringing the ten tribes, here called Ephraim, to destruction, as it was in destroying Babylon. Where is drunkenness mentioned in the Holy Scriptures without some distinguished mark of the divine wrath? “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.”

Prov. xxiii. 29, 31. What a catalogue of evils! How dreadful a delineation of the insidious nature of all intoxicating drinks! Will some advocate of the habitual use of wine, some learned, or wise friend of tipling at *wine* and *beer*, expound for us, the prohibition, "look not upon the wine when it is red?" "Drunkards shall not inherit the kingdom of God." 1. Cor. vi. 10. We find intemperance here classed with the most base and aggravated sins—fornication, idolatry, adultery, the crime against nature, theft, covetousness, slander and extortion. The mother of harlots and abominations is said to be "drunken with the blood of the saints." These are but a few of the many places in the scriptures where this sin is exhibited in its odiousness and bitter fruits.

Daily observation, in places where intemperance prevails, illustrates the wrath of God against this sin. It soon destroys the bodily health of the inebriate; for it is the fruitful parent of disease in almost every form, as the united voice of physicians testifies. How many firm and vigorous constitutions does it bring, even in youth, to the wreck of a premature and wretched old age? How many thousands die yearly by this tremendous scourge? There have been many estimates, as to the number in our own country that die annually by this plague. The lowest is *thirty thousand*. Who can think without horror of such a waste of human life for the base, momentary, and almost imperceptible gratification of dram-drinking! But all this is far from being the greatest evil which it works. Of all the sins committed by man, none so directly and immediately deranges the intellect. The drunkard is a madman literally, as often as he is intoxicated. And every paroxysm weakens the energy of his intellectual powers. It must be so; all experience shews that it is so. Drunkenness is a bodily disease, as well as an enormous sin, and as surely as every fit of this disease diminishes the strength of the body, so certainly does every instance of its madness, weaken the mind. Among all the faculties of the soul, none suffers more dreadfully than conscience. It is soon drowned in the intoxicating bowl, so that it can no more utter the voice of remonstrance. The continual commission of any known sin tends to corrupt the fidelity of conscience, but perhaps hardly any other equal to intemperance. The reason is that the understanding cannot, in the state of drunkenness, perform its regular functions.

And, however, it may be accounted for, this sin is a most fruitful parent of all others. It is the great feeder of gaols and penitentiaries; of theatres, and houses of ill fame, and of litigious law suits. In all these modes it is a great and fell destroyer of the souls of men, the great corrupter of morals, and the object of divine loathing and detestation.

These appalling evils, as we have said, have not been confined to the openly ungodly world. They have come into the church, Ministers of religion have fallen before them, Ruling elders have been degraded, and many professors have become a reproach to religion. Many young men, sons of the church, have been led away into the paths wherein destroyers go, to return no more; and have brought down the grey hairs of their parents with sorrow to the grave. Until within a few years, these victims of drunkenness were becoming annually more numerous.

Now in view of such undeniable facts, we would gravely and solemnly ask conscientious, christian men and women, what ought to be done? What ought you to do? Fold the hands in silence and despair, as if the case were hopeless! Utter no reproofs, and take no measures for reform, lest, peradventure, the sons of some professors should be found guilty of the enormous sin, and the practice of the manufacturer and trader in intoxicating drinks, not according to the gospel! We know that God has furnished us with an approved example, in the instance of Jonadab, the son of Rechab; and his sons. Jer. xxxv. He commanded his sons to drink, neither wine nor strong drink. They obeyed him and God blessed them in that obedience. Surely we are not permitted, as some friends of intemperance would have us believe to suppose, that this command of Jonadab was arbitrary—that he had no good reason for it. This would be shamefully to trifle with the sacred volume. The evil of intemperance was greatly prevalent in Israel, as is evident from the passage quoted above from the prophecy of Isaiah, and from allusions to it by other prophets. Jonadab was led by the spirit of God to employ a means which must prove effectual for the preservation of his family from the baleful evil. God has recorded this for our example. It is a divine warrant to abstain altogether from the use of intoxicating liquors, when intemperance is very prevalent. With such an example before us, no Bible believer, we think, will have the hardihood to affirm that total abstinence from such drinks is **wrong**. If

it be, Jonadab and his sons did *wrong*. But they did not, for God approved them in their doing. But were there no express divine approbation of total abstinence, it could not be proved to be wrong; for there is no command to drink either wine or strong drink. The Apostle Paul supposes a case in which he would totally abstain for his whole life from the use of meat.

But we go farther, and affirm that total abstinence is, in the present state of society, a duty incumbent on every friend of temperance. We have proved that so to abstain is not sinful. Were all those who are now called temperate drinkers, to cease from the use of all intoxicating liquors, it is perfectly evident that the whole evil would be reformed, at least on the death of the last who is now a drunkard. No man ever, hereafter, would become a drunkard. To effect with perfect certainty so great a reformation, is it not a *duty* for every man to deny himself whatever little gratification there may be in the use of these intoxicating drinks? But we farther argue that out of a regard to personal safety it is a duty totally to abstain. No man who swallows intoxicating potions daily can be sure that he will not become a drunkard. Others, as fair once in reputation as any temperate drinker, are now drunkards. Is it not the *duty* of every man to avoid the path of danger? Again, duty enjoins on all the disciples of Christ to give no countenance to sin. No man can doubt for a moment, that the habitual use, by respectable men, of what ruins the drunkard, encourages him in his course of self destruction. How does he reason? He says all the difference between me and that high professor, that witness for the truth is; I drink a little more of what *we both love*, than he does. This I need. Once I drank no more than he does, and *he will soon go as far* as I now do. If a christian uses as much as he does, and is guiltless, I, who do not profess to be a saint, may take a little more liberty, without harm. Thus the frail are made to stumble, by what you call your liberty. Farther, there is no hope of the drunkard's reformation, as all admit, unless he totally abstain. Surely the example of the good will be a constant admonition to him to break off and for ever, the destructive habit of indulgence which he has formed. Will he not say to himself, my intelligent, good and religious neighbour distrusts himself, though he is chargeable with no known vice, and he dare not risk the danger of becoming intemperate by the habitual use

of what I know to be hastening my destruction. Besides, were it the common understanding in society, and the matter of fact, that drunkards only used intoxicating drinks, would drunkards continue to proclaim their own shame? A great majority of intemperate men, would not be thought drunkards. How few of them, with all their debasement, would be willing to announce themselves in every company drunkards? But if all moderate drinkers would totally abstain, every drunkard would make such annunciation respecting himself by every glass that he would be seen to drink. Still another argument is, that in the present state of the temperance reform, all who do not totally abstain, are claimed by the intemperate as of their party. They reason in this manner; much is said by temperance advocates of the evil of inebriation and of the necessity of total abstinence; but *that* religious and sensible man, who has heard, knows, and understands all that can be said, does not believe them; he drinks after all that he has heard, and I shall follow his example.

But again, no man should encourage the present enormous waste of property, which is made by the use of the intoxicating cup. There are more than twenty millions of dollars expended annually on intoxicating drinks. Now, will any good man, who fears God and loves his country, say that this is a sinless and profitable, and wise expenditure? None will, none dare say so. Every man who uses these intoxicating draughts contributes his proportion to this monstrous waste and destruction of the good gifts of God. The sum annually thrown away, and worse than thrown away, is equal to the loss in New York, by the great conflagration of 1836, and is a greater evil, for that made no man a drunkard, no man a maniac, no man a profligate, no wife a widow, no children fatherless. Would it not be sinful for any man to contribute to a fund for the kindling of such a fire in any of our cities? Does not every temperate drinker contribute to what is a much greater evil?

We trust every unprejudiced reader will admit that these arguments most amply prove that every one, and especially every christian should resolve totally to abstain from intoxicating drinks, as a beverage, and act upon his resolution.

If a man should thus resolve and act, he ought not to furnish his neighbour what he rejects himself. "Woe to him that giveth his neighbour drink, that putteth thy bottle to *him*,



and makest *him* drunken also, that thou mayest look on their nakedness. Thou art filled with shame for thy glory." Hab. ii. 15, 16. Was ever, could ever this woe be more directly incurred, than by the retailing of intoxicating drinks, in taverns, and in grog-shops? Never. They are the very centres of action, the generators and nourishers of drunkenness, in all its most abominable forms. How can any one who daily deals out the destroying potion acquit his conscience before God and man? Do not all such know well that they make drunkards? Do they not know assuredly that they take from the labourer those wages which ought to be appropriated to the support of his family, and not to the gratification of a base appetite? How can a conscientious man sell to a poor man on Saturday the rum, which he has every reason to believe, will make him and his family drunk on the Sabbath? But if the reasons contained in the former part of this article on the duty of total abstinence have convinced any reader, he does not need argument against the retailing of the poison. There is another class of dealers, who do no less harm, than the retailers; we refer to the wholesale dealers, who supply the retailers. It will be sufficient to present this part of the trade in one of its aspects only. There are many retailers who are known to desecrate the Sabbath by prosecuting their unhallowed work of making drunkards on that holy day. The larger dealer replenishes their haunts of vice, having a full knowledge of the work of ruin, which it is destined to perform on the Lord's day. Is that man guiltless? We put it to his conscience and leave it there. It is gratifying to be able to state that the supreme judicatories of the Reformed Presbyterian Church, in Scotland, in Ireland, and the United States, have denounced the traffic as immoral and recommended its immediate abandonment by all under their care.

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A SHORT ACCOUNT OF THE OLD PRESBYTERIAN DISSENTERS.

(Continued from p. 150.)

No sooner was the Rev. John M'Millan ordained to the holy ministry, in the parish of Balmaghie, in Galloway, Sept. 1701, and had entered on the discharge of the important du-

ties belonging to his office, than he began to discover a strong attachment to reformation principles. Accordingly he and other two members of the Presbytery of Kirkcudbright, so early as in the month of July, 1703, after having used other means more privately for exciting their brethren unto their duty, drew up, and presented to said Presbytery a paper of grievances—craving, amongst other things, that some effectual measures should be taken for reviving the remembrance of the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms; explicitly asserting the divine right of Presbytery—openly avowing Christ's sole headship over his church, together with her intrinsic liberties—and for impartially stating and mourning over the many sins of the land.

The other two ministers, who had joined with Mr. M'Millan at first, in presenting this paper, were soon prevailed upon to drop the farther prosecution of the grievances; by which means he was left alone. Considering it a matter of conscience with him, he still persisted in pleading for a redress. This soon rendered him obnoxious to his Presbytery—he was considered a troubler of Israel. Accordingly, in the same year, 1703, a libel was preferred against him in a very informal and unjust manner, some of themselves being judges. The illegality of this measure was abundantly obvious, inasmuch as, at one and the same meeting of Presbytery, Mr. M'Millan was appointed to preach a visitation-sermon, as a member of that court, in the regular exercise of his office, and also cited to appear at their bar as a panel; besides, when some attempt was made to lead a proof, not so much as one single charge in the libel could be substantiated. Ashamed, it would seem, of their own conduct, the Presbytery offered to pass from their libel if Mr. M'Millan would promise to drop the prosecution of his grievances, and cordially join with them. Upon his refusal to comply with this proposal, unless he should obtain some redress of such weighty grievances, matters between him and the Presbytery wore still a more unfavourable aspect than before. No other remedy appearing to be now left for the disburdening of his own conscience, he entered his solemn protest against the proceedings of the Presbytery, declined their authority, and appealed to the first free and faithful General Assembly of the Church of Scotland. Upon this the meeting broke up, and a considerable number of the members went home;

the rest repaired to a neighbouring church, constituted themselves anew, and, in a very rash and unprecedented manner, deposed Mr. M'Millan from the office of the ministry, without paying the least attention to his protest and appeal, and without so much as informing him or his congregation.

Whether such a sentence, clothed with these circumstances, and without having, or so much as pretending to have for its foundation, error in doctrine, immorality in practice, insufficiency for the ministry, or unfaithfulness in the discharge of it, could really be considered as ratified in heaven, the impartial reader may judge. Mr. M'Millan had no hesitation in declaring it to be unjust, and such as could not bind his conscience;—all the crime was, honestly contending for the faith once delivered to the saints. His repeated pleadings with his mother church in the discharge of this duty were indeed branded with the epithets of *irregularities and disorderly courses*; and, upon the footing of these, the sentence proceeded. But how improperly such terms are applied to the conduct of Christ's witnesses, in faithfully endeavouring "whereunto they have already attained, to walk by the same rule, and to mind the same things," it is surely not very difficult to see. Convinced that the sentence passed against him had no warrant, either from Scripture or reason, and having the testimony of a clear conscience, that if any thing justly deserving such treatment had been laid to his charge, there were thousands of respectable witnesses to attest his innocence; Mr. M'Millan still continued in the regular exercise of his ministerial office, upon the footing of his former protest and appeal, and was well received by his parish, who uniformly acknowledged him as their lawful pastor, still supporting and countenancing him in that capacity, notwithstanding all that had happened. It is obvious, that he and those of his parish who adhered to him as their minister, must now be considered as in a state of separation from the Established Church, and openly avowing their adherence to the principles of Scotland's Covenanted Reformation.

It was while matters continued in this situation that he received the harmonious call above-mentioned, from the united societies of the Old Presbyterian Dissenters, who had never embodied with the revolution Church, but remained still without a minister. In the year 1707, they called and invited Mr. M'Millan to take them also under his ministerial in-

spection, along with the people who had all along adhered to him, upon the footing of the Covenanted Reformation, between 1638 and 1649. With this request he cheerfully complied.

Acting still upon the same principle, he and a Mr. John M'Neal, probationer, on the 29th of September, 1708, gave in to the Commission of the General Assembly at Edinburgh a joint protestation, declinature, and appeal. In this deed, they recognize substantially the very same doctrines and principles which are contained in the *Informatory Vindication*, and in the *Judicial Testimony of the Reformed Presbyterian*; while their protestation and declinature are founded on much the same defections and corruptions of the revolution church as are stated and condemned in that Testimony, as the printed copies of the protest and declinature, which are yet to be seen, plainly evince.

The public are hereby certified, that the foregoing statement with respect to the deceased Mr. M'Millan's leaving the Established Church is taken from original papers and other documents, the authenticity of which is indisputable, and which could still be shown were it necessary.

Upon the whole, it is obvious that notwithstanding all the objections of his adversaries, Mr. M'Millan's standing claim to the full exercise of his ministerial powers, even to the day of his death, was as valid as hundreds of others in similar circumstances, whose title has never been disputed. It could be no less valid than the claim of all such Protestant ministers as were once in the bosom of the Romish Church; but separating themselves from her communion, and advocating the cause of the reformation, were subjected to the papal thunder of depositions, excommunications, and solemn execrations. Protesting against the unhallowed deeds, they continued in the full exercise of their ministry, and were still reputed the ambassadors of Christ until the day of their death. It cannot be less valid than the claim of the first ministers of the Secession. These too were suspended and deposed by the judicatories of the revolution church; and, it is deserving of notice, that the real reasons of these deeds were remarkably similar to the reasons of Mr. M'Millan's deposition, namely, their persevering remonstrances against the defections and corruptions of their mother church; and refusing to drop their earnest contendings with her until they should obtain some redress of their just grievances. Denied this,

they protested against the unjust sentences passed upon them, and still went on in the exercise of their ministry; but it is presumed that our Seceding brethren would not take it very kind to have their ministerial commission called in question—nor are we disposed to do it. The ministers of the Relief Church will be found in a similar situation. The Rev. Thomas Gillespie, who had been minister of Carnock, was, in the year 1752, deposed by the Assembly, for refusing to countenance a violent settlement. He, with another minister who had left his charge, and was therefore cast out from the communion of the Established Church, constituted themselves into a Presbyterian capacity, and still went on in the exercise of their office. The Reformed Presbytery therefore, are not alone as to the footing on which they retain their ministerial authority.

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#### JEPHTHA'S VOW.

Having in a former paper given my view of the meaning of Jephtha's vow, I propose in this to make some observations on these words, relative thereto; "I have opened my mouth to the Lord, and I cannot go back." Judges xi. 36.

1. They imply a solemn promise, that upon his successful return, he would render to the Lord according to the benefit received, in so important and hazardous an expedition. In his determination to fulfil his vow, he is actuated by a principle of gratitude, for God's prospering him in an undertaking, in which he had no prospect of success, without God's merciful interference on his behalf. A similar part Jacob acted long prior to this. Gen. xxviii. 20, 22. "And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way, and will give me bread to eat and raiment to put on; so that I come again to my father's house in peace, then shall the Lord be my God—and of all that thou shalt give me, I will surely give the tenth unto thee." These instances of genuine gratitude teach us to give God the glory of all our mercies.

2. He was deeply impressed with the consideration, that his vow laid him under the most solemn obligation to fulfil his engagements. Some, after vows, "*make inquiry,*" how they may escape their fulfilment. Not so, pious Jephtha; he

had opened his mouth to God, and he would not go back, though the accomplishment of his vow must unavoidably produce in him painful feelings. It is thus chiefly in the accomplishment of vows,—in acts of obedience, at the expense of feeling or interest, that fidelity, as in the case of Abraham, Job, Paul, and others, becomes the more conspicuous. It is said as a recommendatory character of the godly, that they change not, though they swear to their own hurt. This determination to persevere in the performance of his vow arose from a view of God's greatness and goodness, from gratitude for this kind providence, and from a sense of his dependence on God, and his future accountability. We find David's fidelity exemplified in his resolution to fulfil his vow; Ps. lxi. 13, 14. "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth spake, when I was in trouble." No vows are more readily forgotten, than those, which are made when in trouble and difficulties. When the vows made in these cases are forgotten, when extricated from difficulty, or health restored, it is a strong indication that they were not made in sincerity, that the mercies are not duly appreciated, and that for them there is no suitable return of gratitude.

3. He evidenced himself to be a man of faith. As such he is ranked among the believing worthies of the Old Testament, in the 11th chapter of the Hebrews. He believed in God's providence as ruling over all; that all enemies were under divine control; that however numerous and formidable they might be, God was able to give the victory over them. Jephtha was now circumstanced as Jehoshaphat. 2 Chron. xx. 12—engaged in a great enterprize, for which he was inadequate; but he looked to God for deliverance and success, which he obtained; as in the case also of David in encountering Goliath; his dependance was upon God alone, who had before delivered him from the paws of the lion and the bear. And Elisha, 2 Kings, vi, when beset by the Syrian hosts, said, they that are for us are more than they that be with them. In like manner Gideon with his three hundred men discomfited an innumerable multitude; and why? because God was with him. The battle is not to the strong, nor the race to the swift. It is easy for the Lord of hosts to conquer the greatest forces by the most unlikely means. This was remarkably shewn when Israel fought with the Amalekites; when Moses held up his hands in token of faith

in God. Still more so when the tribes of Israel fought under Joshua and conquered hosts far superior to themselves; and why? because God was with them. It was so now, when Israel under Jephtha fought with the children of Ammon and conquered them; because they trusted in the Lord of hosts, who is strong in battle.

4. Jephtha, in the fulfilment of his vow, intended by the expression, "I have opened my mouth to the Lord," to give God the glory of his victory: for it is said v. 32—"and the Lord delivered them into his hands." Of this he had a grateful sense; and cheerfully acknowledged the kind interference of divine Providence in his behalf. We find the same principle acted upon Ps. xlv. 4, 7. "Thou art my king, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under, that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us."

The following passages are also a happy illustration of the same gracious principle. Ps. iii. and xxvii. 6. and xlvi. 6, 11, and lxxviii. 5, 14, and cxxiv. God who is for his people, is more than all that are, or can be against them. They therefore triumphantly say, "if God be for us, who can be against us?" Unlike Jephtha, are many, who ascribe the glory of their success to their own wisdom and power. Not considering that it is God, who giveth power to gain wealth, they sacrifice to their own net, and burn incense to their own drag. Very different was David, when he went forth to encounter the champion of Philistia; he said, "The Lord, that delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hands of this Philistine."

5. He viewed the breach of vow as an evil of great magnitude, "*I cannot go back.*" That is, I must not, on any account, omit to fulfil my engagements, whatever privations and difficulties attend it. He is deeply impressed with a sense of duty; with a sense also of the sin of negligence. Not to fulfil the vow is to deal falsely with God. Better not to vow, than to vow and not pay. Says Solomon, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." Many vows are entered into, which are never fulfilled. Among



others chargeable with this religious treachery are *drunkards*, who, when under compunction, when conscience biteth like an adder, and stingeth like a serpent, vow never more to touch, taste or handle the beloved foe! by which they have been so often overcome. But when the qualm is over, when conscience is lulled asleep, they "will seek it yet again." Rarely do any such say, like pious Jephtha, "I have opened my mouth to God, and I cannot go back."

To how many does the fidelity of Jephtha tend both reproof and admonition? Chiefly to parents, who at baptism, and that repeatedly, have vowed to God to bring up their children in the nurture and admonition of the Lord, in the knowledge of doctrinal truth, and church principles, and yet are chargeable with the most culpable neglect; as if vowing were only a matter of form to obtain privileges; which conduct I consider nothing better than mocking God and deceiving their own souls. The same criminality attaches to many in respect of family worship and other duties, which they solemnly engaged to observe; but their partial observance, if not total negligence, shews that their vows were not sincere. And most generally those who neglect the worship of God neglect the religious education of their children; and those who neglect the latter are guilty of similar neglect in the former.

J. D.

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PALESTINE.

(Continued from p. 156.)

Having traversed the sea coast in some degree, and having noticed some of the principal ports of Palestine, our course next directs us to one of the most interesting spots, both in point of actual localities and of endeared associations; and perhaps the name of no other town in the world, could call up so many delightful ideas to the mind as the little village of Nazareth.

This village is pleasantly situated, partly in a valley, and partly upon a hill, and, in point of altitude is above most other portions of the land, as the road from each direction—from Joppa, from Acre, from Tyre and Sidon, is one of continual elevation; yet, until one has actually stepped upon the threshold of the town, it is hidden from the sight. Its approach from the sea coast is over the brow of a hill. The surrounding country is delightful, the air balmy, and the scene one of the most quiet and lovely that is to be met with in the Holy Land; and

The town has preserved more of its identity than any other in Palestine, being about the same in size and appearance now, as it was in the days of Joseph and Mary; and this may be attributed to one or the other of the following causes; either its secluded locality hid it from the observation of invaders, or its smallness and absence of any thing like fortification, and its poverty made it a place altogether unworthy the attention of the military forces which ravaged the country.

**BROW OF THE HILL.**—Among the first things which would attract the inquiry of the traveller, would be the traces of those localities rendered sacred by the presence of our blessed Lord; and one may gratify this laudable desire to be made acquainted with these places, without overstepping the limits of the truth. The eye may still discover the precipice from which the Jews attempted to cast down the Savior; and in calling to mind the attendant circumstances, we are made doubly interested in our examination. It will be recollected that the Evangelist Luke says, that Christ entered the Synagogue, and opened the book at the prophecy of Isaiah, and read these words, (Luke iv. 18, 19)—“The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” And after he had talked to the people, they “rose up and thrust him out of the city and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong; but, passing through the midst of them he went his way.”—This “brow of the hill,” as the place has been aptly termed by the Evangelist, is distinctly to be traced out; and is the overhanging top of a steep and rugged cliff, from which, had the Jews accomplished their purpose, they would inevitably have consigned the object of their fury to immediate death. One design in their attempting publicly to destroy Jesus, was to give the greater popularity to the act, and another, to stamp it with the greatest degree of ignominy. The Jews well knew how to give publicity and popularity to scenes of slaughter; for their land has been the scene of more bloodshed and desolation, occasioned by war, than any other portion of the world: and, although, in extent of dominion, but an insignificant tract, still it has been the theatre of mighty revolutions. Whether their restoration will be accomplished without a farther trial of warlike skill and prowess, is a problem yet to be determined. This fact renders it the more strange that any distinct locality of ancient times remains.

**CAPERNAUM.**—Not far from the sea of Galilee, stand the ruins of the once splendid city of Capernaum, extending over a large space of ground; and on either side of it were the cities of Chorazin and Bethsaida. The remains of this place show that it once was magnificent in its architectural embellishments; and containing many baths, supplied by hot springs, which are frequent. One, in standing amid the ruins of this once splendid city, could not help but call to mind the language of inspiration; “and thou, Capernaum,” &c. The distant view of the lake is extremely beautiful; and on the western bank stands the town of

**TIBERIAS.**—This city, which, as has before been remarked, was built by Herod, in honor of the Emperor after whom it was called, has but little to exhibit even of its ruins; but, among the interesting localities which are pointed out, may be noticed the stone hut upon the water's edge, in which it is said Peter dwelt, when he followed the humble avocation of a fisherman. It is an extremely rude building, consisting of large blocks of stone, piled together, and at present in a state of partial dilapidation. Of the ancient Roman remains of Tiberias, very little is left but the walls, part of which are standing, and are of the Moorish order of architecture, having circular towers, with arrow holes and drawbridges and gates. The Jews, who inhabit this town, are treated, as in most other places, where a remnant of the chosen people are to be found, with a degree of contumely and intolerance, that renders their endurance wonderful in the extreme; and Christians, (so called) and Mahommedans seem to vie with each other in heaping upon them indignities, which the despised Jews bear with a spirit of forbearance, from which, those who pretend to bow to the sceptre of the meek and lowly Jesus, might learn many a profitable lesson. Not far below Tiberias, in the lovely and peaceful valley of the Jordan, are to be seen the remains of the ancient city of

**SCYTHOPOLIS.**—This place, from its name, which has been applied to it by the Greeks, was most probably the dwelling place of a colony of Scythians—a people who dwelt beyond Mount Taurus, a name applied to all such, as the name of Ethiopian, was given to all of a darker hue than the dwellers of Syria and Palestine. The people of Scythopolis however, adopted the manners and luxuries and extravagancies of the Romans; for their ruins exhibit remains of splendid sculpture, and rare and costly marble and granite. Among the buildings of note was an immense theatre, capable of holding from 12,000 to 15,000 people, which is some evidence that the population of the city was far from being inconsiderable. This place has been uninhabited for many centuries, and at the present day, its site is obscure. Passing up from the valley of the Jordan, and coming into the hill country of Samaria, we arrive at the city of

**SYCHAR, NOW NEAPOLIS.**—The situation of this city is extremely beautiful, being between the mountains of Ebal and Gerizim, the mount of blessing and the mount of cursing. The name, which was originally Sychar, was changed to Sechem; and then it was known by the Greek title of Neapolis. It is a very flourishing and enterprising place, where the manufacture of raw silk is carried on to a great extent, and from thence, all Syria is supplied with that material. The gardens and groves are extremely beautiful; and the burial places of the Turks, overshadowed with cypress trees, are laid out with great beauty and expense. An object of peculiar attraction is the celebrated

**WELL OF SAMARIA.**—This spot, where our Lord held that interesting conversation with the Samaritan woman, is pointed out with peculiar identity; and the idea naturally arising in the inquiring mind would be, how is it possible that so insignificant a thing as a well should last so long? To answer which, the reader is first reminded

that the ideas of one people respecting various things, are widely different, and that which in one country would be a matter of very little importance, becomes magnified into great consideration, by its peculiar situation in another. Thus with wells in oriental lands, especially those parts where the nature of the soil obliges them to dig to immense depths before water can be procured, and where they are then walled up with the greatest care, and preserved from generation to generation. In a country like Palestine where, between the seasons of the early and latter rain, the land becomes dry and parched, and the streams of water entirely dried up, it becomes a matter of some moment to preserve the wells from decay and destruction, so that the cattle, as well as the inhabitants themselves, may be supplied therefrom. Moreover, the cost of digging to the depth of four or five hundred feet being more than individuals may be willing or able to incur, the construction of these wells has ever been a work conducted under the patronage and direction of the Governor of the land; and even should other vestiges of a nation perish before the devastating army of invaders, still they would preserve the wells, which afforded them the only source of relieving their thirst. Thus, under all these circumstances, it is not to be wondered at, that the well of Samaria still exists in full identity at the present day. Above the surface this well is curbed with large stones; and the traveller may in imagination at least, perhaps in reality, stand upon the very spot trodden by the feet of Jesus; and then recall to mind the beautiful answer which he gave to the woman of Samaria, when he spake of that fountain of living waters, from which he that drinketh shall never thirst. In this neighborhood, are pointed out the plains of Mamre, and the

**CAVE OF MACPELAH.**—The burial place of Sarah, the beloved wife of the patriarch Abraham, is a spot calculated to excite a great degree of interest in the feelings of the beholder. The interesting history of the purchase of this piece of property, as it is related in the scriptures, in connection with the attachment of the patriarchs for the customs of their ancestors in the manner of disposing of their dead, are facts in themselves extremely interesting. All people have peculiar customs connected with the burial of the dead. The Hindoo burns the dead body, while the christian buries it under ground. The Parsees, or fire worshippers of Persia, expose them to the birds of prey; and a custom prevails at Bombay, of bringing a dog into the chamber of the dying man; and if he can be made to fix his eye upon the eye of the death stricken sufferer, the omen is a good one: and as soon as the breath has left the body, it is taken to Malabar point, and there exposed by the nearest relatives, to the vultures, who pick it in pieces; while the friends deem it a sacred duty to stand by and view the revolting sight. Such is the force of custom, that even the most brutal ceremonies are incorporated in the habits of a people; and what one community would look upon as savage and disgusting, another is taught to view with respect, as the custom of their forefathers. Thus was it with Abraham, when he came to the land of promise, from Ur of the Chaldees, his native city, he had the prejudices of ancient habit in-

grafted upon his feelings, and could not conform to the customs of the people with whom he was called to sojourn; therefore he purchased this cave so that he might dispose of the bodies of his connexions, and prepare a place for his own, according to the manner of his ancestors; and thus, in view of the same feeling, were the bones of Joseph brought to Sychar for interment, although embalmed after the manner of the Egyptians. Leaving this place, we next arrive at the interesting village of

**BETHLEHEM.**—The city of David as it is called, is distant about six miles from Jerusalem; and the beauty and verdure of its environs present a striking contrast to the stony and forbidding prospect around the immediate neighborhood of the Holy City; and when coming suddenly in view of Bethlehem, the scenery is truly enchanting. The town is built upon an elevated rock, but is surrounded on every side with meadows and rills of water, and large flocks with the attendant shepherds. The first view of Bethlehem is calculated to recall to the mind, the remembrance of the glad tidings that broke upon the ears of the shepherds of bygone days, who, upon these same pasture grounds were tending their flocks. The region of Bethlehem still continues to be a sheep feeding country, and presents all those lively varieties of pastoral life, which are so intimately associated with our ideas of quiet and happiness. But the full force of the idea is not to be appreciated by any but those who have been intimate with the shepherd life, as it exists in oriental lands. When the shepherd is the owner of his sheep, and dwells with them, and devotes all his care and attention to their comfort and welfare, oftentimes may be seen the shepherd and his family, relinquishing their tent for the accommodation of the sick and fallen of the flock. They become acquainted with each other; and the shepherd not only knows the number, but the countenances and bleating voices of his sheep, and so the flock know the voice of the shepherd, while to that of another they show no signs of recognition. Thus may we the better understand the language of our blessed Lord, when he says; "I am the good shepherd; the good shepherd giveth his life for the sheep." And again; "I am the good shepherd; I know my sheep, and am known of them." And thus throughout that touching and beautiful 10th chapter of John's Gospel. And again, in Isaiah xi. 11—"He shall feed his flock like a shepherd, he shall gather the lambs in his arms, and carry them in his bosom, and shall gently lead those that are with young." This is beautifully exemplified in the tender care and solicitude of the shepherd for the lambs of his flock, and those that are in circumstances which require more than ordinary tenderness and attention. Thus we see the striking adaptation of Scripture language, especially in the conversations of our Savior, to those who knew and could appreciate the full force of his illustration. Bethlehem contains an equally divided population of Christians and Mahommedans, who dwell together in uninterrupted harmony.

There is the appearance of great poverty exhibited everywhere throughout the town; for the people, if ever possessed of wealth,

dare not make it known, for fear of its being taken from them to supply the coffers of a despotic government. Not far from Bethlehem stands the celebrated church of the Nativity, and a little way off a Franciscan Convent. This church is said to be built over the place where Christ was born; and the precise spot which has been denominated the manger, is now converted into a subterranean chapel, and is lighted by a great number of lamps, which are kept constantly burning. Upon the wall, around the chapel, hang a number of paintings, and the organ is sometimes made to utter solemn notes, which sound peculiarly so in this subterranean abode. Much doubt has arisen in the minds of various travellers, as to whether this was in reality the place of the Savior's nativity, but not to the identity of scripture places, nor to any reliance upon traditionary facts, does the christian religion appeal for evidence of its divine authority. The word of God, written by the pen of inspiration, stands, the unrefuted and imperishable monument of his power and his goodness: but while to this we may cling, as to the rock of our salvation, still may we indulge a laudable curiosity in endeavouring to trace out those localities rendered sacred by the presence of him who, though clothed in human nature, was God. And the Christian cannot but love to dwell in hallowed remembrance, upon the descriptions brought before him, when they call to mind the scenes and the circumstances of his Lord's humiliation.

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#### THE WRITTEN LAW.

The Written Law or the Law of God revealed in the Scriptures, by Christ as Mediator, the Rule of duty to Christian Nations in Civil Institutions, by James R. Willson, D. D. 8 vo. p. p. 48. Newburgh, 1838.

We take great pleasure in announcing the publication of this work, which is just from the press, and we most earnestly recommend it to the christian public, as furnishing an unusual amount, in so small a space, of clear, cogent, scriptural reasoning on important doctrines, which form part of the "present truth." The DIVINITY of the Lord Jesus Christ, his universal HEADSHIP, and his LAW, are the three leading topics of discussion. In the illustration of these, much interesting matter is interwoven, which cannot fail to instruct, profit and delight the attentive reader, who desires to learn whatever can be learned of Christ, and to have all men honor him even as they honor the Father. Numerous former publications have made the author well known as an able, gifted writer, this will not only sustain but enhance the reputation he has acquired. One part of the work is devoted to the refutation of objections made to the doctrine, that, in christian nations, the Bible is the rule of conduct to ALL men in all relations. We subjoin the refutation of two of these objections, as furnishing a specimen of the reasoning employed throughout the entire work.

5. "This doctrine of national obligation to the written law, does not unite church and state, in the common acceptance of that phrase. It does not make the officers of the state, rulers in the church, nor eccle-

siastical functionaries, office-bearers in the state ; as is done in Great Britain, and in other European countries, where they have establishments of religion. But why should not the two great ordinances of heaven, so co-operate with each other in their appropriate spheres of action, for the promotion of the glory of God and the good of men, that there shall be no collision between them? Are they in their nature and operation hostile to each other? Surely not. Their great, ultimate and holy objects are not repugnant to each other, as many seem to think. They should both aim at the glory of God and the good of men, both here and hereafter. They ought to work together for the attainment of these blessed objects, and be mutually helpful to each other. If this is so, why should they not, as they did by God's ordination of old, pledge themselves by covenant to perform to God and to one another, their respective duties? Nothing more natural, more proper, or more desirable. "Thou shalt be called Hephzibah, and thy land Beulah ; for the Lord delighteth in thee, and thy land shall be married." Isa. lxii. 4. "In that day five cities in the land of Egypt shall speak the language of Canaan, and swear to the Lord of hosts. And the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, they shall vow a vow unto the Lord, and shall perform it." Isa. xix. 18, 21. Here are blessed times promised when church and state shall be bound unto the Lord and to one other in solemn covenant, compared to the marriage vow, for the attainment of great and holy ends. These covenants will not blend the two institutions into one, as two nations are not blended and made one by their inter-national treaties. So far from it, that these contracts secure to each its distinct nationality, by wise provisions, for their mutual benefit. After all, it is surely not less for the good of all, that church and state should thus mutually co-operate, than that infidelity and state should be blended. Some professors of religion seem to be in a paroxysm of terror at the thought of church and state, who have no dread of infidelity and state, of immorality and state, of impiety and state. Do they know what they say, or understand whereof they affirm?

6. The apostle Paul, in the thirteenth chapter of his epistle to the Romans, gives no countenance to the rejection of the written law as the rule of jurisprudence. The powers to which he enjoins subjection for conscience' sake, were not the imperial government of Rome. Even had he enjoined the acknowledgment of Pagan magistrates, it would not follow, that governments established in christian nations, without regard to the revealed will of God, are to be regarded as the ordinance of God to men for good. Were a heathen commonwealth to frame, and administer civil institutions, agreeably to the law of nature, and without violating, in their constitution, the provisions of the law written on their hearts, these ordinances would be of divine authority. In that case, they would be constituted according to that revelation which Jehovah makes of his will by the light of nature, and as civil government originates in the law of nature, conscientious subjection would be due to them as ordained of God. But the government of Rome was not constituted according to the law of nature. One of



the plainest dictates of that law is, that no man has a right to govern another, much less a whole nation, without the consent of the governed. The imperial government of Rome was founded in violence. Julius Cæsar subjected it to himself by force of arms. All his successors in the imperial throne held their power by the same tenure. The will of the majority was never asked. It was a government of brute force, founded and maintained in usurpation and violence. It could not be ordained of God, unless he ordains violence, and sanctions usurpation and robbery. The Roman Emperors robbed of their liberties and rights, and possessions, all nations that were subjected by their arms. All the most gross heathen idolatries were incorporated into the frame work of their government. The worship of the twenty-six thousand false gods, in the Pantheon, at Rome, was established by law. The emperor was by office, the high priest of all this most abominable idolatry. The government of Rome was not that delineated by the Spirit in the thirteenth of Romans. It was not "ordained of God," but by the sword of the Cæsars; it was not a terror to evil works, but to good works—opposed to the christian religion, endeavoring to arrest its progress by all the terrors of persecutions. It did not praise and encourage them who did good, for idolatry was rewarded, and the pure religion of Christ persecuted; it was not a revenger to execute wrath on him that did evil, but to execute wrath on the workers of righteousness. It was not God's minister attending continually on that very thing which the law of God requires; but the minister of ambition and usurpation, attending continually to the perpetuation of its own despotic power, and trampling under foot the rights of nations. Let any unprejudiced man, in the fear of God and a holy reverence for his word, read carefully the characteristics of the power portrayed in the thirteenth of Romans, and compare it with the origin and character of the governments of the Roman Cæsars, and then say whether he can believe that the Holy Spirit in that chapter, intends to set his seal to that monstrous Pagan despotism, and enjoin on the worshippers of God its recognition as a holy ordinance instituted of heaven. It was not the ordinance of God; for the same Holy Spirit, Dan. vii. 7, characterizes it as an exceedingly terrible beast of prey. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet." All commentators agree that this is a description of the fourth monarchy called universal, or the Roman empire. The destiny of this beastly power is not that of God's ordinance. "The ancient of days did sit—a fiery stream issued and came forth from before him—and I beheld till the beast was slain, and his body destroyed and given to the burning flame." v. 9. 11. God does not so destroy his own ordinance.

The Roman power was not God's institution; for John in Revelation, xiii. 1, 2, represents it as essentially blasphemous. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw

was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and seat and great authority." Here again, all evangelical expositors, hold this to be the fourth beast of Daniel, and of course the government of the Roman empire. It comes up from beneath, not from heaven; it is a fierce beast of prey, a leopard; its feet are as those of the ferocious bear, for the tearing and treading down of the nations, its mouth as that of the devouring lion, for crushing the bones and devouring the flesh of the kingdoms; and the dragon which is the devil, gives him his power or physical force, his seat or throne, and great authority, or terrific influence over commonwealths. Dr. Scott on this passage, expressly calls the imperial Roman government, "*the Devil's vicerent.*" It is true, Scott very inconsistently, in expounding the thirteenth chapter of the Romans, represents the same power, as the ordinance of God. "Great men are not always wise."

Again, the power in Romans is not the ordinance of God; for the Holy Spirit by Paul, forbids Christians to go to law, before the Roman magistrates as unjust. "Dare any of you having a matter against another, go to law before the unjust, and not before the saints? I speak this to your shame. Brother goeth to law with brother, and that before the unbelievers." 1. Cor. vi. 1, 5, 6. He rebukes sharply christians for entering suits against one another, before tribunals that were unjust. Would he, could he have so characterized a holy power ordained of God, for "this very thing," among others, of deciding litigated questions of property? If these arguments do not prove that the Roman government was not the ordinance of Heaven, and that it was not intended in the thirteenth of the Romans, we may well despair of ever being able to prove any thing from the Holy Scriptures. Let not the apologists, and panders of immoral governments wrest this much abused portion of the Lord's word for upholding tottering thrones of iniquity, and the encouragement of national rebellion against the God of heaven and his holy laws.

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#### EMANCIPATION IN THE BRITISH WEST INDIES.

In 1833, a bill passed the British Parliament by the provisions of which all the slaves held under the authority of that government, in the West Indies, passed from a state of slavery to a state of apprenticeship. In this state the class of apprentices denominated *Non Prædials*—house servants and mechanics, were, by the provisions of the bill, to continue till the 1st of August, 1838,—all others, denominated *Prædials*—field hands, till the 1st of August, 1840. The local Legislatures in Antigua and one or two smaller Islands substituted immediate abolition in the room of the apprenticeship system, and gave freedom at once to the slaves in these Islands. Entire emancipation in Antigua &c. has succeeded, in its beneficial results, perhaps beyond the most sanguine expectations of its friends. The fears of the timid have been dispelled, the mouths of the gainsayers of human liberty have been stopped,

while the hearts of the advocates of freedom have been encouraged and their hands strengthened. In several, perhaps all, of the Islands where the apprenticeship system was adopted, the period of its termination has been anticipated two years, by the action of the local Legislatures and of the home government relinquishing the remaining time. The following statements shew the state of the Islands in this matter, so far as we have learned. On the first of August, 1838, there were emancipated in

Barbadoes,	82,000	Nevis,	6,600
Dominica,	15,400	St. Vincent,	23,500
Jamaica,	323,000	St. Christopher's,	19,500
Montserrat,	6,200	Tortola,	5,400

Total, 451,600

To these, there is little doubt, may be added the Bahamas, with their 9,500, making the total 491,100. Of the chartered colonies from which we have had no intelligence, there remain :

Grenada,	24,500	Tobago,	12,700.
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Total, 37,200.

The remaining colonies have no local Legislatures, but receive their laws directly from Britain, being called Crown Colonies. They are as follows :

St. Lucia,	13,500.	Berbice,	21,000
Trinidad,	23,000	Cape of Good Hope,	35,500
Honduras,	2,450	Mauritius,	76,000
Demerara,	70,000.		

Total, 241,450

The following extracts from late London papers afford evidence that the *Crown Colonies* will not continue long under slavery's blighting influence and curse.

"In Parliament, July 16—Lord Brougham moved an address to the Queen, praying the abolition of negro indentured apprenticeship in all the Crown Colonies on the 1st of September, 1838. This he said was the only thing yet wanting to the completion of the good work. All the Colonies having Legislatures of their own, had finished the good work of emancipation; and he now called upon England to do the same for her Crown Colonies.—Lord Glenelg said that measures were in progress for the cessation of the apprenticeship in all the Colonies referred to.—Lord Brougham declared his gratification at this intelligence."

"The intelligence from the West Indies of the abolition of the apprenticeship, gave infinite satisfaction in England."

We have before us the Act of Abolition in Jamaica, the Proclamation to the apprentices about to obtain their freedom under its provisions, by the Governor, and also the Proclamation by the Queen on the occasion. We have room for the last mentioned document only. It should make thousands in this land of boasted freedom and christianity blush, yes, blush deeply, taking to themselves shame and confusion of face.

"By the Queen—A Proclamation.—Whereas an act has been passed by the Legislature of this our Island of Jamaica for terminating the present system of apprenticeship on the first day of August next, and thereby granting the blessing and privileges of unrestricted freedom, to all classes of its inhabitants: And whereas it is incumbent on all the

inhabitants of this our Island, to testify their grateful sense of this Divine favor. We do, therefore, by and with the advice of our Privy Council of this our said Island, direct and appoint that Wednesday, the said first day of August next, be observed in all churches and chapels as a day of general thanksgiving to Almighty God for these his mercies, and of humble intercession for his continued blessing and protection on this most important occasion; and we do hereby call upon all persons of all classes within this our said Island, to observe the said first day of August next, with the same reverence and respect which is observed and due to the Sabbath."

Another call, loud and solemn, has been made by Divine Providence on the taskmasters in these United States, to let the oppressed go free. It remains to be seen whether they will hearken and obey, or whether they will, Pharaoh like, harden their hearts against the Lord and refuse to obey his voice. The effect of emancipation in the West Indies must be, either the hastening of the abolition of Slavery in this land; or the ripening the nation for heavy judgments, to be inflicted in the day of God's wrath.

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#### OBITUARY.

**DIED**—On the 1st of June, at his residence in Little Beaver, Pennsylvania, Mr. JOHN CALDERWOOD, aged 69 years.

At an early period of life he embraced the reformation cause, and "without wavering" continued to maintain it. Being a very modest, diffident man, he was not known to many. His intimate friends knew his worth, and regarded him for his piety and zeal. His, was more than a profession of religion; his life and conversation evinced it genuine. During his protracted and distressing illness—no murmuring word was heard. He viewed the rod in a Father's hand, and knew his duty. When his pains were most intense—and he caused to groan and cry—that groan and cry, were accompanied with prayer, for patience and resignation. The anchor was cast within the veil, and the consolations he enjoyed were "strong," and strengthening. About three months before his death, there was added to his other afflictions,—that, of the death of his Wife. Mrs. Calderwood, possessed a strong mind,—and her piety was ardent,—she was peculiarly dear to him; yet he bowed submission to the will of his Lord,—consoling himself with these considerations,—that his loss was her gain, and that the separation would be only for a short period. His end was peace. "Mark the perfect man, and behold the upright."—"It shall be well with them that fear God, which fear before him."

The Western Presbytery, of the W. S. Synod will meet at Utica, O. on the 10th inst. at 10 o'clock, A. M.

The Southern Presbytery, in New York, on the 11th inst. at 7 o. c. P. M.

The W. S. Synod, at Brookland, on the 18th inst. at 10 o. c. A. M.

The E. S. Synod, in New York, on the 1st. Oct. at 7 o. c. P. M.

The General Synod, in New York, on the 2d. Oct. at 7 o. c. P. M.

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Congregations are respectfully reminded of the collections ordered by General Synod.

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THE COMMUNION OF THE SAINTS.

In a former article on this subject we considered the principles on which the communion of the saints in holy ordinances is founded. It was shown, that a known and professed subjection to one faith, and to one system of order and worship revealed and instituted in the word of God, and so exhibited as to be accessible to, and recognized by all are the basis of such communion. And this was confirmed by several considerations derived from the unity of the faith of the church of God, from the unity and perpetuity of the government and worship instituted in the Scriptures, from the labours of the Apostles of our Lord, to inculcate that holy doctrine, the jealousy with which they regarded and resisted every encroachment on its purity, or any corruption of the worship and order they had appointed, and the combined influence of the whole in promoting the sanctification of the people of God.

It is obvious that a communion founded on the sanction of error, or of religious observances repugnant to the revealed will of God, cannot be for his glory, but is rather a dishonour cast upon his name; nor can it be a communion blessed and owned by the Spirit of God in the souls of his people, but is rather a fellowship in sin and error. It is true indeed, in a corrupt and declining state of the church, many exemplifications of which we have in the sacred scriptures, and the history of more recent periods, the people of God, unable to effect a reform, have been compelled to witness many errors, yet from these, they were exempt in their own spiritual rejec-

tion of unauthorized observances, or in their own open testimony against the corruptions of divine truth and ordinances. Such events grow out of unavoidable circumstances; but they are very different from a designed relinquishment of existing attainments, for the purpose of indulging in a general and indiscriminate communion with all who *profess* to name the name of Christ. But this particular subject it is intended to treat more fully hereafter. In the present article it is proposed to consider, as has been already suggested, the obstacles at present existing in the way of a widely extended fellowship in holy ordinances among all who call, and even among all who call in sincerity and truth, upon the name of the Lord.

Among the first considerations on this subject we place the Providential dispensations of the Head of the Church respecting his people. "The times and seasons;" involving all the destinies of the church, in its various vicissitudes, of limitation in number and influence, of extent and eminence, of adversity and tranquility, are all clearly under the control of a Providence; wise, holy, merciful, faithful and just indeed; but Almighty, irresistible, and Sovereign. This is a consideration of material importance, as it requires a careful observance of divine Providence, the signs of the times, and the actual condition of the church, that we may know what Israel ought to do. Although it is true that the secret counsels of divine Providence do not constitute the rule of active duty, yet the existing aspect of that Providence, especially when illumined by the word of God, often furnishes important indications of the divine will and the duty of his servants. Hence there are peculiar seasons for peculiar duties.

Now it is obvious that both the actual condition of the church and the light of prophecy indicate a long continued period of afflicting division among the servants of God. The general fact that such has been the state of christians for a long period, cannot have escaped the attention of the most superficial reader of church history. The divided, scattered, and even distracted state of the church forms a most prominent feature in ecclesiastical history, and this arising, for the most part and during a long period, from the Antichristian intolerance, tyranny and persecutions of Papal Rome. On this disastrous and remarkable characteristic of the state of Christianity, the sure word of Prophecy sheds

an instructive light. In the last chapter of the Prophecies of Daniel, which appears to be a summary review of the predictions communicated to that inspired writer, there is reference to this circumstance in the history of the church, remarkable for its perspicuity. "But thou O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased. Then I Daniel looked and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven and swore by him that liveth forever, that *it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Dan. xii. 4, 7. The application of this prophecy in its most important particulars is not difficult. For a considerable period it was to be enveloped in much obscurity, "Thou O Daniel shut up the words and seal the book even to the time of the end." By "the time of the end" is meant the "latter day," of the church under the New Testament dispensation, of which the Apostle Paul speaks when describing the uses of the Old Testament scriptures, he says "they were written for our instruction, upon whom the ends of the world are come." So also Christ is said to have "put away sin by the sacrifice of himself, once, in the end of the world"—and God is said to have "spoken to us by his Son, in these last days." All these expressions are evidently indicative of one and the same general period, "the latter days" or times of the Messiah, and contemporaneous with that signified by Daniel's "time of the end." But this period however dark and obscure in that which preceded, was to be attended with light gradually and perhaps greatly increased in the knowledge of prophecy, and of this prophecy in particular, "many shall run to and fro, and knowledge shall be increased." The question is then solemnly proposed and as solemnly answered, as to the term of these wonders, and one great feature throughout the whole period. "How long shall it be to the end of these wonders?—it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy



people, all these things shall be finished." It is declared that it shall continue, or "be for a time, times and a half." This same expression is used in Dan. vii. 25. Rev. xii. 14. It is prophetic language, literally indicating three years and a half year, each year consisting, according to a common reckoning of time, then prevalent, of twelve months of thirty days each. It is synonymous therefore with the forty-two months, and the twelve hundred and sixty days mentioned by the Apostle John. Rev. xi. 2, 3. xii. 6. xiii. 5. All these expressions have been by the almost concurrent testimony of Protestant commentators, referred to one and the same period, viz.: the oppression and desolations of the church during the prevalence of Antichristian impiety and tyranny in Papal Rome. This period has by a consent almost as general been acknowledged to have commenced in the year 606 when Phocas the Roman Emperor invested the Bishop of Rome with the title of Universal Bishop, and clothed him with the blasphemous dignity and authority of the supreme Head of the visible church on earth. Then "was that man of sin revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that *he as God sitteth in the temple of God shewing himself that he is God.*" 2 Thess. ii. 3, 4. Here was the rise of what is usually denominated the western Antichrist. And it is remarkable that the Mahometan impostor and imposture arose at precisely the same period. It is ascertained that Mahomet openly avowed and claimed his Prophetic authority in the same year 606, as is observed by a very late and learned writer of the History of Arabia\*, who does not discover any very eager design to make the tenor of historical record bend to an interpretation of inspired Prophecy. These two great systems of hostility to the Church of God, simultaneous in their origin, and to be cotemporaneous in their duration, were then to continue, according to prophetic language of *a day for a year*, for a period of twelve hundred and sixty years. This period has not yet closed, and consequently, the church is yet exposed to the disastrous events ascribed to its continuance. Of these, one of the most signal is here selected by the spirit of prophecy, and held up as pre-eminent among the calamities of the church. "He" (that is the Antichristian power then dominant,) "shall have

\* Comprehended in the series of popular works published under the title of "Harper's Family Library."

accomplished to scatter the power of the holy people." The language is too plain to require a laboured explanation. It indicates that the saints, "the holy people," should be disunited, divided and scattered: their combined power and influence would be paralyzed, and, like an army defeated in battle, and even routed, would be for a long protracted period, beyond the possibility of being effectually reunited, reorganized, and combined in their efforts. And this was most painfully illustrated in the events which actually befel the church. In the early period of Christianity, it was advancing in the East in Asia, and in the West in Europe, in all appearance to a glorious conquest. The speculations of false philosophy, the idolatries of the nations, and the impious and oppressive systems of civil misrule were alike assailed, alarmed and tottering before her march. The Redeemer seated on a white horse, armed for battle, and crowned for dominion, appeared leading on the hosts of the faithful, called, and chosen to victory\*. But soon, too soon the blighting influence of Antichrist yet in its infant efforts, by heresy, schism and thirst for a vain pre-eminence, checked the progress of the church, and at length by art and violence diverted, paralyzed and defeated her attempts. Europe, the fairest seat of civilization and literature, and western Asia not far behind in like advantages, were siezed and have been held, and still are held in the stern, iron and relentless domination of eastern and western Antichrist, instead of being occupied by the pure, holy and peaceful dominion of the Messiah. Often indeed, and at various points, since, have the faithful remnant rallied and girded themselves for combat, to wrest from these cruel usurpers their unrighteous power. Many a faithful band of martyrs have assailed their strong holds, much blood has been shed, and efforts most honorable to the spirit of Christianity have been displayed, but they have been all the attempts of a scattered host, enfeebled by disunion and division of time, of place, and even of principles. The north of Europe, the centre, and the south, have exhibited in succession the power of divine truth, and in the heroic achievements of Wickliffe, of Huss and the Bohemians, the Waldenses, Luther, Calvin, Knox, and the Covenanters, with a host of worthies have given almost promise of victory. But they have been beaten back in succession, and the church even now presents the singular spectacle of scat-

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\*Rev. vi. 2,

tered hosts, the professed followers, in a great degree, of these or other eminent servants of the Most High, and retaining with various degrees of fidelity the attainments of former times. But still it is a scattered Host, and while the dominion of Antichrist in Papal Rome survives, such must be its character. Every attempt to overcome this obstacle while yet providentially interposed, must terminate, as it has often signally terminated, in failure and defeat. The history of the church has furnished too many instances of such attempts, and such failure,—attempts unhappily, both in their nature and in their event, the more unpropitious to her interests, in that they have both been productive of further disunion, and enfeebled besides her true and legitimate vigor against her real and powerful foes.

What then will it be said, are we to desist from every effort to heal the divisions of Zion, and to reunite her scattered citizens? Is the Providence and is the word of God, so absolute as to forbid imperatively, and to present a hopeless obstacle? By no means. But we are certainly taught to moderate our expectations in this matter, to be the more considerate in the prosecution of so momentous an object, to make existing evils in the divided state of the church the occasion of more unfeigned humiliation, to leave it more as a matter of prayer to Him who alone can give healing and relief, and to go no further in it than we can be assured of authority from the word of God, and hope to be prospered by his Providence. It is a consideration that should awe the souls of all who engage in such undertakings, that they have to deal in this matter, not with puny mortals like themselves, whose sins they may denounce with impunity, and whose infirmities they may deride with safety; nor even with kings and mighty potentates of the earth; but it is with the King of kings, the only Potentate, who chastises and none can deliver, who shuts and none can open, and who opens and none can shut. Every attempt of this nature that does not bear the divine impress of a heavenly sanction in deep and penitential humility, in fervent and earnest prayer, will utterly fail. God will disown and ultimately blast it, the hearts of the truly humble and pious will revolt at it with fear, it will cover its authors with shame, and the only advantage will issue in a new and successful proof of the strength of divine grace in the hearts of the faithful in their hour of trial. But in the mean time let judicious efforts for

the diffusion of truth, honest efforts to extend a sincere argument in its support, prepare the way for the union of its advocates. "The time of the end" in this interesting era draws nigh. Who can tell but the instruments are now in preparation, that are to act at an early period an important part in the gathering of the people to Shiloh when he shall come in his latter day glory.

A farther obstacle to the accomplishment of an extensive visible communion of the saints in holy ordinances, is the lamentable influence of a worldly spirit, sinking to the earth the souls of the servants and people of God. This is indeed a powerful and a very successful obstacle, sinful in its nature, practical and efficient in its effects. It is occasioned in part by the divided condition of the heritage of God, and reacts by confirming and fostering that divided state. Whilst the depraved affections of our souls, imperfectly sanctified, or wholly un sanctified, are very naturally and easily drawn away by the enticements of worldly associations and worldly gratifications, the comparatively solitary condition of many of the servants and people of God causes them the more easily and successfully to be led captive by such associations and enjoyments as an hour of temptation presents; and hence a worldly spirit encroaches, gains strength, acquires dominion, forbids effort in a way that is right, and succeeds in obtaining it in a way that is wrong. In no case does the adage, *in union there is strength*, admit of so just an application as to the interests of religion, personal and social in the people of God. A few, though intelligent, devout and faithful, surrounded with many of a different complexion, yield to the preponderating influence of numbers, and embarrassed and disappointed perhaps in expectations and designs, reasonable, legitimate and useful, gradually lend an ear to calls of inferior moment, devote to them capacity and attainments suited to higher objects, and because they are either foiled in such as they sought, or do not meet them in their way, become at last the instruments in service greatly inferior to their own endowments and desires. Not finding before them objects suited to their high calling as servants of the living God, or not meeting with the success their ardent aspirations desired, they gradually yield their attention to minor and present objects, inferior and transitory in their influence upon the church in the age in which they live. These, numerous and diversified because they are little, each selects

with his own adherents for his own pursuit, and parts and patches occupy often the attention of minds fitted to grasp and pursue, with a holy ambition, the whole. Hence the partizan and guerrilla warfare, hence the parties in fact and in form, hence division multiplies division and generates itself. A like result too frequently attends on minds impatient of the slow progress of divine truth, and the same principle that prompts an excitement or a revival in one, turns in another for relief and employment to any specious device, which shall promise immediate success, and gather around numerous and active attendants. All these circumstances contribute to draw away the minds of the faithful from the one faith, the one order and the one worship of the house of God—from the one service of one true and living God, to multiply objects of pursuit and to multiply the parties pursuing: to devote their energies to the prosecution of objects, often ending in disappointment, or producing an influence which terminates with their own labours and their own age. A worldly spirit has fostered this small and subordinate employment—a defect of understanding in the spirituality and invisible majesty of the kingdom of Christ. To display his truth, his laws, his crown, which constitute the banner of the church, with patience and perseverance, to endure in this holy calling amidst the neglect or the contumely to which that cause in itself or its lowly and imperfect followers may be exposed, requires a spirituality of mind and heart and soul, to which few attain; and then the world, in a more specious and successful form of religion or morality, or a more popular form of enterprize in behalf of both, seeks and gains the attention. For it is a lamentable feature in the history of the church that it is a corruption or a misapplication of religious and moral truth, that has silently, stealthily, drawn off more of her sons, than the assaults of paganism, or infidelity. Thus the adherents of truth consent to receive an influence from those to whom they should have communicated it, receive laws from those to whom they should have given them, and go heart and soul in enterprises they never would have originated themselves, which never have originated in the church, and lead them to a series of measures, dividing the efforts, and perpetuating the disunion of the church of God. Hence should such a union be sought as may bring the friends of truth in one band into the service of the Most High according to his truth and laws, a vast train of

dependents, associates, and connections in various forms, are to be consulted, and a preponderating, nay an overwhelming influence of worldly wealth, or credit, or attachments weighs down, oppresses, and destroys.

It is remarkable how easily the mind may be diverted from its attachment to, and from the zealous pursuit of the truth; and yet how conspicuous a feature that truth forms in the true character of the church and in its union and its unity. The ponderous volumes which have descended to the present age, embracing the writings of the Fathers, and the heroes of the Reformation, with all who intervened and have succeeded since—all these are composed of elaborate statements, in commentaries, treatises, and systems, exhibiting and vindicating the doctrines of Christianity. Such was eminently the character of the writings of the Reformers. How small a part of their writings that have descended to us, and are now considered as documents recording and perpetuating the faith of the church of God, indicating its existence and its course, how small a part of these, are occupied in the minor, temporary, or local concerns of the age! They have a ubiquity and perpetuity of character, that make them the same in all ages, and in all places in the esteem of the pious. The taste of the present age looks upon them with disrelish, and that very circumstance indicates the worldly spirit that prevails to a lamentable extent in the visible church. The mighty intellects which in Calvin, Luther, Beza, Turretin, Owen, Witsius, and a host of Divines in Great Britain and on the continent of Europe, devoted themselves to the investigation of the pure doctrines of the Scriptures, as ministers of the gospel of Christ, find few to relish the spiritual entertainment they have provided, and few to imitate the example they have left, in their writings. And yet such was the character of those eminent ministers, and such the state of the church when it made the nearest approximation to real union and real communion in divine truth and holy ordinances. While there was enough even then, to lament in disunion and strife, it is certain the writings of these great and holy men, widely separated in time and place and circumstances as the writers were, exhibit in a most wonderful manner the true unity of the church, and teach us how that unity is to be at last attained. As they, not by fighting in detail, but by opening the whole battery of divine truth upon the walls of their enemies, formed a real

union in effort, and enjoyed, in an eminent degree, real communion in the spirit, service, and worship of God,—so when a brighter consummation of such union and communion is to be at last attained, like means of divine truth will be brought into action. The minds of the ministry will be made to bear upon and to exhibit the whole glorious and stupendous system of divine revelation. The prophets, however widely scattered on the walls of Zion, shall see eye to eye, and shall sing together. The brightness of the Messiah's coming shall, in one vast and combined volume of light, poured upon the churches and the nations through the medium of a reanimated and reunited ministry, disperse his foes and bring salvation. No paltry, worldly influence or worldly device will then distract or divert the attention, nor worldly show or delight absorb their affections.

But now alas! the church visible is, to a great extent, approximating to a worldly sanctuary, if it is not already one. The witnesses for the truth are few and scattered. An influence which withers almost every thing like zeal for the truth in its purity, has spread its sickly influence far and wide. Few enquire "what is truth"—fewer still, "buy and sell it not." Yea the very efforts made for the union of the church, and the communion of her members, contemplate, as essential to their success, the prostration, the suppression, or the neglect of the truth and laws of God.

In such a condition of things it is evident, or probable at least, that such union and communion as God requires and approves are yet distant, as to any extensive application of them to the visible church. And it becomes the friends of truth in the churches of the Reformation, to be the more circumspect in preserving what they hold of the doctrine and order of the house of God, and "to strengthen the things that remain." Diligence, wisdom and fidelity in the propagation and maintenance of divine truth in its purity, can never militate against or indeed delay, the ultimate union of the people of God, or interfere with the cultivation of that "charity which rejoices not in iniquity but rejoiceth in the truth." And each in his respective sphere, so employed, may do more for such a holy and happy consummation, than, by rashly embarking in projects for communion, which may be attended with a dereliction from the truth of God, and breaking down the comely order of his house.



## THE DOCTRINE OF THE ATONEMENT.

(Continued from p. 181.)

Theories which are not, in their first principles and in all parts supported by the general tenor of Scripture doctrines, are unworthy the faith of Christians. They always direct the mind from the only rule of faith, and encourage habits of argumentation, without immediate reference to the word of God.

A talent for accurate and consistent reasoning is certainly of great value; but it is of much greater, "to be mighty in the Scriptures." Every sentiment, which does not perfectly harmonize with the Scriptural mode of expression, must be viewed with a jealous eye; and if it does not correspond with Scriptural principle, it must be treated as an intruder into the system of Theology. That notion, therefore, of atonement, which separates the fact of Christ's death, from the other effects of the mercy and grace of God, and holds it up, in its detached form, as an abstract object of speculation, in which believers really have no more concern than any other creature under God's moral government, we must treat as an entire stranger to our theology. It may be the child of ingenious theory—of a cold and "false philosophy;" but we have not so learned Christ. Christianity excludes from her system such a notion. She embraces as her own, that atonement, which is both the effect and evidence of sovereign grace, of unequalled love, of infinite mercy, and which is inseparably connected with the salvation of every individual for whose sins it was rendered and accepted. An atonement, which expiates *his own* personal guilt and offence, is the foundation of the believer's joy. "The great love wherewith he loved us who is rich in mercy, and hath quickened us together with Christ." "I live by the faith of the Son of God, who loved *me* and gave himself for *me*."

That Christ died, in order to *expiate the sins of his elect*, we have already proved. 1. From the unity of the divine counsels. 2. From the nature of the atonement. 3. From the economy of the covenant of grace. The doctrine is also supported, 4. By the uniform tenor of Scriptural assertion.

When the death of our Redeemer is mentioned or referred to in the oracles of God, it is in such connexion, as shows that it was *designed* as a benefit, only to those who shall in

*fact* derive benefits from it; and that the atonement was accordingly made only for those offences which shall have in fact been pardoned. But we must here appeal to the reader's own knowledge of the sacred Scriptures. It would subject us to the labour of transcribing a great part of the Bible, were we to quote every passage which supports our doctrine. We shall only give a specimen, state arguments, and subjoin references.

John x. 15—"I lay down my life for the sheep." 18—"No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." 26—"Ye believe not; because ye are not of my sheep." 28 29—"I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."

In these words the Redeemer himself proclaims the fact of his expiatory sufferings, and describes the very persons for whom he rendered the atonement. His death is a voluntary sacrifice, in obedience to that law by which he is appointed Mediator. The human life which he assumed was at his own disposal; and agreeably to the establishment of grace, under which he acted, it was willingly offered for those who shall in fact believe, who shall never perish, who were given to him of the Father, to be redeemed and admitted into everlasting life. He suffered death for the election of grace; and for their sins only did he make atonement. All others shall be punished in proportion to their sins; because their offences are unexpiated. They deserve punishment; and justice gives them what they deserve.

He asserts the *fact*—"I lay down my life." His obedience unto death was perfectly *voluntary*. "I lay it down of myself." The fact cannot be otherwise accounted for. He is himself the creator and governor of all creatures. The Father himself had no power over him but what arose from his voluntary humiliation. None in heaven, or on earth, could deprive Jesus Christ of life, against his own will. "No man taketh it (life) from me." *Man* is a supplement, by the English translator. The expression is, "None taketh it, (*life*), from me." Earth, Hell, Heaven, did not *take* the life of Jesus from him. He laid it down of himself. He had *authority* over his own life to dispose of it in this manner. "I

have power to lay it down." The creature has no right over his own life. He did not give it. He cannot preserve it. It is not his own. Our life belongs to God. No man has a right to take away his own life, or to lay it down for the life of another. But Christ's life was his own. He voluntarily assumed our nature. He is the Lord of life. All creation is at his disposal, whether life, or death, or things present, or things to come. No parallel can be found in the universe to the substitution of the life of the Saviour for the sinner's; and analogies here, rather obscure than illustrate, unless it be an illustration by contrast. He had power not only to lay down his life, but also "to take it again." This right, which the Word made flesh had over his own life, as the Son of man, he exercises, not indeed in an arbitrary manner, but according to that law which constituted him the Head of the election of grace. He laid down his life in "obedience to law."—"This commandment have I received of my Father." Appointed of God in the system of grace to redeem lost men, he, who thought it not robbery to be equal with God, took upon him the form of a servant, and said—Lo! I come to do thy will, O God. The establishment of grace constituted the obligation under which the Redeemer laid down his life.

Let us then consider the death of Christ clothed with these circumstances, and inquire for whom did our Redeemer suffer? We shall ascertain from his own reply the *extent*, of his atonement. "I lay down my life for the sheep." Christ's sheep, to himself well known, are those for whom he made atonement. This is plainly asserted. We confess, however, that it is not generally believed. Many of the Jews who heard the Saviour teach this doctrine, said, verse 20. "He hath a devil, and is mad, why hear ye him?" And we are fully aware that the same charge shall be advanced against us for repeating this doctrine. Be it so. This shall not at all affect its truth. The atonement which the Redeemer did, *in fact*, make by laying down his life, which he *willed* to make, which he had a *right* to make, and which the Father *commanded* him to make, was for the *sheep*.

This is a specific object. It is the one contemplated by the Father, and by Christ. The appointment, the power, the will, and the fact, all the circumstances of Christ's atoning sacrifice, have respect to the sheep. Who are the sheep? He, who knows them well, answers this question. They are those very persons who shall in fact *be saved*, who *believe*, in

whom Jesus has a special property, who were *given* to him by the Father when appointed to be their Saviour. These are the ransomed of the Lord, predestinated to be conformed to the image of his Son. These are the sheep of Christ, distinguished in his purpose of grace from others in the world. Let not our adversaries, in sentiment, be wroth with *us*. It is not *we*, but *he*, that makes the distinction. He who suffered angels to fall into sin, suffered men to fall into sin. And he who left *all* fallen angels to perish in their sins, left *some* men to perish in their sins. Rebel angels have as much reason to complain, as rebel men have, that they were not redeemed; that is, no reason at all. They shall be, every one, treated by a just God according to their demerit. He, who *confirms* in happiness elect angels, *redeems* to everlasting life, elect men; and the angels that perish, and the men who perish for their sins, can gain nothing by their zeal against the doctrine. It were better for us "to do his commandments," than to dispute his sovereignty. It were wiser to give all diligence to make our calling and election *sure*, than deny the doctrine of election and redemption. We disclaim all agency of ours, in determining the limits of the nations of them that are saved. It is God that determines the extent of the atonement.

The sheep for whom Christ laid down his life, are those who, in time, *believe* in his name. "Ye believe not, because ye are not of my sheep." The assertion settles three points. 1. No one, who does not belong to Christ's sheep, shall ever, in fact, believe. 2. Every one who belongs to this fold, doth believe. 3. Those who do in fact believe, are the very persons for whom "he laid down his life;" *his sheep*. But this, although sufficient, is not all the proof this passage affords. Other characteristics of those for whose sins he made atonement, are given by our Saviour. They shall all, without exception, be *happy for ever*, in heaven. "They shall never perish." Their own sins, or falls, shall not be permitted to destroy them; for then would they perish. But for these sins atonement is made, and the offender is consequently pardoned and accepted. Their enemies cannot destroy them, for Christ has a "peculiar property in them." "Neither shall any pluck them out of my hand." Unto his hands, as the administrator of the covenant of grace, are they committed. He holds them in his hand, and defends them by his omnipotence, as his purchased property; the church of God,

which he has purchased with his own blood. He has a right to demand their salvation. And he has power to enforce his right. He has declared the fact. No being in the universe shall deprive him of them. The almighty power of the Father is engaged in supporting the Son's title to the salvation of all for whose sins he made the atonement; for these sheep were committed by the Father to his care, that they might be saved. "My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand." This assertion settles, concerning the sheep for whom Christ died, three points. 1. They are given by the Father to the Son, in the purpose of grace, as an elect seed. 2. The power of the Godhead is pledged in defence of the gift. 3. No power whatsoever can separate any of them from their connexion with God in Christ. The word *Man*, which is found in our common bibles, is, both in the 28 and 29 verses, as well as in the 18-verse, a supplement, and an improper one, because it restricts the meaning of the text to a certain class of agents. But the assertion defies all power whatsoever to bring into condemnation, or future misery, any of those for whom Christ died.

Let us sum up the argument. Those fallen sinners of the human family, for whom Jesus Christ was appointed to make atonement by his death, for whom he had a right to make atonement, for whom he willed to make atonement, and for whose sins he did "in fact atone," are his sheep; and his sheep are those fallen sinners who were given to Christ by the Father, in whom Christ has a "peculiar property," upon whom faith is bestowed, and who shall eventually be saved. This is the true state of the case, as God our Saviour hath himself described it. Thus hath he purposed that it should be, and he knoweth that it is. These sheep are known by name and number, only unto him who numbereth and names the stars of the firmament. We cannot pretend to separate effectually "between cattle and cattle;" We are bound to judge only of appearances. In respect to visible society, we can distinguish between the apparent sheep, and the apparent goats. And we apply to the visible church, in addressing it, the characters of the church of God. But we do this with humility. We know that there are persons to whom these characters only appear to belong; many to whom they do not really belong. But this acknowledgment does not make void the system of grace. Although the ad-

ministration of external means is committed to imperfect men, and the characteristics of the sheep may be *apparently* due and applied where they do not *really* belong, yet Jesus Christ, who "knoweth them that are his," never commits a mistake in describing them. It is the design of providence that the elect shall not be perfectly distinguished, to our view, on this side of time. But the reality of the distinction between them and others will be certified and made visible to the intelligent inhabitants of the universe on the day of judgment. Then alone shall it appear to us, who are personally the sheep for whom Jesus shed his precious blood. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the *sheep on his right hand*, but the goats on the left. And these shall go away into everlasting punishment: but the *righteous into life eternal*."

We shall now state other arguments in support of our doctrine, and subjoin references which the careful reader may consult at his leisure. They will be found equally conclusive with the text which we have explained.

1. Texts in which the *everlasting love* of God is connected with Christ's *atonement*, show that the objects of each are the same. 1 John, iv. 9, 10. John iii. 16. Gal. ii. 20. Eph. v. 2, 25. Rom. viii. 32, 39.

2. Texts, in which those persons who undergo a change of heart, are represented as they for whose sins atonement was made by Christ's death. Col. i. 21, 22. Eph. ii. 5, 7. Phil. i. 29. Rom. vii. 4. Heb. ix. 14. Rom. vi. 6, 8.

3. Texts, in which justification and atonement are exhibited as inseparably connected, and belonging to the very same persons. 1 Pet. iii. 18. Col. i. 14. Rom. iv. 25. Eph. i. 6, 7. Rom. iii. 24, 25.

4. Texts, which prove that those who are sanctified, and those for whom Christ died are the same. Tit. ii. 14. Heb. i. 3. Eph. v. 25, 26. 1 John, i. 7. Heb. xiii. 12. Rev. i. 5, and vii. 14.

5. Texts which, by connecting the atonement with the triumphs of the Christian over every enemy, represent both as provided for the same persons. Zech. ix. 11. Rev. xii. 11. Heb. x. 14, 19. Rom. viii. 3. Gal. ii. 20. Rev. v. 9. Rom. vi. 4, 6. Gal. vi. 14.

6. Texts, which represent the death of Christ as certainly procuring eternal life for his people. Heb. ix. 12. 1 John iv. 9. Eph. v. 25, 27. Col. i. 22. Acts xx. 28 Eph. i. 10, 14. Rom. viii. 32, 39.

Here then we rest the argument upon the extent of atonement, derived from the uniform tenor of Scriptural assertions. Those few passages of Scripture which are quoted in behalf of its universality, shall hereafter fall under our examination.

But for our own part, when we find in our Bible that the objects of God's eternal love, who are in fact converted by his Almighty grace; who are, by his Holy Spirit, united to Christ, and accepted in him as pardoned; who are rendered truly holy; who shall certainly triumph over every impediment to their complete felicity, and who are, by the power of God introduced into the kingdom of Heaven; when we find these, and none but these, represented in our Bible as the "ransomed of the Lord," we cannot admit that the atonement is of greater or less extent than the election of grace.

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#### MODE OF BAPTISM.

It will not be expected that on this subject much can be advanced that is new. Yet to many of your readers, the collection of some arguments already known to the theologian may be profitable. I am induced to this from other considerations, than the hope, that what may be presented, shall convince, or even fall under the notice of the Baptists, with whom reason and arguments on this point are of little avail. The zeal which they manifest in the propagation of their peculiar hobby would do honour to a better cause. I have been somewhat amused by looking over a little book entitled, Judd's Review of Professor Stewart on the mode of Baptism. It is very remarkable for its pretended shew of learning, contempt of the best Lexicographers, perversions of Scripture and dogmatial conclusions relative to the exclusive meaning of the word *Baptizo*. I am not to be understood as endorsing all the positions of Professor Stewart; few I apprehend who understand the subject, would suspend this part of the ordinance of Baptism on the evanescent phases of custom and fashion. Is it ignorance or indifference to divine institutions;



that has induced any bearing the name Presbyterian, to fritter down this part of a divine ordinance into a mere circumstantial, or matter of indifference? But this reviewer has appealed to Cæsar and to Cæsar shall he go. In page 162 he writes thus, "In fine there is no word whose meaning is capable of being more definitely and satisfactorily settled, on principles of philology and common sense than is that of *Baptizo*; and no fact is more clearly established, than that this word has always, and every where signified immersion; and has never been used in any other sense." In page 88, "That *Baptizo* means exclusively to immerse, is too clear to admit of dispute." Again, page 179, he says "Baptism is baptism, under whatever dispensation it is enjoined, or by whomsoever administered." To prove this position is the grand object of this book; true indeed he seems to be doubtful of the correctness of his own dogmatical conclusion, for he says "What is Christian Baptism? turns solely on the acknowledged meaning of *baptizo* at the time the New Testament was written." That the words *baptizo* and *bapto* from which it is derived, often mean to dip or immerse is evident; but that this is not their exclusive meaning shall soon appear Exod. xii. 25. Moses commands the elders, that they shall take a bunch of hyssop and "*dip* it in the blood that is in the basin." The Hebrew word signifying to dip or to dye, is here translated in the Septuagint by *Bapto*. Now the query is, did Moses and the elders immerse the bunch of hyssop in the blood in the basin, when they sprinkled the door posts? Does the painter immerse his brush, when employed in the duties of his calling? Surely not. The top of the bunch of hyssop was dipped in the blood. David in his penitential psalm refers to what this commonly typified. "Do thou with hyssop sprinkle me; I shall be cleansed so." In 1 Sam. xiv. 27, it is said that Jonathan, "put forth the end of the rod that was in his hand, and *dipped* it in a honey comb." The seventy render the Hebrew word by *Ebapse* which cannot here mean immersion. In Lev. iv. 6, it is said "The priest shall dip his finger in the blood and sprinkle it seven times before the Lord." The seventy render this by the same word: the sense is plain; the priest touched the blood with his finger, and sprinkled it. In Daniel v. 21, we are informed of the sentence pronounced on Nebuchadnezzar; that his body was wet with the dew of heaven. The seventy render the Chaldea word by *Ebaphe*. It might be justly thought

that this could not mean immersion; but strange as it may appear, our author tells us, very gravely, that Nebuchadnezzar was plunged in the dew. Surely it is a bad cause that pushes its advocates, in the face of common sense and revelation, to venture such conclusions before the world. John tells us, that Christ when he came would "baptize with the holy Ghost and with fire." The ancient sect of Seleucians understood this literally; and drew their votaries through the fire. The Baptist absurdity of "dipping with the holy Ghost," is equally preposterous. Here the word *Baptizo* means to sprinkle, pour out. This was accomplished in the fulfilment of prophesy at the day of Pentecost. In 1 Cor. x. 2. Paul declares that all the Israelites "were baptized unto Moses in the cloud, and in the sea." All the ingenuity of perversion on this troublesome text, has most remarkably failed. Baptists say that the cloud formed a canopy over the Israelites in their passage through the sea; and concealed them from the view of the Egyptians: this is their immersion. But the apostle assures us that they were baptized in the sea also. If he referred to the Egyptians, we would at once concede; for they were really immersed; but as he refers to the Israelites, who walked on dry ground in the sea, we can form no idea of their immersion. The inspired penman of the 77th psalm, expounds this baptism. "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee O God; the depths also were troubled; the clouds poured out water." Thus were Israel baptized, sprinkled with the falling rains, as they passed through the sea. See Josephus, Horne, and almost every commentator. In Col. ii. 12, we have this plain declaration. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God." We are here informed that those who are buried with Christ in baptism are risen with him, and possess the faith of God's operation. The apostle cannot mean that all who are baptized in any form have true and saving faith; Simon Magus was baptized and was a stranger to the faith of God's operation, from which it is evident that baptism is not regeneration. The truth is; that the apostle here means the thing signified by baptism; and refers not to water baptism under any supposed form. Were the baptists to carry out their own literal exposition; immersing their proselytes in the water, from the supposed analogy to Christ's being laid in the tomb, there would soon

be an end to all litigation on this point. Christ was nearly three days in the tomb, and the person immersed should, according to their perversion of the text, remain nearly three days under the water. It is evident I presume that the words *baptizo* and *bapto*, both in the Septuagint and the New Testament, mean something besides immersion. Let us see how both heathen and christian writers understood them. Origen, that accurate scholar, of the second century, in commenting on the baptism of John, designates the pouring of the water by Elijah on the wood and the sacrifice by *Baptizo* two several times. See him quoted by Dr. Wall. Porphyry (not very friendly to christianity in any form) mentions a river in India, through which if an offender should pass he is immediately baptized up to his head. Here this word cannot mean immersion. He also presents a case from Sydenham; as delivered by the oracle; "Baptise him as a bottle, but it is not lawful to plunge him under water." See Robertson's *Lexicon*. In a well known poem, Homer says, the lake was *baptized* by the blood of a frog. An unprejudiced reader would suppose, that the lake was dyed by the blood and not immersed in it. Farther proof is unnecessary to shew that the words *Baptizo* and *Bapto* mean something besides immersion. The corrector of the celebrated scholar Professor Stewart, gives us his declaration, that it is no difference by whom baptism is administered; it is still baptism! However absurd, and destructive of all church order this is; it is in full accordance with baptist arguments, and consistency. Indeed it would seem to intimate, that our reviewer was sensible that he and his brethren were destitute of ministerial authority. Sensible of this Dr. Gill declares, "That churches, which are religious societies, have a right to choose, appoint and ordain their own officers. The election, call and acceptance is ordination." This is Baptist ordination: laymen communicate ministerial authority to those whom they call; communicate what they do not themselves possess! It was not in this manner Timothy received his ministerial authority. Paul charges him to "neglect not the gift that was given him, by the laying on of the hands of the presbytery;" no self created or lay-ordained, would be minister, has any authority to administer the seals of the covenant. For "no man taketh this honor to himself;" it is committed to "faithful men, who are able to teach others also." Ministerial acts performed by baptist Elders are invalid; for they have no ordination, no

authority. For myself, did a baptist apply for admission to church privileges, I would do with him, as I would do, and as all ought to do, with the proselyted Papist ; baptize him.

KNOX.

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PATRICK HAMILTON THE FIRST SCOTTISH MARTYR.

The youth whose history we are about to relate, was the first Scottish subject who suffered for the truth in that kingdom,\* and in many respects he deserves to be remembered as one of the most eminent of the martyrs. He was born in the year 1504. He was of one of the most distinguished families in Scotland. His grandmother on the father's side was a sister of King James III. His mother was a niece of the same monarch. The Hamilton family is well known as one of the most prominent, and influential in that kingdom, from 1542, to 1688—a period of great changes, and stirring events. It is a remarkable fact that the first Scottish martyr was of royal lineage. By his relatives he was intended for the church ; and when very young was entitled Abbot of Fearnæ. Of his history until the year 1526 there is little known, except that he was diligently employed in prosecuting the so called literary and religious studies of the times in the schools of his native land. At what time or by what means he first came to the knowledge of the truth, we are not informed. In the year 1526, when in his 22d or 23d year, he had attracted the notice of the priests and excited their indignation by his open attacks upon the corruptions of the Papacy, and the useless learning of the schools. During that year, † he left Scotland, and travelled for a year upon the continent ; partly induced by a love of learning which then flourished in the Universities of Germany ; partly, perhaps, to escape the persecution of his enemies ; but chiefly, that he might become better acquainted with the Scriptures, and the way of salvation through a crucified Redeemer. He passed over to Wittemburg, then a most celebrated resort of students, from all parts of Europe, that he might improve in literature and theology, under the instructions of the noble reformers, Luther and Melancthon. He afterwards went to Marpurg and lived upon terms of friendship and familiarity with the distinguished Francis Lambert. While abroad he became deeply interested in the spiritual condition of his countrymen, groaning under the tyranny of the Papal priesthood, and blindly led unto destruction by those “ravens wolves.” In opposition to the

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\* Two foreigners whose fate is noticed in this article page 246 suffered in the preceding century.

† Or the following. Knox and Buchanan agree that he was martyred in 1527. If so he went to the continent 1526. Others place his martyrdom in the year 1528,—his visit to Europe 1527. We cannot conceive how Knox and Buchanan, his contemporaries, could both err in so important a date.

advice and remonstrances of Lambert, who represented to him the hazardous nature of the undertaking; Hamilton determined to return, and preach the gospel in Scotland.

That we may appreciate the danger to which he was exposed, and his prospects of success, let us advert to the religious state of the nation at that time. For centuries the iron hand of the papacy had pressed its miserable subjects to the earth—carefully shut out the light—and attempted to bind them, by keeping them in ignorance, in hopeless bondage. Civil discord and oppression went hand in hand with ecclesiastical degradation. It is true there had always been a few witnesses in remote, and obscure situations, even in the darkest times. There can be no reasonable doubt, however difficult, with our present means of information we might find it to trace the connexion and frame their history, that the Lollards of Kyle were the descendants of the Culdees who from the 13th century almost entirely disappear from the Scottish annals. The number of the Lollards\* must have been considerable at the close of the 15th century, as we find at least thirty men and women, some of them of respectable rank, cited in the year 1494, before the king and his great council for heresy. One of their doctrines was, that “the Pope is not the successor of Peter, but when Christ said get thee behind me satan?” Their number was probably enlarged and their views of truth improved, by the introduction about the commencement of the 15th century of the writings of Wickliffe, especially his translation of the Scriptures; and by the preaching of some of the Hussites who were expelled from Bohemia after the martyrdom of that distinguished man of God.† In the year 1525, parliament enacted a law forbidding the introduction of Luther’s books into the kingdom. It afterwards appeared that prior to this enactment, and subsequently in spite of it, many copies of the Bible, and the writings of the Reformers, were circulated throughout different parts of the kingdom. And it is highly probable that from some of these Hamilton had derived that acquaintance with the truth which opened his eyes

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\* The origin of the term “Lollard” is generally referred to the 14th century. It is derived from the German “lullen” “to sing with a low tone of voice.” Mosheim says it was first applied to a sect in Antwerp who are sometimes termed “Cellites.” It was probably a name given to those who sung psalms in praise to God with “grave sweet melody.” And afterwards became the distinctive appellation of those who embraced the truth in greater purity than their neighbors. It certainly entered Scotland by the way of England where it was first applied to the disciples of Wickliffe.

† We must again complain of the want of full historical records with respect to the events alluded to. In the year 1407 or 8, John Resby or Presby an Englishman and a Wickliffite was burnt at Glasgow by the Papists, and in 1431 or 2, Paul Craw a Bohemian Hussite suffered death at the stake in St. Andrews. These facts warrant the inference that the principles of these early reformers were even then making considerable progress in Scotland. They show that the bloody papists had become alarmed. Others of similar sentiments with the sufferers were probably in the kingdom, but escaped the persecutors.

to the corruptions of the times before his departure to the continent. The seed was therefore sown that in after years, under the divine blessing upon the arduous and hazardous labors of the servants of Christ, yielded the rich and happy fruits of a general and glorious reformation.

To resume our narrative. Immediately upon his return, Hamilton began both publickly and privately to teach the doctrines of the cross. The proclamation of the gospel by one so distinguished for his rank, learning, eloquence and piety, aroused the fears, and stirred up the fury of the proud, tyrannical, and licentious priests. The truths of the scriptures were plainly and fully exhibited by this noble youth. Happily we have upon record from his own pen a concise and comprehensive statement of his doctrine. A few quotations will be read with interest as a specimen of the principles by which the long established reign of folly, superstition, and tyranny was overthrown in Scotland and in other nations at the same period.

He thus writes of the law. "The law biddeth us do that which is impossible for us, for it bids us keep all the commandments of God; and yet it is not in our power to keep them: Therefore, it bids us do that which is impossible for us. Thou wilt say, wherefore doth God command us that which is impossible for us? I answer, to make thee know that thou art but evil, and that there is no remedy to save thee in thine own hand, and that thou must seek a remedy at some other: for the law doth nothing but command thee." Of the gospel, he says with the same fullness and clearness of expression. "Christ died for our sins. Christ offered himself for us. Christ bare our sins upon his back. Christ bought us with his blood.—Christ was made debtor for our sins. Christ paid our debt; for he died for us. Christ hath made satisfaction for us, and for our sins."

In this little tract he teaches very clearly the doctrine of justification by faith, without the deeds of the law—points out the difference between faith and unbelief—explains the nature of the graces of hope and charity—compares with great force and beauty, faith, hope and charity—discusses the nature of good-works, and concludes with a section entitled, "He that thinketh to be saved by his works calleth himself Christ." These were the doctrines that, at the reformation, wrought a thorough change in the benighted and priest-ridden nations of the north of Europe—which demolished the cunningly contrived and strongly compacted system of iniquity that for ages had held in chains the human mind, and tyrannized over the bodies of men whom it had deluded by lying wonders. They strike at the main props of Anti-Christ—the doctrine of good works as meritorious—of penance, of purgatory, and of priestly absolution. They brought to light the hidden works of darkness, and stripped off the cloak of hypocrisy which had concealed the abominations of the monasteries perpetrated by the pretended servants of Christ. Men saw with astonishment the contrast between the purity, self-denial, and humility of the Christian character, as inculcated by the scriptures, and the vicious and sensual indulgences, the fleshly lusts, the arrogant pride of the papal priesthood. They looked with admiration upon the freeness of the offered salvation through the surety right-

eousness of a crucified Redeemer, instead of the painful and degrading system of penances in this life, and the more awful pains of purgatory in which they had been taught to trust.

The bishops took speedy measures to arrest the diffusion of doctrines so directly opposed to their wicked lives and ghostly authority. Hamilton was invited to a conference with Archbishop Beaton, and his clergy, at St. Andrews. After a disputation which lasted for some days, he was liberated. That night he was again seized and in the forenoon of the next day judgment was passed upon him by the bishop and his priests. He was sentenced to the flames. In the afternoon of the same day, the fire was prepared in the college yard, and the victim led out to the slaughter. He suffered firmly and joyfully, bearing testimony to that truth which God had blessed to his own soul, and for the spread of which he had laboured. As the fire burnt slowly his torment was great; but he bore all with patience. To the friar who cried to the suffering martyr, "Convert, heretic, call upon our lady." He said "Depart and trouble me not ye messengers of satan." And again to the same friar, "wicked man, thou knowest the contrary, to me thou hast confessed, I appeal thee before the tribunal seat of Jesus Christ." He expired exclaiming "Lord Jesus receive my spirit; how long shall darkness overwhelm this realm? and how long wilt thou suffer this tyranny of men?" Thus died a noble witness for Christ's truth, this youthful martyr, on the last day of February 1527, in the 24th year of his age. Knox adds, that the friar whom he appealed before Christ's judgment seat, died in a phrenzy a few days after in the city of Glasgow. The high rank of Hamilton and the fact that he was the first *Scottish* martyr, invest his memory with a deep interest. His persecutors were disappointed in their design in putting him to death. Inquiry began to be made respecting his principles. Attempts to stifle the truth by force had then the same results that they have in our own day—they became an efficient means of extending the knowledge of it; and of inducing men to embrace it. Immediately after the death of Hamilton, some of the professors in the university of St. Andrews began to propose doubts respecting some of the rites and doctrines of Popery. And even some of the friars began to preach publicly against the licentiousness and pride of the bishops and regular clergy. The flame had been kindled that in an almost incredibly short period of time consumed the rotten fabric of sin that had so long corrupted and oppressed Scotland. The bishops determined to employ the same means—indeed papists know no other way to defend their abominations. It had been well for themselves had they either ceased to oppose the truth, or, if they must burn, followed the counsel of John Lindsay, a friend of bishop Beaton. "My lord" said he to the bishop, "if ye burn any man, except ye follow my counsel, ye will utterly destroy yourselves; if ye will burn them, let them be burnt in low cellars, for the reek (smoke) of Patrick Hamilton has infected as many as it did blow upon." Thus their violence recoiled upon themselves; and from the death of this distinguished martyr, we



may date the commencement of that reformation which has rendered Scotland the most renowned among all the reformed kingdoms.

This narrative may suggest many profitable reflections.

1. God is sovereign in the dispensations of his grace. Although the "poor of this word" are generally called, he can take, as in this instance, one even of royal lineage, and prepare him for the martyr's crown.

2. The example of this youth should stimulate and encourage the young to devote themselves to the active propagation of the truth.

3. This martyr affords a noble example of undaunted heroism in proclaiming the whole of the doctrines of God's word against all opposition, and notwithstanding immediate danger.

4. We may learn from these, as from many similar events, how in the providence of God the wrath of man, and the sufferings of the saints, are overruled for the promotion of the divine glory, and the good of man.

5. They teach us to prize our privileges, and to hold fast even to death, that truth and liberty which have been transmitted to us at the expense of the blood of the saints.

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#### IDOLATRY IN INDIA.

Fellow Countrymen,—Believing that the generality of you are unacquainted with the proceedings of the Indian Government, both at home and abroad, I beg to address you on the subject, trusting that when they are made known, you will with one voice denounce them as unchristian and iniquitous, and through the medium of petitions to Parliament, oblige them to repeal measures which are a disgrace to any government or nation calling itself Christian. The British possessions in India consist of an immense territory, and a population of 100,000,000 of souls—more than a tenth of the population of the whole world—immersed in idolatry the most sanguinary and brutal, and superstition the most obscene and abominable. You would naturally suppose that a Christian Government would use every means to instruct and enlighten such a people; instead of which, the rulers of India have been the determined opposers of all attempts to instruct in the truths of Christianity the inhabitants of that benighted land, and only submitted to measures for that purpose when they could no longer resist them; and they have lately declared at a General Court, that they will receive no further remonstrances on the subject of the Pilgrim Tax, the support they publicly render to idolatry, or the violence they do to the consciences of their civil and military servants, by obliging them to attend in honor of the idolatrous festivals and ceremonies of the Heathen.

The support rendered to idolatry by the British Government is briefly this:—

1. They PAY a band of organized pilgrim-hunters to collect pilgrims from all parts of India, who persuade multitudes, by the assurance of eternal happiness, to undertake long and painful pilgrimages—from which not one in five returns alive—who otherwise would never think of leaving their homes. These pilgrim-hunters are paid so much per head for each person they persuade to go; consequently, the more they get, the better they are paid. The surplus of the tax goes into the treasury of the Indian Government, which, in fifteen years, from four temples alone, amounted to upwards of one million sterling!

2. They PAY the priests and prostitutes who frequent the temples, £5,000, a year being paid to the native officers of Juggernaut's temple alone, out of the proceeds of the Pilgrim Tax. The car of this idol (under whose ponderous wheels hundreds are yearly crushed to death) is ornamented with English cloth of divers colors, at the annual expense of £200, furnished by the British Government.

3. They do violence to the consciences of their servants by obliging them to attend in honor of the idolatrous ceremonies of the Heathen; they treat with neglect the respectful remonstrances which they make against it, and the Commander-in-Chief of Madras, Sir P. Maitland, sooner than enforce these unchristian orders, has resigned in disgust.

Fellow Countrymen,—Will you not unanimously protest against this crying iniquity? Some of you are doubtless anxious that the poor Heathen should be brought to a knowledge of a crucified Saviour; but while the devoted missionary is toiling on the plains of India to effect this blessed object, the Indian Government are doing all they can to frustrate it, by sending forth a larger body of emissaries to delude and ruin souls, than all the missionaries in the world who go forth to save them. But a newspaper is not the place to enlarge on this painful subject. Petition Parliament from every town and village. It is believed that 120,000 human beings are annually sacrificed by the Juggernaut pilgrimage—and knowing this, if we remain silent we are very guilty.

AN OFFICER OF THE INDIAN ARMY,

Who has been obliged to attend in honor of an idolatrous festival.—  
*London Recorder.*

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#### FAMINE IN INDIA.

The upper provinces of the Bengal presidency were (when the last despatches reached England,) the scenes of the most frightful misery and mortality. Owing to the extreme poverty of the natives, occasioned by the impolitic and ruinous system pursued by the government of India towards the occupiers and cultivators of the soil, tens of thousands have been reduced to utter starvation. On the 14th of April last 78,000 pining wretches, men, women, and children, were fed by bounty at Agra and between the 1st and 15th of March 71,523

infirm and sightless creatures were relieved in a similar manner. So great have been the ravages of death that the air for miles is tainted with the effluvia from the putrifying carcasses of men and cattle, and the rivers of the Jumna and Ganges choked up and poisoned by the dead bodies thrown into their channels. The water and fish of these rivers are rejected as unfit for use, and men are kept constantly employed in pushing the accumulated bodies down the torrents. From the July number of the *Oriental Herald*, we learn that starvation, disease, and death, are doing their work at Cawnpore, Mutta, Gwalior, and Delhi, while the wealthier natives look on with listlessness and unconcern.— Though a famine fund has been established by the European public of India, it is found impossible to meet the necessities of the destitute and dying multitudes.

A correspondent in Calcutta thus writes on the 10th of April:— “ Since the despatch of the overland mail for Borenice, which left Bombay at the close of last month, public attention in this quarter has been engrossed by the accounts which daily reach the capitol of the horrid ravages of famine in the provinces to the west and north west. It is impossible to compute the numbers who die in their tedious progress from the desolate districts to the towns where food is procurable. We hear almost daily of mothers deserting their children on the highways; of children crawling around the granaries to pick up the grains of rice accidentally scattered during the process of distribution at the doors; of the roads being lined with dead bodies, a prey to the vulture and jackal; of the courses of small rivers actually obstructed by the masses of bodies thrown therein, by those who are employed to clear the highways; of the inhabitants of the large towns of Agra, Cawnpore, &c. being compelled to abandon their evening drive, from the impossibility of encountering the effluvia from the putrid corses around! and the worst of it is, that two months more must elapse before a fall of rain can be expected, and the earth yield fruit wherewith to appease the irresistible cravings of hunger.

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ANECDOTE WITH REFLECTIONS SUGGESTED THEREBY.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in infancy. Several of his friends endeavored to assuage his grief; but he refused to be comforted. At length the minister on whose preaching he attended, offered to pray with him, and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no probable hope of his recovery. He replied, “ I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence.” He obtained his desire, the child recovered, and grew up, if possible, more and more his darling. But he lived to be a thorn in his side, and to pierce his heart with many sorrows; and just as he came

to age committed a capital crime. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of the world in that ignominious manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and humbled in the dust, he confessed his folly and his sin.

This interesting fact affords a striking illustration of the truth of the sentiment expressed by Solomon, Eccl. vi. 12, "For who knoweth what is good for man in this life, which he spendeth as a shadow." We are at best but very incompetent judges of our own happiness. Often we desire, with great earnestness, objects which, if obtained, would prove highly pernicious; and often we no less earnestly deprecate as evils, things that are not only salutary but indispensably necessary to our real welfare. It is the happiness of the believer to know that the Lord chooseth his inheritance, and ordereth all the circumstances of his lot, from the most important to the most minute. Were we acquainted with the reasons of his providential arrangements, we would see reason not only to submit to them, but to approve of them most cordially. Shall not the Judge of all the earth do right? His wisdom cannot err. His love ever leads him to promote the happiness of his people. These considerations should add a double relish to all the comforts of life vouchsafed to the believer. They come from the hand of our heavenly Father, accompanied with his blessing which addeth no sorrow. The same considerations should also serve to promote contentment with our lot, and an unreserved, cordial submission to the will of God, in afflictive dispensations. Does God judge it proper to withhold the objects of our earnest wishes, or to disappoint our fondest hopes, and best connected schemes? We may be sure that we know not the nature of the things we wish for, nor foresee the consequences to which the possession or continuance of them would lead. The anecdote which has suggested these reflections undoubtedly presents a strong case; but similar instances of the vanity of human wishes, and of the painful consequences of their gratification, though in an inferior degree, occur daily. The instruction which the example before us holds out to christian parents, when their children are taken away in early life, is obvious and important. But it may be applied to many other cases. Does it please God to afflict in any or all the ways common to man? No chastening for the present seemeth joyous, but grievous. But remember, these are the appointment of our heavenly Father. They are the result of his wisdom and love. They are intended for good, and, if improved, shall work together for it. We may not be able to understand these dispensations, nor always to trace their connection with our happiness. But it is the office of faith to believe the gracious assurances which God giveth in his word. It is our duty to rest with unsuspecting confidence in his wisdom, faithfulness and love. Were the reasons of the Divine procedure seen, and it sanctified to us, we would not only refrain from murmuring, but open our lips and like Job, bless the name of God,

not only when he gives, but when he takes away. But clouds and darkness shall not always surround the throne of God. The time is at hand when he will shew the reasons of his procedure to his people. They shall see the end of the Lord, and understand his loving kindness manifested in all his ways: and these discoveries will fill them with inexpressible admiration and joy. The whole redeemed company shall, with rapturous exultation say, "He hath done all things well."

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ECCLESIASTICAL PROCEEDINGS—SOUTHERN PRESBYTERY.

The Southern Presbytery of the E. S. Synod held its semi-annual meeting in New-York, commencing its session on the 11th September and continuing till late on the 14th. The meeting was full, and much of the business interesting. Rev. J. M. Willson was chosen Clerk, the former clerk having resigned. Considerable time was spent on the Book of Government and Discipline, and the "overture" relating to the Jury Act, sent down by the General Synod to the Presbyteries for examination. Two pieces of trial were received from Mr. Andrew Stevenson, student under the care of Presbytery, which were highly satisfactory and unanimously sustained. Subjects of other trials were assigned to Mr. Stevenson with a view to his licensure at next meeting of Presbytery. Mr. John Robinson was taken under Presbytery's care as a student of Theology. It is encouraging to mark the increasing prospect of additional laborers in the Lord's vineyard by the accession, from time to time, made to the number of those who are prosecuting studies with a view to the holy ministry. This Presbytery has now four Theological students under its charge.

The committee on Discipline, to whom was referred a complaint by some members of the Philadelphia congregation against others for joining an Anti-slavery Society, reported in substance, that there is no law of the church prohibiting her members from associating with others who are not members, either in the prosecution of lawful business, or in endeavoring to effect a reform of great existing evils, when the association involves no immoral principle, and when no immoral means are employed in the prosecution of its object. The report was unanimously adopted and the complaint dismissed as irrelevant, and groundless.

Presbytery adopted unanimously a report of a Commission previously appointed to visit the Baltimore congregation, in which they set forth the practice of selling or buying milk on the sabbath as a violation of that holy day and, as such, a just ground of church censure. We solicit the special attention of our readers to this point, having long believed that furnishing milk on the sabbath has been an evil of great magnitude in cities and villages, and that receiving it on that day directly involves the receiver in a participation of the sin. We can see no reason why this traffic should be prosecuted on the Lord's day any more than other branches of worldly business.

The following appointments of supplies were made for vacant congregations and societies.—Mr. Gailey, 4th and 5th sabbaths, September, and 3d and 4th, sabbaths, March, Hudson. 3d and 4th October, 1st November, 1, 2, 3, 4, April, Galway. 2, 3, 4, November, 1, 2, December, Kortright and Bovina. 4, December, 1, 2, 3, 4 January, 1 February, Conococheague. 2, 3, 4, February, 1, 2, March, Baltimore.—Mr. Wallace, 4, 5, September, 1, 2, December, 3, 4 March, 1, 2 April 2nd cong. New-York, 3, 4 October, 1, November, Baltimore. 2, 3, 4 November, Conococheague. 2, 4, December, 1, 2, January, Galway. 3, 4 January, 1, 2 February, Kortright and Bovina. 4 February, 1, 2, March, White Lake. 3 April, Hudson.—Rev. Dr. Willson, 1 November, 3, April, 2nd New-York—Rev. J. Chrystie, 1 May Hudson—Rev. M. Roney, two sabbaths, White-Lake, 2 Nov. 2d cong. N. York, to dispense the sacrament of the Lord's supper.—Rev. D. Scott, two sabbaths Galway.

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#### A SCHISM ATTEMPTED IN THE ASSOCIATE CHURCH.

(From the Religious Monitor.)

It is with deep regret that we find ourselves called upon to announce to our readers, that an attempt is now making to produce a *Schism* in the Associate Church. Perhaps we might say in truth, that a Schism has been already made. Our readers, before this time, have learned from the published Minutes of the late Synod, that that court was necessitated to suspend the Rev. Messrs. H. H. Blair, A. Stark and P. Bullions from the exercise of the ministry and from the fellowship of the church, on account of their disorderly and contemptuous proceedings. It now appears, that these *suspended* brethren, contrary to every just and reasonable expectation, are determined to persist in their sinful and insubordinate course, and to decoy, inveigle and "carry away from their steadfastness" as many others with them as possible. They have accordingly undertaken to exercise *Presbyterial jurisdiction*. In the assumed character of a Presbytery, self-constituted, and in open violation of all scriptural order, they have ordained an individual to the office of the holy ministry; they have undertaken to establish a congregation in this city; they have commenced the publication of a *religious* periodical, styled THE ASSOCIATE PRESBYTERIAN MAGAZINE, "REV. P. BULLIONS, D. D. EDITOR;" and, moreover, "to take away their reproach" they call themselves *The Associate Presbytery of Albany*. This information we have obtained from No. 1 of the Magazine just named, at the end of which there is the following "Ecclesiastical" notice:

"ORDINATION—The Rev. James Williamson was ordained by the Associate Presbytery of Albany, at Newark, N. J. on the 7th July. The Rev. P. Bullions, D. D. preached on the occasion from 2 Cor. i. 24, and presided. The Rev. H. H. Blair, of New-York, delivered the charge to the minis-

ter; and the Rev. A. Stark, of New-York, addressed the congregation.—The application for a continued supply of sermon from the congregation of Fall River, and also of a number of individuals living in the city of Albany, was attended to, as far as it is in the power of Presbytery in present circumstances.”

The designs of these suspended brethren in all this, especially in the establishment of their Magazine, on the very first page of which there is an attack on the character of **THE RELIGIOUS MONITOR**, and in their attempt to get up an *opposition* congregation in this city, are quite too palpable to require from us any remark whatever. An All-wise Providence, however, may kindly interpose and frustrate their designs.

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#### MEMOIR OF THE LATE JAMES WHITEHILL.

The subject of this memoir was born in Renfrewshire, Scotland, emigrated to America about the year 1798, and was for many years a Ruling Elder in the Reformed Presbyterian Congregation of Rye-gate, Vermont. He was remarkably charitable to the poor, and liberal in his contributions to the support of the gospel and the cause of Christ; but in imparting his benefactions, he seemed constitutionally and from principle to shun ostentation, not letting the left hand know what the right hand did. He was modest and often diffident even to a fault, which probably was one reason why he did not pursue learning farther and fill a place in one of the learned professions, as he had made in his youth considerable progress in a knowledge of the Latin language, besides having acquired a very ample English education. His habits were noted for industry, serenity, and piety. Even in advanced life he was “diligent in business, and evidently fervent in spirit.” While attending to his ordinary avocations, he seemed to be habitually engaged in some strain of pious thought, meditating on the works or word of God, and reflecting how something might be done for the advancement of the interests of religion. With commentaries and other religious books he was well supplied, which he read with care and great spiritual discernment; but in the Bible his chief delight was, especially towards the close of life. On his death-bed he remarked to the writer of this, that in secret prayer morning and evening he had enjoyed great comfort; and had also endured terrible conflicts with the adversary. “Many a time” said he “the adversary tried to drive me from that post, but, by the grace of God, did not prevail.”

As a Ruler in Israel he was eminently useful, having an extensive knowledge of church history, and government, as well as of didactic and practical theology. His attachment to truth and ecclesiastical order, united to his love of peace, made his services invaluable. During his last illness, his ejaculations, when awake and not employed in conversation, were almost incessant, and were transporting in their character. His conversation became more and more visibly in heaven. Reserve was laid aside, but humility continued to the last, adding weight to his piety. His path was remarkably that of the just, shin-



ing more and more unto the perfect day. A short time before his death he sent for his pastor and requested him to take the following statement from his lips.

"I was baptized in the established church of Scotland, and before I was twenty years of age, renewed the baptismal vow, avouching God to be my own God in Christ. Long I felt the obligation to commemorate Christ's dying love, but was afraid, until I had more evidence that I had passed from death to life. I was from early life persuaded that the Revolution church was not so pure as the Reformation church, but delayed joining the latter until I was about 30 years of age. I have been a very great sinner, but have often, very often endeavored to lift up my hands with my heart to God in the heavens that he would save me from the pollution and power of sin, as well as from its guilt and punishment. My desire was to be saved, first from sin, then from death. I know God has begun a good work in me and he will finish it. Never, of myself, could I have begun, nor continued so long desiring to be freed from sin, Satan and the world. O No: it is all of free and sovereign grace. I have found great advantage and comfort in consecrating and keeping my birth-day as a day of fasting, prayer and self dedication. I had frequently attended to this occasionally, but never stately until about 14 years ago. It affords an opportunity of ascertaining and comparing our spiritual progress from year to year.

"I approve of the American Revolution. The Colonies had a right to be free from Great Britain. But Oh! they have declared their independence of God, as if they needed not his wisdom to direct, nor his power to protect them. Oh! but the nations need to be taught their dependence upon the Lord and their allegiance to the Prince of the kings of the earth.

"I have endeavored, though in great weakness, to promote the interests of the Covenanted church in this place. Had I some years of my past life to live over again, I would be more careful in admitting members. It is high time that the rotten branches, should every where be lopped off. But, God will preserve a seed to do him service. I should like to see all my children take an active and growing interest in the Reformation cause, and hope they will; but in the mean time, I desire to say with David, "Though my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things and sure; this is all my salvation, and all my desire."—I have no desire to live any longer, though I do not despise life. I think it lawful to pray for an easy passage through the valley of the shadow of death, but leave it altogether with my God, who has been with me in all the six troubles of life, and who will not forsake me in the *seventh*. I leave it to him to do in this respect what will be most glorifying to himself, most edifying to others, and most beneficial to unworthy me. Oh! that he would hasten the consummation of his work of sanctification, and deliver me from this body of sin and death, and take me to himself, all through Jesus Christ my Lord.

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THE SABBATH.

NO. I.

We propose to direct the attention of our readers to the consideration of the Sabbath as a Divine institution:—enquiring into its primitive institution,—its nature—the change from the last to the first day of the week—its sanctification—and finally its profanation. We propose at present the consideration of the first of these points.

The Sabbath was instituted by God immediately after the Creation of man, for whom it was appointed. Man, the last and noblest of God's works in our part of Creation was made on the sixth day:—On the seventh God rested from his works,—and appropriated it as a day of rest by his example. Dating the institution of the sabbath at this period has met with considerable opposition; generally it has been however, from those, whose views of other scriptural doctrines do not give them much influence with evangelical professors; and the laxity of whose practice requires the miserable subterfuge of denying the Divine and primitive institution of this holy day.

We prove that the Sabbath was appointed by God immediately after man was created,

1st. By the history as given by Moses, in the beginning of the second chapter of Genesis. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.”

Those who differ from us, relative to the institution of the sabbath, finding this portion of Scripture an insurmountable obstacle to their singular opinion, endeavor to remove it, by saying that this part of scripture is an historical anticipation of an appointment that in point of fact was not made till the days of Moses: such, hold that the sabbath was not instituted till the giving of the law in the wilderness;—that it is a mere Jewish institute the authority of which did not extend beyond the term of that dispensation. We shall allow Dr. Paley, one of the ablest advocates of this dogma, to express it in his own language. “The passage in the second chapter of Genesis which creates the whole controversy upon the subject, is not inconsistent with this opinion.” “The words do not assert that God then blessed and sanctified the seventh day; but that he blessed and sanctified it for that reason, and if any ask, why the sabbath, or sanctification of the seventh day, was then mentioned, if it was not then appointed, the answer is at hand: the order of connexion, and not of time, introduced the mention of the sabbath, in the history of the subject which it was ordained to commemorate.”\* In connexion with this statement we give another quotation from Dr. Paley, which contains a very important admission on this subject. “If the Divine command was actually delivered at the creation, it was addressed, no doubt to the whole human species alike, and continues, unless repealed by some subsequent revelation.” This concession is of vast importance, because if we succeed in showing that the sabbath was instituted at the creation, then on the admission of our opponents themselves, the obligation of the sabbath must be universal; as on this view of the institution it must have been addressed “to the whole human species alike.” Here too, it is worthy of notice that the reason given for the institution is, that on the seventh day, God rested from all his works. This reason is assigned in the record itself as given by Moses; and is admitted by Paley. But this reason, has no peculiar reference to the Jews; it is common to all men. And why we ask, should it be considered as a mere Jewish institute? If God rested on the seventh day, the day immediately succeeding that, in which the work of creation was finished: and if the “reason” given for the institution is, that God did so rest on the seventh day, then, why should the institution be put off for upwards

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\* Moral and political philosophy, Book v. chap. viii.

of twenty-five hundred years? In the absence of direct scriptive authority we consider the improprieties included in these questions as sufficient to set aside the view of the sabbath which we are controverting. There is no evidence direct, nor indirect that the account given by Moses is an anticipation of an appointment afterwards *to be* made. The assertion is gratuitous; the reason given by Paley is most unsatisfactory.—“The order of connexion, and not of time introduced the mention of the sabbath” in that place, he says. But, this is all assertion: the matter in controversy is assumed without proof. Could proof be adduced that the institution of the sabbath was not made till the time that the children of Isreal were in the wilderness, then the reason given by Paley might furnish some explanation why mention is made of it in connexion with the history of creation, but it *cannot* be admitted as proof that the mention of it in that connexion is an anticipation, and not the primitive institution itself. Let us have proof of what he assumes as fact, and then, we will admit the “reason” as an explanation of the remarkable circumstance of finding it mentioned in connexion with the work of creation; *but not till then*. Till such proof is furnished, we feel ourselves bound to apply the same principles of interpretation to this, as to any other part of history. According to this fair and just method of explaining scripture history, we examine the narrative given by Moses of this institution, in connexion with other recorded facts in the context. The beginning of the second chapter of Genesis, like that which precedes it in the first chapter, is a simple historical narrative, relating events and things as they really happened. In the first chapter Moses had recorded the work of each of the six days; and in the same simple style of narrative he proceeds to sum up the whole in the first verse of the second chapter. “Thus the heavens and the earth were finished, and all the host of them.” And in the second and third verses he relates, precisely in the same style, the institution of the Sabbath, with the reason of its institution. “And on the seventh day God ended his work which he had made; and he rested on the seventh day, from all his work which he had made. And blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” On what fair ground of interpretation can it be said that this is not as properly the history of what took place at that time, as the account given of

any of the preceding six days? There is no difference : and the arbitrary assertion which would make the narrative given in the second and third verses a mere anticipation of what did not exist for more than two thousand years, might as fairly be applied to what is recorded in the first verse, or throughout the first chapter. And the consequence of this would be, that the whole history of creation, as recorded by Moses, might turn out to be not a history of what took place at the time specified, but hundreds of years afterwards, and mentioned only in that connexion by way of anticipation ! Nor do we see any reason why the same principle might not as well be applied to all or any other history as to this portion of it ! But, this would be too much for even scepticism itself.

In the language of history, as God had wrought on the preceding six days and produced a world with its inhabitants ; so on the seventh day he ceased from his work. The Almighty might have brought the whole of creation into being in an instant. He who said let there be light and there was light, might have said let there be a world, with all its inhabitants, and it would have arisen into being with the command. There was no need of progressive working on the part of God ; He chose to adopt this course ; but it was for our sakes that he did so. He wrought six days, that he might, by resting on the seventh, give us an example. The example of God is the institution of the sabbath. His resting on the seventh is inseparably connected with his working the six days, commanding us by example, thus, to work six days and rest on the seventh. God did not require rest on the seventh day ; the Eternal could not be weary, nor Omnipotence exhausted by giving existence to creation. Our ideas of the Divine perfections forbid such thoughts. God's resting on the seventh day was then to give us an example which we should imitate. "The recorded example of the Lord of creation is the most solemn of all commands. For what conceivable purpose did he, who by his single fiat might have given birth to this visible world, spread his work of creation over six days? Six days were thus significantly assigned to human cares and toils, and the seventh portion reserved as a small quit rent, in acknowledgment of God's title to the whole ; as a festival of gratitude and love, in keeping which the creation would be as much benefited as the Creator would be glorified."\*

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\* *Presbyterian Review*, Edinburgh, Vol. I. p. 499.

2. The *design* of the Sabbath is another argument for its primitive institution.

The reason which Moses gives why God blessed the seventh day and sanctified it, is "because that in it he rested from all his work." The sabbath is a day of commemoration, designed to celebrate the glory of God as manifested in creation. When the institution is re-promulgated from Sinai as part of the moral law, the same reason is still assigned. "Remember the sabbath and keep it holy, for in six days the Lord made heaven and earth and all that in them is." If the sabbath was instituted as a commemoration of the work of creation, the design of the institution requires it to have commenced immediately after creation was finished. It is most unreasonable to assume that the memorial of creation should not be instituted for more than two thousand years after creation was finished. Nor is it less unreasonable to imagine that the sabbath is a mere Jewish institute, while the reason given in the original institution and in its repromulgation is one that is common to all mankind. "The sabbath was made for man, and not man for the sabbath" says the Saviour. The term man, as thus used by the Saviour, is most evidently employed in its generic sense: and if "made" for mankind, we should look for its institution not among the institutes peculiar to the Jewish people, but to those that have a reference to the whole race. And this throws us back upon creation. "Where is the example in Scripture of any instituted commemoration, not beginning from the time of its appointment? Did the pass-over wait two thousand years before it was celebrated, after the deliverance which it was designed to commemorate? Did circumcision under the old Testament, or baptism and the Lord's supper under the new, remain in abeyance for centuries before they were acted upon? And shall the commemoration of the glories of creation be thought to be suspended for more than two thousand years after the occasion on which it was appointed had taken place? And especially as the reason for the celebration existed from the beginning; related to the whole race of mankind, and was indeed most cogent immediately after the creation."\*

3. The division of time into weeks or portions of seven days leads us back to creation as the time when the sabbath was instituted.

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\* Sermons on the Sabbath by Bishop Willson, p. p. 46, 47.

This division of time is frequently spoken of in the book of Genesis. Before Noah left the ark he sent out a raven, and repeatedly a dove, at the end of seven days. And why seven days? For no other reason that we can conceive of than that seven days was a common and natural division of time. In the case mentioned of Cain and Abel there is an allusion to this division of time. Genesis 4, and 3, "And in the process of time," literally "at the end of days." What considerably strengthens this argument for the Sabbath having been instituted at the creation, is that "at the end of days" Cain and Abel brought their respective offerings unto the Lord. It was a religious service. This indicates very strongly a time specified and appropriated for religious employments; in other words—the sabbath. This division of time into weeks was not peculiar to the Jews. "The Assyrians, Egyptians, Indians, and all the nations of the East, have in all ages, made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the north, and of America." Not only so, but some of the most ancient heathen writers such as Hesiod and Homer, speak of the seventh day as "*sacred*" "*holy*" and "The seventh day, wherein all things were finished." A division of time so well known to the ancient heathen nations, must have derived its origin from something common to man; and not peculiar to the Jewish nation. We can find an explanation only in the fact, that the sabbath was instituted immediately after man was created.

4. The manner in which the sabbath is spoken of, Exodus xvi, in relation to the gathering of the manna, implies its previous existence. The people in despite of the warning given them by Moses, attempted to hoard up the manna by keeping it beyond the day on which it fell, but it corrupted and bred worms. Taught by the experience of the first day, as well as the displeasure of Moses, the people gathered on the subsequent days, each "according to his eating." But, "it came to pass on the sixth day that they gathered twice as much" as usual. "And all the rulers came and told Moses. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy sabbath unto the Lord." Why did the people after what had happened only a few days before, gather on the sixth day as much as would be sufficient for two days? Plainly because they were familiar with the



sabbath as a day of holy resting in which no servile work was to be done; and therefore they made provision for that. Why did the rulers, apprehensive that the prohibition of gathering more than a day's allowance might be absolute without any reference to the sabbath, bring the matter before Moses, and he approve of what the people had done, saying "six days ye shall gather it; but on the seventh day which is the sabbath, in it there shall be none." From the whole of this transaction it is evident that the sabbath was then an existing institution. This view of the case is strongly corroborated by the manner in which Jehovah gave his instructions to Moses as stated in the 4th and 5th verses. "Then said the Lord unto Moses, behold I will rain bread from heaven for you, and the people shall go out, and gather a certain rate every day, that I may prove them whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they shall bring in; and it shall be twice as much as they gather daily." We have assumed that Moses said nothing to the people of that part of the information which he received from the Lord, concerning a double portion being gathered on the sixth day: our reason is that nothing is said of a double portion being gathered when the information is communicated to the congregation. Should our readers however assume on the other hand that as this formed part of the communication made by the Lawgiver to Moses, it must be understood to have been communicated by Moses to the congregation, the conclusion to which we have come will be the same. A difference, of opinion here, cannot affect the validity of our argument. In both views of the case the allusion to the sabbath by gathering a double portion on the preceding day implies its previous existence. In the latter view of the case, the rulers are not to be understood as informing Moses, of what had been done by the people on the sixth day, lest it should be found a breach of the instructions given; but as showing the obedience which the people gave to these. When God informed Moses that a double portion should be gathered on the sixth day, no reason is given for doing so, because the reason is implied in the fact that the seventh day was the sabbath—a day in which no servile work was to be done. In the same way Moses speaks to the people of the sabbath as an existing and well known institution. Whether the Jews had been able to observe the sabbath during the whole period they so-journed in Egypt is a point which

we cannot now absolutely determine. Nor has this any important bearing upon our argument. It is impossible to prove that they did not; but, granting that during the latter part of their residence in Egypt, while exposed to hard service, they had not been able to observe the sabbath, it would not follow that it had been entirely forgotten. It may or *may not* have been the fact, that the sanctification of the seventh day had partially or wholly gone into disuse owing to the cruel and abusive treatment which they received from the Egyptians; while the institution itself may have been remembered, and its remembrance most fondly cherished. And such an allusion as we find to it, in the transaction of the manna, might have been perfectly understood.

5. The language in which the fourth commandment is expressed recognises the sabbath as an already existing institution. "Remember the sabbath and keep it holy." This is not the language of institution; but that which intimates the re-publication of an already existing institution. There is here nothing said of the appointment of the sabbath; the precept proceeds on the ground that the sabbath was already appointed and well known, but it specifies the manner in which the sabbath should be kept—"keep it holy."

The reason given in the precept why the sabbath should be kept holy is, because God having made all things in six days rested on the seventh, and hallowed it. And, this, as was remarked in a former part of this discussion directs us to the time of creation, as the period of institution. The force of this argument is felt and admitted by those who deny that the sabbath was instituted immediately after the work of creation was finished: to rid themselves of the difficulty, they concede that the fourth commandment includes the previous institution of the sabbath, but hold that the appointment was made when the manna was promised. This was indeed before the giving of the law, although only a few days, or it may have been weeks, and therefore might have been spoken of as something already existing. But it is a groundless assertion that the sabbath was appointed in connexion with the promise of the manna: for as has been proved in the preceding argument the sabbath was then spoken of, as an existing and well known institution.

In conclusion we direct the attention of our readers to the objections made by Dr. Paley. The theory presented by him is a perspicuous and well condensed view of the opinion held by such as are opposed to the commonly received doctrine.

1. It is objected that no mention is made of the sabbath from the time of creation till after the Jews had entered into the wilderness, "a period of about two thousand five hundred years." This, to use the objector's own words "appears unaccountable." In answer to this objection, we remark first, that although no direct mention is made of the sabbath during the period spoken of, yet it is not true that there is not even "the obscurest allusion to it" as has been said. There are frequent allusions; and such as are very far from being obscure. The division of time into periods of seven days; and the performing of religious services "at the end of days" as did Cain and Abel, are clearly allusions to the sabbath as an existing institution. In the second place the remarkable briefness of the Scripture history embracing a period of twenty-five centuries, furnish the reason why the sabbath, as well as some other important things is not directly mentioned in the book of Genesis. In the third place, if the objection were sustained; were it considered a sufficient reason for rejecting the primitive institution of the sabbath, because it is not mentioned in the book of Genesis, including a period of twenty-five centuries; in the same way and for the same reason we must conclude, that sacrificing was not a practiced institution for the period of fifteen centuries, namely from the time of Abel to the deluge! It is a fact also, that no mention is made of the Sabbath in the books of Joshua, Ruth, first and second Samuel and first Kings, embracing a period of five hundred years! From these facts we ascertain that the objection would prove too much; and is therefore good for nothing. The silence of the scripture history relative to the sabbath in a work, necessarily so brief as that of the book of Genesis cannot prove that the sabbath was not kept as a Divine institution; And if it could be proved most satisfactorily, that the sabbath had gone into disuse during the patriarchal ages, this could not prove that it had not been instituted at the creation, in the face of a plain historical statement containing the institution.

2. It is objected that the sabbath is in Scripture said to have been *given and made known to Israel*.

"This interpretation" says Dr. Paley "is strongly supported by a passage in the prophet Ezekiel, where the sabbath is plainly spoken of as *given*, (and what else can that mean, but as first instituted) in the wilderness." Chap. xx. 10, 12. And Nehemiah, ix. 12. The answer to this objection is, that giv-

ing or making known does not, in these places, signify original institution; as is evident: first, from the consideration that the statutes and judgments and laws of God are in the same places of scripture said also to have been *then given* and made *known* to Israel. But it will be admitted that the precepts of the law (and it is these precepts that are spoken of in these places) were not first instituted when given and made known to Israel. They were then indeed given and made *known*, as they were republished, but in no other sense. So was it with the sabbath:—it was then republished, and in no other sense could it be said to have been given and made known to Israel. Thus the scriptures referred to by Paley to sustain his position respecting the sabbath destroy the objection. 2d. The Scriptures furnish us with a parallel expression which shows that original institution is not implied in the verb to give, when used relative to an institution. John vii. 22. “Moses verily gave you circumcision not because it was of Moses, but of the Fathers.” In this place giving is used in circumstances that preclude primary institution. This rite had been given to Abraham, in its institution four hundred and thirty years before it was given by Moses as a part of the Jewish system.

3. It is objected, that the sabbath is said to be a sign between God and the children of Israel. Ezek. xx. 12. “Moreover also I gave them my sabbaths to be a sign between me and them.” We answer this, 1st by saying that there is no proof that the sabbath is spoken of in this part of Scripture. It is sabbaths; and this may refer to some of the other days of rest peculiar to the Jewish dispensation, as the word in the plural is so used in other places of Scripture. But, 2nd though it were admitted that it is *the* sabbath that is spoken of here, it would not support the objection, which is evidently founded on a misunderstanding of the nature of a *sign*. Every thing that distinguished the Jews as a people from the heathens around them was a sign.—A something peculiar to them as the people of God. And therefore a discriminating work or sign. The precepts of the moral law are in the same way said to be a sign “thou shalt bind them for a sign upon thine hand.” vi. 8. But the moral law was not instituted when it was given to the Jews to be a sign; nor was the sabbath *then* instituted.

SIGMA.

## THE DOCTRINE OF THE ATONEMENT.

(Concluded from page 241.)

Many who are otherwise upon what is usually called Calvinistic ground, suppose the atonement to be indefinite. The doctrine itself is so general, and so far abstracted from common view, and the language in which it must be expressed so indeterminate, that its inconsistency is less obvious than that of the other opinions which we have mentioned and rejected. The *phrase* "indefinite atonement," communicates but a vague idea to the mind, and imparts to the *doctrine* a pliability which renders it, in the opinion of many, capable of harmonizing with any set of ideas which man may choose to entertain relative to evangelical truth. In examining, too, this system, we virtually examine the fundamental doctrine of both the Arminians and Universalists, and so preclude the necessity of more particular attention to their arguments. This is the doctrine of universal redemption in its least obtrusive form. The radical principle is evidently one—Messiah in his atonement had no more respect to the sins of "the elect" than to all the transgressions of men: And the best defenders of universal redemption have recourse to this hypothesis. It is the one adopted and recommended by Arminius himself.

The notion of indefinite atonement is not at all a novelty in the Christian Church. Several writers before the time of Arminius, made use of general terms respecting the purchase of Christ. That shrewd man was himself much more cautious and vague in his expressions, than were Episcopius and others of his followers. Some of the continental writers, too, who supported the Calvinistic system, endeavored to generalize theology, and thereby put an end to the controversy between the advocates of universal and particular redemption, by teaching that whatsoever is particular in the system of grace is to be attributed, not to the satisfaction which Jesus made for sin, but to the application of its benefits to sinners according to the decree of Predestination. This sentiment excited among divines, in the British Isles, much sensation. In Scotland, zeal for the doctrine of indefinite atonement, induced several ministers and congregations, in every other sentiment Calvinistic, to separate from all former ecclesiastical connexions, and organize a distinct Church having no

Christian communion with those who differed from them. The Presbytery of that Church is now extinct. The doctrine, however, is still maintained by many divines distinguished for their talents and their piety, both in Europe and America. Many of its advocates, we are confident, consider themselves as opposed to Arminianism, and are not aware of the coincidence of their favorite doctrine, on the subject of atonement, with the sentiments of the founder of that sect; and yet we cannot state their opinions in words more appropriate than those which he employed about the sufferings of our Redeemer, quoted as a subject of criticism, by the learned Dr. Twisse, Prolocutor of the Westminster Assembly of divines. "Christ by his satisfaction only accomplished this much, that God now, consistent with the honor of his justice, might pardon sinners if he willed so to do.\*" According to Arminius, the atonement rendered salvation only *possible*; and rendered it possible to *all* men. According to our definition, salvation is rendered *certain* to some—to the "election of grace." The arguments employed by the advocates of indefinite atonement are as follow, viz:—

1. It alone reconciles the exercise of justice, with the doctrine of salvation by free grace.

2. It alone lays the foundation for an indefinite Gospel offer.

3. It alone justifies either the ascription of infinite value to the death of Christ, or the use of those terms of universality employed in Scripture in relation to the extent of the atonement. We shall exhibit, therefore, each of these arguments in order, before we proceed to its refutation.

I. "To reconcile grace with justice in the salvation of the sinner, is the Gordian knot which divines generally have been unable to untie. Upon the principle of an indefinite atonement, the difficulty vanishes. If all the sins of a certain individual have been atoned for by the Redeemer, free grace will not appear in his pardon; because justice would, in that case, require his salvation. But justice is threefold, *commutative, distributive, and public*. Commutative justice has no concern in this case. Public justice is satisfied by the atonement, because the governor of the universe displays his displeasure at *sin in general* in the sufferings of Christ. The exercise of distributive justice is entirely set aside, and herein is grace exhibited, the sinner is pardoned at the expense of distributive justice."

\* Owen Jus. Chap. XII. § 5.

Although we have stated this argument with all the precision of which we are capable, we must observe, that notwithstanding the show of minute discussion which it makes, its whole force consists in its obscurity, and the confusion of ideas which it produces. The indistinctness of vision which it causes, is the only reason for any man's offering his hand to those who, by proposing it, promise to be his guide to the temple of truth.

We object to this division of a divine attribute—we object to the use which is made of it—we object to the argument, because it multiplies instead of solving difficulties—and it takes for granted, what does not exist, a difficulty in reconciling justice with grace.

We object to this division of a divine attribute. It is not correct, even as it applies to man. We are perfectly aware that the *Schoolmen*, following the steps of heathen philosophers, adopted this division. Suarez builds upon it the doctrine of merit, in order to supply the traffic of indulgencies with works of supererogation.\* But, however variously divine justice may be exercised about its several objects, we have no reason to believe, that there are three different attributes of justice, or even that the principle in man, which induces him to act honestly in commercial transactions, and to give to every man his due, is any way different from the principle which influences a good magistrate to conduct with equity his public administration. It is one principle exercised upon various objects. The Scriptures, which uniformly ascribe righteousness to Jehovah, and afford instances of its exercise in *thrice three* various ways, never intimate that there are *three distinct* attributes of divine justice.†

We object to the use that is made of this division. There is no reason for excluding *commutative* justice any more than distributive, as distinct from *public* justice, from having any reference to the case of the sinner's pardon. We can readily conceive of a civil ruler, having, independently of his official duties, certain private and personal duties to discharge toward those, who, in such case, are upon terms of equality with himself. But no equality exists between the creature and

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\* See Owen on Jus. Chap. II.

† Were this the proper place, it would be easy to show, by a criticism on the best writers upon this subject, that their definitions of commutative, distributive, and public justice, interfere, and are otherwise essentially incorrect.



Creator. The pardon of sin most assuredly approaches as near to the forgiveness of a *debt* as the remission of a *personal offence*, which has no reference to the divine authority. *Sin is a want of conformity unto, or a transgression of, THE LAW.\** Besides, the Scriptures frequently represent Jehovah condescending to act towards men upon the footing of a previously existing contract or covenant, but never upon the footing of private relation, setting aside his authority. He hath taught us to pray, "Forgive us our debts;" but never to say, "pardon private offences which are no transgression of thy law." We cannot even conceive of the exercise of distributive justice by the Lord, separate from his authority as our king, our lawgiver, and our judge. We cannot conceive, that it is matter of indifference whether God does or does not exercise distributive justice towards his creatures; and much less can we admit that even, for the sake of mercy, he is ever guilty of one act of distributive injustice. We, therefore, object to the use which is made of this threefold division of the attribute of justice. And we also object to the whole argument which it involves, because it multiplies instead of solving difficulties around the doctrine of the sinner's justification. It requires us to believe that God has violated, or set aside the demands of distributive justice in the salvation of his chosen—that the sufferings of our Redeemer were the punishment, not of transgressions which are, in fact, committed, but of sin in the abstract—and that public justice requires only an exhibition of the divine displeasure at sin.

Sin, in the abstract, is only a word. Like an algebraical character, it represents all the transgressions of individual persons. These particular sins are realities; but sin *in general*, or in the abstract, is only the *sign*, the word, which we employ in reasoning.† It is not for the *sign*, but the thing that Jesus suffered. The *word* sin, too, represents the transgressions of angels. If the Redeemer suffered for sin in general, he made atonement for devils, although he took

\* Shorter Catechism.

† Did we deem it eligible to introduce metaphysics into this discussion, we could more effectually expose the idea of punishing a *nonentity*—"sin in the abstract." We are no conceptualists; and the controversy between the Nominalists and Realists is now at an end. It prevailed long enough. It agitated the European universities, interested thrones, and shed much precious blood. No philosopher will now defend the opinions of the Realists. Abstract terms have no counterpart in nature. Stewart's Phil. Mind. Ch. IV. § 2. & 3.

not on him the nature of angels. And if public justice demanded no more than the display of Jehovah's hatred of sin, then Christ is dead in vain, for such display is made in the everlasting punishments of Hell. But justice demanded more. It demanded the punishment of the sinner; and could not be satisfied with any thing short of this, unless Messiah should so unite himself to sinners, not only by assuming their nature, but by becoming in law their representative, as to bear all the sins of all the persons for whom his sufferings were intended to atone. We object also to this argument in defence of indefinite atonement, because it takes for granted, what does not exist, that if all the demands of divine justice are satisfied to the full by the atonement, then grace is excluded from our pardon. This is not the case. Justice is indeed satisfied. It does not oppose, but demand the salvation of all for whom Christ died. Here is no difficulty—no Gordian knot. Grace reigns through righteousness. We refer our readers to former articles on this subject, and conclude our examination of this argument in the words of the Assembly of Divines at Westminster. "Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and requiring nothing of them for their justification, but faith, which also is his gift, their justification is to them of free grace."†

II. Argument in defence of indefinite atonement. "This doctrine is the foundation upon which the Gospel offer can alone be consistently made. Sinners indefinitely are commanded to believe the Gospel, and to confide in the Redeemer for salvation. It would imply insincerity, to urge such a command upon those who have no interest in that atonement, which is certainly the case, if none but the elect were contemplated in the sufferings of Jesus Christ."

The reply to this argument shall be short. It supposes a difficulty which does not exist, and which, if it did, must hang with all its weight upon that very system which is invented in order to afford relief from it. Supposing, for argument's sake, that *insincerity* is implied in calling upon one, for whom Christ did not make atonement, to believe the Gos-

† Larg. Cat. Quest. 71.

pel, that insincerity cannot lie at the preacher's door, because he, while on earth, does not know whether the sinner be in such a predicament; and in fulfilling his duty he hopes the best concerning those to whom he delivers his message. The insincerity must be charged to a higher account. This is the difficulty. But is it less upon the principle of indefinite atonement? It is not. If, in order to extricate ourselves from this imaginary difficulty, we give up the doctrine of particular redemption, we must also, in order to be consistent, yield the doctrines of predestination and of the divine omniscience. If the authority, with which a minister of the Gospel is invested, to require a sinner, for whose sins, it is known in heaven, that Christ did not make atonement, to believe in the Redeemer, imply insincerity in the divine mind; it must be also implied, supposing the doctrine of predestination true, in calling any non-elect sinner to repentance, or holiness, or happiness. Nay, as God is omniscient, and therefore now knows who shall at the judgment day be finally condemned, upon this principle, he must be insincere in ordering any one of these to "work out his salvation," especially, seeing that disobedience to the Gospel must increase the sinner's guilt. In short the principle of this objection is altogether inadmissible. Its consistent application would constrain us to admit that Jehovah, is either insincere or limited in his knowledge; and in either case, that he is no God. We reject, therefore, the principle entirely, and the whole argument of which it forms an essential member. We perceive no difficulty whatever involved in the doctrine of particular redemption, relative to preaching the Gospel indefinitely to all sinners of our race. Gospel-worshippers are required to believe nothing but what is in itself true, and supported by ample testimony. They are ordered to do nothing but what is in itself right and profitable for them to perform. To such requisitions and commands no reasonable objection can be offered.

III. "The doctrine of indefinite atonement has this advantage over every other hypothesis, that it reconciles the scriptural account of the universality of the extent of Christ's satisfaction with the fact that many shall perish for ever. Salvation is indeed rendered possible to all men by the merits of Christ, who tasted death for every man; but this does not prevent the condemnation of any one, seeing that the atonement renders eternal life certain to none. All sinners, as it respects the purchase of redemption, are thus placed up-

on the same footing; and the infinite value of the blood of Jesus appears from its being equally sufficient for the salvation of all men. Election, indeed, is particular, but the atonement is universal, because it is indefinite."

Far be it from us to offer any remark that shall tend, in any degree, to diminish the estimation in which the "precious blood of Christ" is held. But we do not concede, that that system sets a high value upon Christ's blood, which affirms that it does not, in justice, secure the salvation of any one. That atonement must be cheap indeed, which admits the justice of condemning to everlasting punishment the very persons for whom it was made. It does not mend the matter to say, that it is of infinite value *in the abstract*. Although we may conceive of the satisfaction which the Redeemer made for sin, abstractly from the application of its benefits to sinners, yet we cannot conceive of it as abstracted from the covenant of redemption, of which it is the proper condition. We must set limits to our abstraction, otherwise the blood of Jesus is of no value. Let it cease to be the "blood of the covenant," and its use must also cease.

The terms of universality employed in relation to the death of Christ, are not inconsistent with the doctrine which we maintain. They are as easily explained, as are the terms of universality, employed in relation to a holy life. No Christian admits that every individual on earth is regenerated, converted, and made actually holy. Compare this text, "In Christ shall *all* be made *alive*, with that one which asserts, that *He*, (Christ,) *DIED for ALL.*" 1 Cor. xv. 22. 2 Cor. v. 15. And the same explanation of the word "*all*," will apply to each. The word "*all*" includes every part of that *whole*, whatever it be, which is the subject of discourse. This interpretation is easy. It forces itself upon us on every occasion in life. In common cases we complain of no obscurity. A gentleman writing concerning the state of the combined armies in Portugal, concludes by remarking, "All are in the highest spirits." No reader will contend, that by *all* is intended, all the men on earth, or all the troops on earth. The expression requires no explanation. Apply the principle. The death of Christ is the condition of the everlasting covenant.\* That covenant forms a new creation—a new world.

\* Isa. liii. 10, 11. "When thou shalt make *his soul* an offering for sin, he shall see *his seed*. He shall see of the travail of his soul, and shall be satisfied." Christ's death is the stipulation, and the salvation of his seed

For every man in this world, Christ laid down his life. "He died for *all*;" and, "*all* shall be made alive." He is the head of a new empire; and, as the surety of the better testament, he hath made atonement for the sins of *all* his covenant-people. In this consists the universality of the atonement. The several texts in which terms of universality are employed, not only admit, but require an explanation consistent with the mediatorial headship of Jesus Christ. But extensive criticism must not be intermingled with this discussion. Let the exposition of such texts be the subject of distinct consideration. Having now examined the supposed advantages of the hypothesis of an indefinite atonement, we conclude this essay with a few inferences from the preceding discussion.

1. This system, of "Indefinites," and "abstractions," clothes with the mantle of unintelligibility a doctrine definitely expressed, and clearly understood, in the Churches of the Reformation; and it is, accordingly, of injurious tendency to the faith, the peace, and the religious comfort of the Church of God.

2. The use made of the word atonement is inconsistent with its scriptural meaning. In the New Testament, the word rendered Atonement, uniformly includes reconciliation, and never is indefinitely applied, in a single instance. In the Old Testament, "Atonement," uniformly signifies the effectual removal of the offence, and the establishment of reconciliation, as often as it is applied to the sins of mankind against their God. Here there is nothing indefinite. So perfectly was the Mosaic ritual adapted to the system, of reconciliation by a sacrifice for sin, which represented distinctly our Redeemer standing under the imputation of his people's guilt, that the Covenant connexion between the sinner and the substitute, was every where exemplified. In every instance in which a victim for sin was offered, the person for whose transgres-

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the *promise* of the covenant. Keep this fact in view, and you cannot err in estimating the value of the atonement. Separated from the covenant, the death of Christ is made "of none effect."—It has no moral excellence—no *value*. Pain, in itself, has none. Death, the extinction of life, in itself has none. Blood, in itself, has none. But let the sacrifice of the cross be considered, as the Scriptures teach us to consider it, in all its connexions, and then it is the price of our redemption.—It has infinite value. Jesus appears as "the surety of the better Testament." He appears as our representative, bearing our sins and procuring our salvation. God is glorified in purchasing his Church with his own blood.

sions atonement was to be made, placed his hands on the victim confessing his sins.\* This action distinctly marked that a transfer of guilt takes place, upon the principle of a covenant representation, in order that the sufferings of the victim should make atonement. Upon the day of annual expiation, and at the time of offering the daily sacrifice morning and evening, the representatives of the whole church, by this action transferred their sins to the sacrifice. Thus were the Jews constantly taught, that Jesus is our representative and surety; that all the sins of his people, and none else, are laid upon him; and that no confession of sin avails, upon the part of the sinner, which is not accompanied "with an apprehension of the mercy of God in Christ." The blood of the sacrifice was accordingly called the "blood of the covenant." In this there is nothing indefinite. The atonement was instantly followed with forgiveness, and punishment was rendered inadmissible.

3. Those who represent atonement as indefinite, and so admit the justice of punishing sins, for which an infinite satisfaction has been given, commit violence on the English language. Atonement never signifies, in any English composition, except the works of those whom we, in this instance, oppose, any thing short of such satisfaction for an offence as would render further punishment unjustifiable.

4. There is something unfair in using the term Atonement in an indefinite sense. That word has been long used as a technical term in theology, to which a precise idea has been annexed in the standard writings of the Reformation Churches. If a new doctrine is to be taught, a new term, or name, should be formed for it. A name, too, which, in good English, would not convey a quite different meaning. Men would then be on their guard; and they should not be exposed, as at present, to the danger of embracing a total stranger under a familiar garb. An atonement, which does not render subsequent punishment unjustifiable, is no atonement; it certainly is not that in which we desire to rejoice, as received from our Lord Jesus Christ.

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\* Exod. xxix. 10. 33. 36. Lev. i. 4. and iv. 13—20. Num. xv. 22—28. Lev. xvi. 21. The learned Lightfoot, on Luke i. 5, explains the Jewish practice relative to the morning and evening sacrifice. There were appointed certain persons to represent the Church, in imposing hands on the victim, and in attending while the Priest entered within the veil.

## A SHORT ACCOUNT OF THE OLD PRESBYTERIAN DISSENTERS.

(Continued from p. 211.)

It will, we apprehend, be admitted, that whatever advances the individual Christian may have made in useful knowledge, in the vigorous exercises of religion, or in precious intercourse with heaven, he should ever be careful to preserve these. If this be the duty of the individual, it must be difficult to see on what principle it can be refused, that it is also the duty of society whether great or small. On this general principle, then, we are disposed to think that, even of enlightened civil society it may be expected, that whereunto they have already attained in laudable reformation, they should walk by the same rule, and mind the same things. It is, besides, observable, that the injunctions to this purpose contained in the sacred Scriptures are conceived in very general terms, and seem to admit of the most extensive application. When we are required to remember how we have received and heard, to hold fast that which we have, to consider wherein we have left our first love, and so on; there is no restriction of the duty to one species of attainments more than to another. If the advances which have been made be agreeable to the revealed will of God, if they be calculated to promote his declarative glory, whether in civil or religious society; and if they be for the good of mankind, it seems to be positively required that we steadfastly adhere unto them. Add to these, that the sin of backsliding, or departure from former attainments, is, in the sacred volume, marked by the most pointed reprehension. Many terrible things, in righteousness, were threatened against ancient Israel for transgressions of this kind. Our Saviour, in his personal administrations upon earth, very solemnly warned against the sin of going back; and in his epistles to the Asiatic churches, there is no one thing more severely reprimanded than this.

Endeavoring thus to weigh matters in the balances of the sanctuary, the old dissenters have uniformly and decidedly been of opinion, that it is their indispensable duty to contend for the faith once delivered to the saints. They mean the approving part of their testimony to embrace, in general, all the noble exertions which have been made for the support and defence of the truth as it is in Jesus, from the first dawn of the gospel on our benighted isles to that memorable period when Scotland's reformation arrived at the zenith of its glory. They indeed put a speciality on the attainments between 1638 and 1649, for this obvious reason, that while they look back to all the preceding, they comprehend, at the same time, many new and precious advances in both church and state reformation. Even the infant struggles of the Culdees, or worshippers of the true God, for the first two or three hundred years after the planting of the Christian religion in Scotland, are not to be overlooked, but remembered with gratitude. Soon after the days of the Apostles, while the persecution raged against the Christians in the Roman empire, many fled to our isle for shelter; and, bringing



their religion along with them, maintained the pure worship of God in the midst of heathen superstition: while they opposed, on the one hand, the idolatry of the Druidical priests, they were no less zealous, on the other, against the Pelagian heresy, which much prevailed at that time. By means of these faithful witnesses, the ordinances of Christ were long preserved in their original simplicity; while their holy, humble, and circumspect lives were no small recommendation to their Savior's religion.

In process of time, there arose in the church men who loved to have the pre-eminence—and, from about the middle of the fifth to the beginning of the 16th century, there was a gradual and alarming progress in that worse than Egyptian darkness, which at length wholly overspread the land. A kind of episcopacy was first introduced by Paladius, the missionary of Rome, and to that succeeded, step by step, all the dreadful abominations of Popery; yet, even during that long and dismal period, the Lord left not himself without his witnesses. There were still some who contended for the faith once delivered to the saints, were valiant for the truth upon the earth, and loved not their lives unto the death. And the more rare such conduct then was, the more honor should be attached to it. As the blood of such martyrs afterwards proved the seed of the church, it is highly proper that their names and their earnest contendings should be kept in everlasting remembrance.

Shortly after the commencement of the 16th century, the Lord stirred up the spirits of Messrs. Patrick Hamilton, George Wishart, and other fellow-sufferers, in the kingdom and patience of our Lord Jesus Christ, valiantly to oppose those anti-christian abominations which had long stood in the holy place. Those brave champions in the reformation cause, made a noble stand in defence of the truth; they resisted error and corruption, even unto blood, striving against sin; they had the honorable testimony of God and a good conscience in the midst of their sufferings; while their memories and honest pleadings will be savoury among the faithful friends of Christ to the latest posterity.

Between the years 1557 and 1590, comprehending the principal part of what has usually been termed our first reformation, many precious efforts were made for the purging of the Lord's sanctuary, and also for the rectifying of abuses in the state. A considerable number of public bonds, or covenants, for the maintenance of the true religion, were seriously entered into. Among these, the Deed, known by the name of the National Covenant of Scotland, holds a distinguished place. The famous Scottish Confession of Faith was composed, and was also adopted and solemnly ratified by both church and state. The first and second books of discipline were prepared and brought into practice, as precious helps for supporting the comely order of Christ's house. Many laudable acts were passed, in opposition to the mass, the abuse of the sacraments, the Pope's usurped authority, and other branches of the Romish superstition. Solemn protestations and remonstrances were repeatedly entered against the encroachments which the civil powers were often making on the prerogatives of Christ,

and the intrinsic privileges of the church. Much diligence was shown, even for the reformation of the state, while many precious laws were enacted for guarding the throne against iniquity, and requiring both prince and people to profess and practice the same true religion. And what is very remarkable for that time, the line of distinction between the civil and the ecclesiastical authority, was drawn with a considerable degree of precision. Such noble exertions for suppressing the abominations of mystical Babylon, and in defence of the truth, have always met with our hearty approbation.

As to the interval between 1590 and 1637, when diocesan prelacy gained very much ground in Scotland, there were then also many faithful witnesses who wrestled very earnestly in behalf of the true Protestant and Presbyterian religion, and whose honorable exertions, in witnessing for Christ, were long and gratefully remembered. But we now proceed to declare our special and hearty approbation of the precious reformation attainments between 1638 and 1649, as these evidently put the cope-stone upon the building, with the shoutings of "Grace, grace unto it."

While turning their attention to the remarkable advances in reformation which distinguished this period, the old dissenters are not ashamed to acknowledge that they include the salutary laws of the state, as well as the procedure of the church, in the objects of their approbation. They consider the Holy Scriptures, wherever they are enjoyed, as the standard of human conduct, even in the state or commonwealth of God's professing people. Nor are they able to conceive why six of the ten precepts in the moral law should respect the demeanor of mankind in civil society, or why so much should be said concerning the qualifications and duties of civil rulers in the volume of inspiration, if it be not the design of Jehovah that these parts of revelation should be actually applied as well as the rest, and that the rules which they exhibit should be reduced to practice. To us it appears inconsistent and absurd to set aside the revealed will of God, even in these matters, and to send back those who enjoy it to the feeble light of their natural and unassisted reason, in the organizing of civil society, fixing its fundamental laws, and ascertaining the terms or conditions on which the places of power and trust are to be filled. A civil state, or nation at large, we have been accustomed to consider as a voluntary association of free agents, having a right to fix on what fundamental laws, and terms of admission into power, they may judge most proper and best calculated to promote the good of the society; providing that, in all cases where they have the benefit of the Bible, these laws harmonize either with the letter or with the genuine spirit and scope of the Scriptures.

Having these views, and acting on these principles, we find that our worthy ancestors, at the period to which we now refer, formed both their civil and their ecclesiastical constitution in such manner as appeared unto them to be consistent with the plainly revealed will of God. From the throne to the lowest seat of judgment in the nation,

the places of power were carefully guarded by salutary laws, excluding papists, prelates, and all others of every description who were evidently known to be unfriendly to the covenanted uniformity, and to that precious work of reformation which, in the holy providence of God, was now brought forward to very considerable perfection. Even the army was, in like manner, purged of disaffected persons, while similar laws guarded the various military posts through the kingdom.

While, in this manner, the fundamental and solemnly ratified statutes of the kingdom excluded the known enemies of the reformation, they, on the other hand, required, of all such as should be admitted into places of power, the open profession of the true Protestant and Presbyterian religion, as delineated in the word of God; the acknowledgment of the doctrines contained in the Confession of Faith, and in the Catechisms, Larger and Shorter; subscription to the binding obligation of the Covenant, National and Solemn League; together with the practical countenancing, defending, and promoting of these, to the utmost of their power, and through the whole extent of their jurisdiction. Many valuable laws were also enacted by the legislature for encouraging the taking and subscribing of the Covenants, and for suppressing open wickedness.

The advances in reformation which distinguished the ecclesiastical department, at this period, were no less remarkable and worthy of approbation. Prelacy was clearly found to have been abjured by the National Covenant of Scotland. The five articles of Perth, viz: kneeling at the sacrament of the Lord's Supper, private administration of it, private baptism, confirmation of children, and observation of holidays, were also found to be condemned by the true spirit of said Covenant. Accordingly, the National Covenant was solemnly renewed and sworn, by all ranks in the land, in this view, and with this explanation of it. The arrogant, ignorant, and grossly scandalous Bishops were suspended, and deposed from their offices. Christ's Headship, as the alone King upon the holy hill of Zion, and the intrinsic privileges of his church, were boldly asserted, and strenuously contended for, in the face of every opposition. Patronages were totally abolished. The Solemn League and Covenant of the three kingdoms was composed, as a happy mean of healing the breaches whereby the land did shake; it was cheerfully sworn by all ranks, and vigorous exertions were made to have the ends of it promoted through every part of the united kingdoms. The best endeavours were made for the promoting of personal holiness; the sanctifying of the Lord's day; the regular performance of family worship in the houses of great and small; conscientious attendance upon public ordinances; and the pointed discharge of all the relative duties in civil and in religious society. A Scriptural confession of faith and caechisms were diligently prepared, openly adopted, and solemnly ratified, by church and state, as the subordinate standards of doctrine for the church of Christ in the three kingdoms. The precious form of Presbyterian church government, drawn from the Word of God, was also composed, and publickly received, as a part of

the covenanted uniformity; a valuable Directory, for the conducting of public and private worship, was adopted, with the same view; and a great many acts of the reforming assemblies were published, for assisting in the future management of church affairs. Thus the professing spouse of Christ looked forth, "Fair as the moon, clear as the sun, and terrible as an army with banners."

Considering human society as formed by mutual consent, and themselves as free agents, the Old Dissenters have always reckoned it their duty, and they reckon it their duty still, solemnly and openly to avow their approbation of the reformation constitution, both civil and ecclesiastic. But in making this avowal, it is very remote from their intention to say, that even the reformation constitutions were absolutely perfect, and incapable of any farther improvement; or, on the other hand, to say that there was nothing good in the Revolution settlement. Such thoughts never once entered into their minds. Meanwhile, in respect of conformity to the revealed will of God, the latter can certainly bear no comparison with the former.

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#### RELIGIOUS STATE OF EUROPE.

The following narrative by the Rev. Mr. Baird, who has spent three years in travelling through Europe, furnishes a succinct statement of much interesting intelligence respecting the religious condition of most of the kingdoms of Europe, and will be read with interest and, we trust, with profit.—ED.

I will first speak of France, as that was the seat of my mission. That country contains a population of about 34,000,000, of whom about 32,000,000 are Catholics and Infidels, and the remaining portion are nominally Protestant. Still, even among these who are called Protestant, evangelical religion is exceedingly low in France. After the reformation, came a time of awful depression. Twenty years ago, there was but little religion among the Protestants: it was not known that there were more than half a dozen ministers in the whole kingdom, who were truly evangelical. But, since that time, evangelical religion has been constantly increasing. Out of 600 Protestant ministers, supported by the state, about 100 are faithful men. 50 or 60 more are employed by the evangelical societies of Paris and Geneva, making the whole number of evangelical laborers something like 150. As to the Catholic population, there are probably some pious people among them; but their number is exceedingly limited. The great mass care very little about religion. They do not go with any regularity to the churches. On ordinary occasions, most of the people who go into the churches are females, and those of the very lowest rank in society. Still, since the revolution of 1830, there has been a growing concern for religion, among *educated men*. I have never met with one of this class, who has not said, "France needs religion, and must have it."

They have two Bible Societies; and a Tract Society, that publishes more than 100 tracts. They have an Evangelical Society, which employs colporteurs and evangelists. This, with another society, employs about 80 men, besides supporting 30 or 40 young men, who are preparing for the ministry; 26 of whom are at the Seminary at Geneva, under five professors.

What is needed is, that the societies which exist there should be sustained. The people are every where willing to hear. But the society who have undertaken the work have not the means to carry it on. They have depended, and must continue to depend, on the aid they receive from this country. Evangelical congregations are assembled in every part of France: but they are feeble, compared with the congregations in this country. 150 to 200 is generally the size of their congregations, at the beginning: 500 to 1000 is a congregation rarely to be found. Among these evangelical Christians, there is but little wealth. They give as liberally as any people I ever saw, but have very little means. What is doing is enough to encourage us. Though there is some opposition from the government, yet it is not insurmountable. A contest is going on for religious liberty. Several trials have taken place. In some instances, they have been decided for, and some against the evangelical party. It will be at last decided by the great court of *cassation*. The obstacles will be overcome; and not many years will elapse, before religious liberty will be mature and complete. They look for, and expect our aid.

SWITZERLAND.—In that country, the population is 2,000,000. Less than one half of these are Protestants. Some of the cantons are entirely Catholic; those of the West are mainly Protestant. So low was religion twenty years ago, that there was not more than one evangelical minister in the canton of Vaud. Now, there are more than 100; and more than 200 in all the cantons. As to the German cantons, there has been a considerable advance of evangelical religion, especially in Basle, where they have about thirty evangelical pastors. In the Seminary of that city, every professor is evangelical; and forty young men are in a course of preparation, as missionaries to the heathen.

BELGIUM.—This country is also intimately connected with France. The population of this country is about 4,250,000, almost the entire mass of whom are Catholics, of the Austrian stamp, which is the most bigoted kind. There, in former days, persecution raged, and Protestantism was almost entirely banished from the kingdom. Now, there are not more than fifteen Protestant ministers, of whom six or seven are evangelical. Though this kingdom is so thoroughly Catholic, and though we see more people in the churches there than anywhere else, yet the Government of Belgium is perfectly free—the most free of all the governments of Europe: there is perfect toleration. The King of Belgium is a nominal Protestant, and no obstacles are thrown in the way of the propagation of the truth by the Government. But there is much opposition from the priests. Still, the truth is gaining ground, and will ultimately prevail. Almost all the progress made is

among Catholics. Before I leave this field, let me say, that it is not for nothing that 100,000 copies of the scriptures have been distributed among this people. An impression has been made; and I have no doubt the time is not far distant, when the impression will be *very great*. The truth is brought before men's minds—the Bible is distributed by colporteurs, which is the most efficient plan that can be devised, and one which I wish to see adopted here. He sits down, and converses about the Bible, and reads and explains it; and, in many instances, men's minds have been turned to the subject of religion, through these conversations. In one village, more than 1500 inhabitants rose up, and told the priest to go away, and sent for a Protestant minister, who came, and preached in the open air, to 1500 people, who had never heard a sermon before. I should not be astonished if this goes on, the day is not distant, when men will turn, *en masse*, towards the truth.

In HOLLAND, there is at this moment a most interesting state of things. The population of this country is about 3,000,000, two-thirds of which are Protestants. In that kingdom, where religion once flourished, for the last thirty or forty years, a most lamentable state of things has prevailed. But true religion is now reviving. The truth is gaining ground, though the government has persecuted, in a most cruel manner. All over Holland, are beginning to be held little meetings, in private houses; and this work is going on, notwithstanding the opposition of the Government, which is putting in prison those who have meetings in their houses of more than nineteen persons. They also quarter soldiers upon those families that have means of supporting them. But now there is some reason to believe that the Government is ready to abandon this system of persecution. There are now more than 200 of these little meetings in different parts of the kingdom. With regard to Germany, as a whole, religion is reviving. There are 1000 ministers, who preach the truth as it is in Jesus. But Protestantism is the lowest in Hanover and Saxony, of any part of Germany. But, in all Germany, religion is increasing, particularly in Prussia; and yet, in that country, out of 7500 ministers, not more than about 600 are evangelical.

As to DENMARK, the state of religion is exceedingly low. There are in this country, about 1000 ministers of the Lutheran denomination. There are very few, who are not nominally Protestant; but true religion has been very low for the last fifty years. In the two universities, not one of the professors is evangelical. Yet, among the young men at these seminaries, there are some who are pious. There are several young men—as many as seven or eight—particularly two brothers, who are decidedly evangelical, and whose influence is great.

SWEDEN.—It is difficult to say, precisely, what is the state of religion there. It is nominally Protestant, and there is little open heresy. German neology has made very little progress. Most of the ministers are theoretically sound, but not in heart. They are very much like the high church party in England—moral, but not spiritual. Still, there are ministers in Sweden—and their numbers are considerable—who are faithful.



**NORWAY.**—Here, religion is low enough. Still, there has been an increase of piety, by the efforts of many laymen, who, some time since, commenced assembling the people, to read the scriptures, in that way spreading considerable light.

**RUSSIA.**—Here is a door open to all, for the circulation of tracts and the holy scriptures. The people are exceedingly desirous to receive books and tracts. The Emperor has permitted a Protestant Bible Society to be organized at St. Petersburg, which is doing great good: The Government, also, favors the distribution of tracts and religious books, and particularly the efforts made for the conversion of the Jews.

The ministry of the Russian church are a very honest, but very ignorant class of men. There are 250,000 of them, including the monks. But the priests of the Russian church differ from those of the Catholic, in the important particular, that they are almost all married. They have much to do, and little salaries. I was particularly struck with their honesty. There are many things interesting in the Russian church. They deny the infallibility of the church, so that they have no Popery. They also allow the people to read the scriptures. I have no doubt, under the blessing of God, pure religion will be revived in that great empire, and in other nations through their influence. There are inquiring and pious people in the Greek church in Russia. There are some sects in the interior of Russia, who maintain the true gospel.

**POLAND** is entirely open to the gospel. There are eight excellent men laboring for the benefit of the Jews, supported by the Jews' Society in England. It is their opinion, that the truth of God is gaining ground with the Jews; and they think efforts might be made to a considerable extent for them, with success. The Government favors it; and if they continue, and afford their shield to defend a man from persecution from his friends, when he embraces Christianity, I have very little doubt that the 2,000,000 of Jews in Poland will, *en masse*, profess Christianity—and I hope a great part of them true Christianity. But whilst these missionaries baptize one, the Catholics and Greeks baptize ten: but all they require is, a mere profession. From all I could learn in Poland, I am ready to believe, that by far the greater number of the Jews are convinced that the Messiah has already come.

**AUSTRIA.**—This country has a population of 32 or 33,000,000. There are some Protestants: but, I am sorry to say, that evangelical religion in the Protestant church there is at its very lowest ebb.

Within the last two or three years, there has been some movement in Hungary—some ministers are coming back to the truth. The young men from Austria must study two years in some German university, and most of them are obliged to study at Halle, under the instruction of the excellent professor Tholuck; and many of them will go back, carrying with them the truth. The Government allows the distribution of the Bible and religious tracts among Protestants; and this goes on under the influence and direction of the wife of the viceroy, who is a Protestant, and it is hoped pious.

In Austria itself, including Vienna, it is difficult to find one Protestant minister who is evangelical.



IN ITALY, ten or twelve Protestant churches are allowed, for the sake of the Protestant population, who are not native Italians.

In the army of the King of Naples, of 6000 Swiss, nearly all are nominal Protestants. When they entered the service, they stipulated for the free exercise of their religion, and they have two chaplains, one of whom is evangelical. They do not labor for the Catholic population. But it is of the utmost importance that true religion be revived in these churches.

There are also the remains of the Waldenses, whom I visited. They have fifteen ministers; religion is looking up—schools are established—a college has been commenced. All this is done by their own efforts, through the fostering care of an English gentleman residing among them. Several of their ministers are decidedly evangelical; and perhaps none are heretical.

#### FACTS CONCERNING THE REFORMED RELIGION IN SPAIN.

Little is known respecting the early ecclesiastical history of Spain. That the gospel was early preached, and that churches were planted in various parts of the country, notwithstanding the persecutions which at intervals prevailed, is about the sum of our knowledge.

It has commonly been supposed that the Spanish church acknowledged the authority of the Pope and the church of Rome, at an early period. This is a mistake. In the fourth century a national council forbade the worship of images, and the use of pictures in the churches; thus censuring two prominent features of the Romish System.

The first Roman mass was celebrated in Spain, in 1071. After this the papal authority was more and more recognized, till it attained its height, about A. D. 1400. The nation at that period presented a spectacle of slavery to superstition, cruelty and vice, such as the world has seldom witnessed; the effects of which are mournfully visible to the present day.

THE ALBIGENSES.—In the eleventh and twelfth centuries, many of those early reformers the Albigenses, formed settlements in the Southern part of France. Thence they passed into the northern parts of Spain, where they seemed to have been some time unmolested. In 1194, Pope Celestine prevailed on King Alfonse II., to order all heretics to retire from his dominions. The Edict however was not enforced. Three years afterwards it was renewed by Pedro II., his successor, and great pains were taken by the Ecclesiastics to promote its execution. But Pedro was favorably inclined toward the Albigenses, and ere long he joined his forces to those of his brother-in-law, Count Raymond, who was fighting in their defence, north of the Pyrenees.

Raymond fell in the battle of Muret. In consequence of the events that followed this battle, great multitudes of the Albigenses passed over into Spain; so that by the year 1254 they had grown to such numbers

and credit as to have churches in various parts of ordinance law pastors who boldly preached their doctrines.

About this time, (the middle of the 13th century) the Pope succeeded in kindling the fires of persecution. The heretics were seized and committed to the flames. Great numbers were thus barbarously murdered. King John II. sent his royal musqueteers to scour the mountainous regions, and drive down their victims like cattle, and deliver them to the Inquisition. After a severe and unrelenting persecution of two centuries most of the Albigenes were completely destroyed or driven from the kingdom.

THE INQUISITION.—Soon after the Roman Empire became Christian, penal laws were passed against those who differed in opinion from the received faith. The penalties were mild, and, at first, were seldom inflicted. As the church became more corrupt, the Bishops insisted on the enforcement of these laws. By degrees the penalties became more severe, until in the *eleventh century*, death in its dreadful form, (that of burning alive) was inflicted on those who departed from the creed of the Catholic Church.

The Inquisition as a distinct tribunal was not established till the year 1233. At that time, Pope Gregory IX. took from the Bishops the power of discovering and bringing to judgment the heretics who lurked in France, and committed the task to the Dominican Friars. In consequence, the tribunal was immediately set up in Toulouse, and afterwards in neighboring cities, from which it was introduced into other countries in Europe, especially Spain, where the Dominicans had previously established convents of their order. Before the close of the century, its tribunals were permanently erected in many of the principal towns of the kingdom.

When this court had existed for two centuries and a half, it underwent what its friends have termed a *reform*. By this means it became a still more terrible engine of cruelty. Under this form it is usually called the Modern Inquisition.

The modern Inquisition was permanently established in 1483, Thomas Torquemado was placed at its head with the title of Inquisitor General. He immediately proceeded to erect tribunals in various parts of Spain. Over the whole was placed the *Council of the Supreme*, consisting of the Inquisitor General, as president, and three counselors. This council regulated and controlled the inferior tribunals. In 1484, a body of laws for the government of this court appeared. Additions were made to this from time to time, till in 1561, the Inquisitor General, Valdes, made a revival of the whole code, which was published in eighty-one articles. This with a few slight alterations, continues to be the law to the present day.

We shall not enter into a detail of the cruelties practiced by this Institution. We simply quote the following language of Storone, the historian of the Inquisition. He was a Catholic, and for some time Secretary to the Tribunal. "I do not stop to describe the several kinds of torture inflicted on the accused, by order of the Inquisition; this

In 1770 ten were executed with sufficient exactness by a great many spectators. On this head I declare that none of them can be accused of exaggeration."

In the course of the first year in which it was established; the Inquisition of Seville committed two thousand persons alive to the flames, burnt as many in effigy, and condemned 17,000 to different penances. According to a moderate computation, from the same date to 1517, the year in which Luther made his appearance, 13,000 were burnt alive, 8700 in effigy, 169,728 were condemned to penance, making in all 191,428, condemned by the several tribunals of Spain in the course of thirty-six years. There is reason for thinking that this estimate falls much below the truth.

JUAN VALDES, the first Spanish Reformer.—The boldness with which Luther attacked the corruptions of the Romish church, soon attracted the attention of all Europe. His opinions soon became widely known. The intercourse between Spain and Germany, in consequence of the advancement of the Spanish Monarch, Charles V. to the Imperial throne, made them known in Spain. A reformation in consequence would have been wrought, had not the Inquisition stood in the way. All its efforts were tasked to prevent the circulation of the Bible, and the writings of Luther, and to discover and bring to condign punishment those who differed from *the church*. They did not wholly succeed. The truth made its way, to some extent, in spite of the rack, and flames of the Inquisition.

Juan Valdes was the first person, so far as is known, who embraced and was active in spreading the reformed doctrines in Spain. He was of a good family, and had received a liberal education. He quit- ted Spain for Germany with the court of Charles V. He was after- wards sent to Naples as Secretary to the Viceroy. It has commonly been supposed that he adopted the reformed opinions in Germany, but some of his writings show that he had rejected many of the papal doc- trines before he left Spain.

Valdes, though absent from his native land, contributed to the spread of the truth there by his writings. He was a cautious, perhaps a timid man, and did not proceed with a boldness and vigor which was neces- sary to effect an entrance for the gospel through the terrible barriers that opposed it. A man was needed, courageous enough to raise the standard of truth within sight of the flames of the Inquisition. Such a man was RODERIGO DE VALER.

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#### PERJURY OF JURORS.

Jurors are sworn to try the cases before them according to law and evidence, and not according to their own notions of what the law ought to be. If, therefore, because they think that the punishment of death ought never to be inflicted, they bring in a verdict of *not guilty* on an

indictment for murder, when they believe that, according to the law and evidence, the accused is guilty, they commit perjury. As an admonition on this subject, we copy the following, from the N. Y. Gaz.

*Let the Law be abolished or enforced—one or the other.*—The miserable woman Kief, tried lately in Maine, for the murder of her own husband by administering poison, and acquitted by the jury, appears to have been not only palpably guilty of the crime charged upon her, but proved guilty by the testimony before the Court and Jury. The only reason assigned for this preposterous perjury—for it was nothing else—is the fact that there is “a growing dislike among jurors to convict for a capital crime.” We believe there is that dislike, and we regret to believe that it is “growing.” We have been convinced for some time that there is a spirit becoming more and more prevalent in the world—not only not to convict for capital crime, but to consider it repugnant to the advanced “enlightenment of the age,” to punish crime at all. The world is getting too good to be governed. “Human freedom” has opened shop, and intends to do business hereafter in connexion with the ultra virtuous, under the firm of “*Universal Philanthropy*.” Very well, let the world try it. There is no uncertainty in the result. Human freedom will swim for a few years in the blood of its own shedding, until the philosophy will tire of too much of its own etheriality, and hand over said world to a more vindictive code of punishment than it has ever yet known, simply to save itself from the cruelty of its own system!

But, until the community has come to the conclusion to do away with all law but the promptings of the sublimated philanthropy that is abroad, it is as well, we think, for jurors to do their duty, as it is enjoined by the laws that are still nominally allowed to be in force, and not to commit perjury for fear of running counter to an abstraction. Jurors are never chosen to act as legislators, and have no right to assume the functions of legislators.”—*N. Y. Observer*.

#### GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

The minutes of proceedings of the General Synod of the Reformed Presbyterian Church at its sessions in the city of New-York, commencing October 2nd and closing October 12th will appear in our next No. We therefore, dispense, for the present with any farther notice of them than merely to remark, that there was a good attendance of the delegates from the respective Presbyteries, and much business of importance to the general interests of the Church transacted, with a degree of unanimity that must be gratifying to all who desire the peace and welfare of our Zion.—As the following notice however, is of immediate interest to the vacant congregations within the limits of the Southern presbytery, we give it an insertion.

A resolution was offered in Synod contemplating an inquiry into the duties of licentiates. While this resolution was under consideration Mr. Francis Gaily, a licentiate under the care of Synod, was heard in

explanation of some statements that had been made affecting him. After making his remarks, Mr. Gaily, and others associated with him, acted in a most violent and disorderly manner. This led to the unanimous adoption of the following resolution, "Resolved, that on account of the insulting and disorderly conduct of Mr. Francis Gaily before, and to this court,—his license to preach the Gospel be, and hereby is cancelled and he himself suspended from church privileges."

The sentence was pronounced by the Moderator, and the Southern Presbytery was ordered to notify the vacant congregations in its bounds, which Mr. Gaily had been appointed to supply.

The attention of vacant congregations in which Mr. Francis Gaily has received appointments, is especially requested to this notice. A full statement as entered upon the records of the court will appear in the minutes when published.

The following arrangements have been made in room of the appointments published in our last No. Mr. James Wallace, October 3, 4, sabbaths, Galway: Nov. 1, 2. Kortright and Bovina: Nov. 3, 4, White Lake: Dec. 1, 2, 3, 4, 5. 2nd cong. New York: Jan. 1, 2, 3. Baltimore: Jan. 4. Feb. 1, 2, 3, Conococheague. Rev. J. M. Willson, Feb. 1, 2, N. York. Rev. J. Chrystie, Jan. 2, March 1. do. M. Ronney, March 4. do. Rev. Dr. Willson, April 3. do. Rev. D. Scott, Dec. 1, March 4. Hudson; May 2, N. York.

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#### ANECDOTE.

Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my Lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom."—"True Madam, they are generally supposed so to be."—"What then can be the reason they should tolerate so great an absurdity as the *Christian* religion?"—"I suppose, Madam, it is because they have not been able to substitute any thing better in its stead; when they can, I don't doubt, but in their wisdom, they will readily accept it."

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DIED, in New-York, on the 15th ult. at a very advanced age—about 86 years—the Rev. William Gibson, the oldest minister in the Reformed Presbyterian Church, and who was present at its organization in the United States. This venerable servant of Christ was able to continue his ministerial labors till within a few weeks of his death. He departed this life in the full hope of a blessed immortality. Twice the General Synod of the church to which he belonged, holding its sessions in New-York on the weeks immediately preceding his decease, sent committees of its members, to express their concern for his affliction and the esteem in which they held him as a venerated father. On both occasions the report returned to Synod was entered on the minutes as satisfactory and consolatory. We will give a more extended obituary notice, as soon as we can ascertain the necessary particulars.

THE  
**REFORMED PRESBYTERIAN.**

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No. X.

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MINUTES

OF THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN  
CHURCH, IN NORTH AMERICA—SESSION XIX.

*New-York, October 2d, 1838.*

Synod met according to adjournment at 7 o'clock P. M. in the 1st Reformed Presbyterian Church, and after sermon by the Rev. S. M. Willson, Moderator, from Heb. x. 38. "But if any man draw back, my soul shall have no pleasure in him," was constituted with prayer. Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

*Same place, Oct. 3rd, 9 o'clock, A. M.*

Synod met and was constituted with prayer. The members were ascertained, when it appeared that there were present from the

NORTHERN PRESBYTERY.

*Ministers,*  
S. M. Willson,  
James Milligan,

*Ruling Elders.*  
William McLeran.

SOUTHERN PRESBYTERY.

J. R. Willson D. D.  
M. Roney,  
J. M. Willson,  
David Scott,

William Brown,  
Wm. Cowan Sen.  
Andrew Knox,

PITTSBURGH PRESBYTERY.

James Blackwood,  
John Crozier,  
Thomas Sproull,  
Hugh Walkinshaw,

Thomas Gemmil,  
John Dods,  
Samuel Henry,  
Matthew Stewart.

OHIO PRESBYTERY.

David Steele,  
John Wallace.

The clerk of the W. S. Synod stated that a Presbytery had been

formed within their bounds, called the Western Presbytery: a similar report was made by the Moderator of the Southern Presbytery of E. S. Synod, of the revival of the Western Presbytery within their bounds. There then appeared certified from the

WESTERN PRESBYTERY (of the W. S. Synod.)

*Ministers.*

Armour McFarland,

*Ruling Elders.*

James Sloat.

WESTERN PRESBYTERY (of E. S. Synod.)

W. L. Roberts,

John Fisher.

Thomas Cox,

John Campbell.

On motion the Rev. William Sommerville, a minister from the Reformed Presbyterian Church, Nova Scotia, was invited to a seat in Synod as a consultative member.

Rev. James Blackwood was chosen Moderator: Rev. James M. Willson, Clerk; and Rev. David Steele, assistant clerk.

Minutes of former meeting were read and approved.

Rev. James Chrystie, certified as a delegate by the Southern Presbytery, appeared and took his seat.

Resolved, that the clerk be directed to copy into a book the minutes, including the reports; carefully preserving on file the original documents.

Papers were received and numbered as follows:—No. 1, A letter from Rev. R. Lusk. No. 2, A letter from the congregation of Argyle. No. 3, Memorial from the Session of the 1st congregation, N. York. No. 4, Remonstrance from Rev. Wm. Gibson and others. No. 5, Paper signed Hugh Galbraith and others. No. 6, Petition from Hugh Galbraith and others. No. 7, Protest and appeal from W. S. Synod, by Nathan Johnston. No. 8, Memorial from some members of Philadelphia congregation. No. 9, Letter from Rev. C. B. McKee. No. 10, Report of the Western Presbytery of E. S. Synod. No. 11, Report of Pittsburgh Presbytery on the Overtures. No. 12, Paper from the Southern Presbytery. No. 13, Report of Ohio Presbytery, on the Overtures.

Adjourned with prayer, to meet at half past 3 o'clock, P. M.

*Same place, half past 3 o'clock, P. M.*

Synod met and was constituted with prayer.—Absent A. McFarland. Minutes read and approved.

The Moderator appointed the following standing committees.—

1st. On Unfinished Business; Roberts, Wallace, and Stewart. 2nd. On Synodical Reports; Dr. Willson, Crozier, and Brown. 3rd. On Discipline; Sproull, Roney, and McLeran. 4th. On Foreign Correspondence; Chrystie, Steele, and Dods. 5th. On Finance; Scott, Knox, and Henry. 6th. On the Theological Seminary; S. M. Willson, Walkinshaw, and Gemmil.

The report of W. S. Synod was received and marked No. 14. Statistical report of Southern Presbytery was received and marked No. 15.—A. McFarland appeared.



No. 1, was read and referred to a special committee, consisting of Milligan, S. M. Willson, and Cowan, to which on motion, D. Steele was added. No. 2, was read and referred to the committee on Synodical reports.

The report of the Western Presbytery of W. S. Synod was received and marked No. 16.

No. 3, was read and, for the present, laid upon the table.

Adjourned with prayer, to meet at 9 o'clock, A.M. to-morrow.

*Same place, Oct. 4th, 9 o'clock, A. M.*

Synod met and was constituted with prayer. Absent Chrystie and Wallace. John Renfrew Jr. ruling Elder, appeared certified as a delegate from Southern Presbytery and took his seat. Minutes read, amended and approved. J. Wallace appeared.

The special committee on the letter of Rev. R. Lusk, reported; report accepted, amended and adopted. M. J. Johnston, ruling elder, appeared certified as a delegate from the Southern Presbytery and took his seat.

Report of the committee on Unfinished Business was presented, accepted and, for the present, laid on the table.

No. 4, was read and leave given to the remonstrants to withdraw it. The person by whom the paper was presented refusing to withdraw it, on motion, resolved that it be returned.

Adjourned with prayer, to meet at half past 3 o'clock, P. M.

*Same place, half past 3 o'clock, P. M.*

Synod met and was constituted with prayer. Absent Renfrew and Stewart. Minutes read and approved.

Resolved, that Rev. Wm. Sommerville be requested to give a statement to this Synod, to-morrow forenoon, of the state of the Church in the British Provinces of Nova Scotia and New-Brunswick. Mr. Stewart appeared.

Resolved, that a committee of two ministers be appointed by the Moderator to wait on Rev. William Gibson, now very low, and, in all appearance, near his latter end, and express to him the concern which this Court entertains in his present illness and the near approach of death; and have such conversation as they may think proper to make the matter of a brief and summary report. The Moderator appointed Dr. Willson and Rev. James Milligan, that committee; to which Rev. T. Sproull was, on motion added.

Resolved, that a meeting of the members of this Synod, for devotional exercises, be held this evening at half past 7 o'clock.

A complaint from some members of the Philadelphia Congregation was received and marked No. 17. Mr. Renfrew appeared.

Leave was given to withdraw Nos. 5 and 6.

No. 7 and accompanying documents, viz :

Extracts from Minutes of W. S. Synod, and said Synod's answers to reasons of Protest &c., were read and, for the present, laid on the table. A memorial from some members of the Greenfield Congregation was received and marked No. 18.

No. 8, was read and referred to the committee on Discipline.

No. 3, was taken up and referred to the same committee. No. 9, was read, accepted and referred to a special committee, consisting of Dr. Willson, Fisher and Johnson.

Adjourned with prayer, to meet at 9 o'clock, A. M. to-morrow.

*Same place, Oct. 5th, 9 o'clock, A. M.*

Synod met and was constituted with prayer. Absent Chrystie.

Minutes read, amended and approved.

Letter from Philip Mowry was received and marked No. 19. No. 10 was read and referred to the committee on Synodical reports.

No. 11, was laid upon the table for the present. No. 12 was read and referred to the committee on Discipline. No. 13 was, for the present, laid upon the table. No. 14, report of the W.S. Synod, was read and referred to the committee on Synodical reports, except so much as relates to the Theological Seminary, which was referred to the committee on the Theological Seminary. It is as follows :

Since your last meeting we have transacted business of considerable interest. Two annual meetings have been held, at the former of which we had a large representation. An order was at that time given for the division of the Ohio Presbytery. Since that period our Synod consists of three Presbyteries. The cause of reformation is in a prosperous condition generally in the west. The means which we possess are inadequate to supply the increasing demands for the administration of gospel ordinances.

At the last spring meeting of Pittsburgh Presbytery, Mr. James Love was licensed, and two others have been put on trial for Licensure, viz : Hugh Stevenson and Robert Hutchinson. Mr. John Galbraith was also received under the care of said Presbytery last August. Mr. Armour McFarland was ordained and installed pastor of Utica congregation, last fall in the bounds of the Western Presbytery ; and Mr. J. J. McClurkin is a student of Theology, of the 2d year, under the care of said Presbytery, Mr. John French was received as student at the last meeting. In all the Presbyteries of which our Synod consists, there are many youth in various stages of progress ; of whom we hope a goodly number will be induced to look towards the ministry of reconciliation. Several houses of public worship have been erected, and ruling elders ordained.

The condition of society, with respect to morals and religion, is not materially changed since our last report. The discussions which have obtained on the rights of man ; while we hope they have tended to give light on the awfully prevailing sin of oppression ; and to rectify public opinion, have not had, we fear, an equal tendency to exhibit and maintain the rights of God. How important, in shaking times, the divine direction, "whereto we have already attained, let us walk by the same rule, let us mind the same things."

The measures adopted at your last meeting in relation to the Theological Seminary, excited expectation, which has not been realized. We hope the matter will receive the attention in your deliberations which its importance demands. We think the location fixed at last meeting was judicious ; and we respectfully urge the immediate organization of the Seminary.

We farther report that Mr. Holmes, probationer, has been laboring in our bounds for some time previous to March last. He was, about that

time, certified and dismissed by the Presbytery of Pittsburgh, since which time we have had no official intelligence of his movements.

No. 15 was read and referred to a special committee, consisting of Scott, McFarland and Renfrew. No. 16 was read and referred to the committee on Synodical Reports. Mr. Chrystie appeared.

No. 17 was read with accompanying documents. The order of the day was called for.

Rev. Wm. Sommerville, from Nova Scotia, then made verbally a communication of considerable length respecting the condition of the Reformed Presbyterian Church, his own circumstances, and those of his co-labourer, in the Provinces of Nova Scotia and New-Brunswick, after which, the court adopted the following resolution: Resolved, that this court express through the Moderator to Mr. Sommerville their thanks for the communication now made and also, the interest and attention with which it has been received.

Resolved, that Mr. Sommerville be requested to furnish this Synod with the substance of his interesting narrative in writing to be put on file among our documents.

The papers under consideration before the order of the day was called for, were again taken up and referred to the committee on Discipline. Statistical report of the Pittsburgh Presbytery was received and marked No. 20.

Adjourned with prayer, to meet at half past 3 o'clock, P. M.

*Same place, half past 3 o'clock, P. M.*

Synod met and was constituted with prayer. Minutes read, amended and approved. Joseph Frazer, ruling elder appeared certified as a delegate from the Southern Presbytery, and took the seat vacated on his appearance by Andrew Knox, who had hitherto sat as his alternate.

No. 18 was read and ordered to be returned to the petitioners with directions to seek the information desired, in the standards of the church and from their teaching Elders. No. 19 was read, accepted and referred to the committee on the Theological Seminary. No. 20 was referred to the special committee on statistical reports.

The following resolution was offered: Resolved, that a special committee be appointed to enquire into the duties of licensed preachers of the gospel, with power to consider especially the case of Mr. Francis Gailey by consulting the minutes of the Southern Presbytery of the E. S. Synod. Dr. Willson had leave of absence till Monday.

Adjourned with prayer, to meet at 9 o'clock, A. M. to-morrow.

*Same place, Oct. 6th, 9 o'clock A. M.*

Synod met and was constituted with prayer. Absent J. M. Willson by indisposition, Dr. Willson on leave, Chrystie and Campbell. Minutes read and approved. Mr. Chrystie appeared.

The committee appointed to visit Rev. Wm. Gibson reported. The report was satisfactory and consolatory. Mr. Campbell appeared.

The resolution respecting licentiatees was taken up and after discussion laid on the table, that some remarks might be made by Mr. Gailey.

While the motion was pending Mr. Gailey and other persons associated with him acted in a most violent and disorderly manner, when on motion it was

Resolved, that on account of the insulting and disorderly conduct of Mr. Francis Gailey before and to this court, his license to preach the gospel be, and hereby is, cancelled; and he himself suspended from church privileges. The sentence was pronounced by the Moderator.

Resolved, that James J. Acheson, James R. Sharp and Wm. Bartley, the persons associated with Francis Gailey in his disorderly and insulting conduct, be, and hereby are, suspended from ecclesiastical privileges. The sentence of suspension was pronounced by the Moderator.

The report of the committee on unfinished business was taken up.

The 1st item was referred to the special committee on the letter from the Rev. C. B. McKee. On the 2nd item, the consideration of the Overtures was made the order of the day for Monday afternoon. The 3rd, 4th and 5th items were deferred for the present. On the 6th item Mr. Sproull laid on the table a paper from the chairman of the committee on the signs of the times, who was absent.

Resolved, that Rev. James Chrystie and John Renfrew jr. be added to fill up the committee, that they may more fully mature said report.

On item 8th the Moderator enquired respecting the observance of Fasting and Thanksgiving days and preaching on Sabbath sanctification. The answers were sustained as satisfactory.

On motion enquiry was made of members respecting the fund for superannuated ministers and it was Resolved, that those congregations which have not attended to the former order of Synod be required to attend thereto immediately, and that this resolution be inserted in the Reformed Presbyterian. Resolved, that the amount contributed by the respective congregations for the superannuated and travelling funds, be published in the minutes.

Adjourned with prayer, to meet Monday at 10 o'clock, A. M.

*Same place, Oct. 8th, 10 o'clock, A. M.*

Synod met and was constituted with prayer. Absent Chrystie, Wallace and Gemmil; on leave Dr. Willson and Roney. Walkinshaw and McFarland were also absent having accompanied Mr. Roney to Newburgh. Minutes read, amended and approved. T. Gemmil appeared.

Report of Synod's Treasurer was presented and marked No. 21: read, accepted and referred to the committee on Finance. Joseph Frazer was placed on said committee.

Resolved, that the Southern Presbytery be directed to give notice of the suspension of Francis Gailey to all the congregations in the bounds of which he has received appointments to preach by that Presbytery; which appointments have been published in the Reformed Presbyterian. J. Wallace appeared.

Resolved, that when this Synod adjourn, it adjourn to meet in Alleghenytown, on the 3d Tuesday of June, 1840, at 7 o'clock, P. M.

Rev. J. M. Willson was appointed the Moderator's alternate. 1 Tim. v. 17 was assigned as the subject of discussion at the opening of the next sessions of Synod.

No 7, Protest and appeal of N. Johnston, was taken up. Dr. Willson, Roney, Walkinshaw and McFarland appeared.

The Protest and accompanying documents were again read, with the evidence that had been before the inferior Judicatory. The Moderator decided that members of General Synod, by delegation of their respective Presbyteries, who were not members of inferior courts from which appeals come, have a right to judge in said appeals. An appeal was taken from this decision. The court sustained the Moderator in his decision.

Moved that the protest and appeal of N. Johnston be dismissed, and the judgment of the W. S. Synod affirmed. The appellant was then heard in defence of the appeal, and the delegates from the W. S. Synod in defence of that court: the appellant rejoined. After remarks by members of court, the above motion was unanimously carried.

Adjourned with prayer, to meet at 4 o'clock, P. M.

*Same place, 4 o'clock, P. M.*

Synod met and was constituted with prayer. Minutes read, amended and approved.

A petition was presented from the session of the Reformed Presbyterian Congregation of Albany, and marked No. 22.

Resolved, that this court disapprove of the litigious spirit manifested by the appellant in the case of appeal from the W. S. Synod.

No. 22 was read, and on motion, it was Resolved, that this Synod recommend to the congregations under its care to aid the congregation of Albany in the erection of a church, when requested by that congregation.

The order of the day was called for. Resolved, that the overture on church government &c., be first considered. On motion, Synod went into committee of the whole upon the Overture on Church Government &c. J. Fisher in the chair; and having had the subject referred to under consideration, the committee rose, reported progress, and had leave to sit again.

Adjourned with prayer, to meet at 9 o'clock, A. M. to-morrow.

*Same place, Oct. 9th, 9 o'clock, A. M.*

Synod met and was constituted with prayer. Minutes read, amended and approved.

Synod again went into Committee of the Whole on the Overture of Church Government &c., J. Fisher in the chair. Having had the subject referred to it under consideration, the committee rose, reported progress, and had leave to sit again.

T. Sproull from the board of Superintendants of the Theological Seminary, verbally reported that the board had not been organized. Report accepted. The Financial committee of the Theological Seminary reported verbally; report accepted and referred to committee on Theological Seminary.

Adjourned with prayer, to meet at half-past 3 o'clock, P. M.

*Same place, half-past 3 o'clock, P. M.*

Synod met and was constituted with prayer. Absent, Renfrew and McLeran. Minutes read and approved. On motion, Synod again went into Committee of the Whole on the Overture of Church Government &c., J. Fisher in the chair.

Renfrew and McLeran appeared.

Having further considered the subject referred to it; the Committee of the Whole rose, reported progress, and had leave to sit again.

Adjourned with prayer, to meet at 9 o'clock, A. M., to-morrow.

*Same place, Oct. 10th, 9 o'clock, A. M.*

Synod met and was constituted with prayer. Absent Chrystie and Sloat. Minutes read and approved.

The Committee on Discipline reported in part; report accepted and, for the present, laid upon the table. Mr. Sloat appeared.

Synod went into Committee of the Whole on the Overture of Church Government &c., J. Fisher in the chair. Having had the subject referred to it under consideration, the committee rose, reported, and was discharged.

Report of the Committee of the Whole was accepted and adopted.

From the adoption of the 3d specification of the section of chap. ii. Form of Church Government, entitled "Church Officers," which is in these words. "Deacons, who attend to the temporal concerns of the congregation, and administer to the wants of the poor." Messrs. Blackwood, Steele, Sproull, Wallace, Walkinshaw, Crozier, Campbell, Henry, Dods and Gemmil, entered their dissent, intimating their intention to assign reasons. James Milligan and John Fisher also dissented, and assigned the following reasons :

"1st. Because we preferred the original form to either of the emendations.

2nd. Because we thought the subject of deacons hardly ripe for legislation, although we think a congregation not complete in its organization till there be deacons ordained."

The following resolution was offered by T. Sproull :

Resolved, that this whole subject be dismissed, and our people directed to the form of church government as referred to in the 3d term of ecclesiastical communion, as the form of government in this church. Wm. McLeran had leave of absence for the remainder of the session.

Adjourned with prayer, to meet at 3 o'clock, P. M.

*Same place, 3 o'clock, P. M.*

Synod met and was constituted with prayer. Absent, Gemmil and Renfrew. Minutes read and approved.

Mr. Chrystie assigned reasons for occasional absence during the preceding sessions of this court, which were sustained as satisfactory.

The motion offered during the forenoon session was, after some deliberation withdrawn. T. Gemmil appeared.

Moved by Jas. Milligan, that the farther consideration of the Overture on Church Government &c., and the final action thereon be postponed until the next meeting of Synod; as to what has not been passed upon by this court. Carried.

**Dr. Willson** offered the following preamble and resolution, Whereas, some doubts have arisen on the subject of deacons, as to their institution and power : therefore,

Resolved, that so much of the form of Church Government, drawn up by the Assembly of Divines at Westminster, as relates to the divine right and power of deacons, with their institution, is the law of this church on that subject. Seconded by M. Roney, and laid upon the table for the present.

The Report of the E. S. Synod, was received and marked No. 23: read, accepted, and so much as relates to the state of the Church in general referred to the committee on Synodical Reports. So much as relates to the reference from the Northern Presbytery referred to the committee on Discipline, said committee being authorised to call for persons and papers on this matter. The following is said report ;

That we have met twice since the last meeting of General Synod. Rev. D. Scott is Moderator, and Rev. Jas. Chrystie, Clerk. The Western Presbytery has been revived by the installation of the Rev. C. B. McKee, in the month of May, 1837, in the congregation of Rochester. The Rev. Wm. L. Roberts, having accepted a call from the congregation of Sterling, was duly certified from the Southern to the Western Presbytery. That Presbytery has now three settled ministers. They report within their bounds four organized congregations, one of them a flourishing vacancy, and many small societies adhering to the doctrines, order and judicatories of the Reformed Presbyterian church. Great unanimity and peace exist in their congregations, and in the court itself, with an encouraging degree of attention to public and private ordinances. Much error of an active and proselyting spirit prevails in the community around them, yet in their own congregations and people, there is much evidence of growing attachment to the cause and testimony of Jesus Christ.

The Northern Presbytery has two ministers. There are within their limits four congregations—two of them vacant. Nearly all their people are in peace, and their congregations growing. Some troubles exist in one of their congregations. This Synod has taken measures that we hope will be effectual in removing them.

The Southern Presbytery has six ministers. This Presbytery has under its jurisdiction twelve organized congregations—seven of them vacancies ; one licentiate, Mr. James Wallace, who was licensed to preach the everlasting gospel in May last, and has been laboring with very general acceptance ; and four students of Theology, Mr. James Beattie, Mr. Andrew Stevenson, Mr. Lorenzo Neely and Mr. John Robinson.

From this brief summary it appears that this Sub. Synod has now eleven ministerial members, all with pastoral charges except Rev. Wm. Gibson, who, notwithstanding his very advanced age, has been, until of late disabled by bodily indisposition, ministering to the 2d congregation, New-York. There are under our care twenty congregations—nine of them vacancies, many ripe for settlement, and others nearly so, with many scattered societies. To supply all these with gospel ordinances we have but one licentiate, consequently, our settled ministers are required to labor extensively in the administration of the word and sacraments. This labor they cheerfully undergo, looking forward with the earnest and confident hope that the time will soon come when it shall



please the great Head of the church to furnish additional laborers to assist in cultivating the Lord's heritage. That this time is not distant we have good reason to believe. We have four students of Theology, some of whom it is thought may soon be sent forth as preachers of the gospel, and many young men prosecuting literary studies, with a view ultimately to the ministry.

This Synod brings to the notice of General Synod with great concern, the removal, in the Providence of the church's Head, of our late brother and co-worker in the ministry, Rev. Robt. Gibson. His death, which occurred on the 22d of Dec., 1837, has been to his family and friends, to us who have enjoyed sweet fellowship with him in ordinances and ecclesiastical counsels, to his congregation, and to the church in this land, a very deep affliction. Our lamented brother was an able, fearless and eloquent advocate of the Reformation cause, and had long and diligently employed his eminent talents in the work of the holy ministry. We do not mourn as those who have no hope. Mr. Gibson departed in the full assurance of faith and hope, declaring to the last his unshaken, and increasing attachment to the whole doctrine, order and testimony of the Reformed Presbyterian church.

The state of society around us is eminently revolutionary. The spirit of inquiry that characterises the age, is producing many evil results and some good. In the investigations going on around us, much that is good is shaken, while evils are brought to light. The eyes of many have been directed to the evil of slavery as condemned by the Scriptures, and an outrage upon human rights. Some of these have adopted and openly maintain the doctrine, that the will of God revealed in the Bible is the supreme rule of conduct to men in things civil and political. And some, having seen the inconsistency of swearing oaths of allegiance to the constitution under which the sin of slaveholding is committed without restraint, and with even national sanction, have been led to refuse voting at elections as an act involving them in the guilt. Such evidences of the power of truth, when brought to bear upon the sins of nations as well as individuals, are encouraging. Yet while we see and rejoice in witnessing them, we are constrained to believe that vice and error are upon the increase. Men are more hardened. God has been calling to repentance by alarming conflagrations, by destructive floods, and burning drought, by long protracted border wars, and by rumors of wars, by the ravages of pestilence, and by unprecedented commercial embarrassments. His voice has not been generally regarded. We are called by all this to mourning and lamentation for sin—to vigorous and united action in advancing the interests of the Redeemer's kingdom—to earnest prayer that God would pour out his Spirit upon us abundantly—that He would "revive his work in the midst of the years."

The E. S. Synod refers to General Synod for adjudication, an appeal from the Southern Presbytery. They also refer the following extract from the report of the Northern Presbytery. "The Northern Presbytery refer a difficulty on the subject of lining of Psalms to the Sub. Synod."

The reading of the article on Covenanting, announced by Dr. Willson as in readiness for presentation to this court, was made the order of the day for to-morrow afternoon.

The appeal from the Southern Presbytery, referred by the E. S. Synod, was taken up; as the appellants did not prosecute their appeal, Resolved, unanimously, that the appeal be dismissed.

The consideration of the Overture on the Jury Act, was made the order of the day for to-morrow forenoon.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

*Same place, Oct. 11th, 9 o'clock, A. M*

Synod met and was constituted with prayer. Absent, Chrystie, Henry and Campbell. Minutes read and approved.

D. Steele assigned the following reasons of dissent from the judgment of this court on the 10th inst., respecting the office of deacon, for himself and such as adhere to them.

"1. Although we firmly believe in the divine institution of the office of deacon, as exhibited in the standards of this church; yet we are not prepared to extend the duties of this office beyond the limits prescribed in the aforesaid standards.

"2. We find no warrant, either in the Scriptures or the standards of this church, for making it imperative that the office of deacon be filled in every congregation, in order to its perfect organization."

Messrs. Blackwood, Sproull, Wallace, Walkinshaw, Crozier, Campbell, Henry, Dods and Gemmil, signified their adherence to the above reasons of dissent.

Dr. Willson, M. Roney and Matthew Stewart, were appointed a committee to report answers to reasons of dissent presented by D. Steele and others. J. Campbell appeared.

The committee of Finance reported in part; report accepted, amended and adopted. The following is an extract:

"Whereas, Mr. W. Bradford tenders his resignation as Treasurer of the fund for superannuated ministers, therefore, Resolved, 1. That said resignation be accepted. 2. That Wm. Cowan Jr., be appointed Treasurer for said fund."

On motion, Wm. Cowan Senr., was placed upon the committee of Discipline, in the room of Mr. McLeran, who had obtained leave of absence.

The committee on the Theological Seminary reported; report accepted and laid, for the present, upon the table.

The order of the day was called for. S. Henry appeared.

The court then proceeded to consider the Overture on the Jury Act. The amendments of the Southern Presbytery upon that document, were then read and accepted; this report presenting the Overture in a greatly modified form, it was, on motion, committed with some amendments passed by the court, and suggestions made by members, to Dr. Willson and M. Roney, to make the necessary corrections, and again send it down in a printed form in Overture. J. Fisher had leave of absence during the afternoon session.

The report of the committee on the Theological Seminary, was taken up, and ordered to be considered article by article.

Adjourned with prayer, to meet at half-past 3 o'clock, P. M.

*Same place, half-past 3 o'clock, P. M.*

Synod met and was constituted with prayer. Absent on leave, J. Fisher. Minutes read and approved.

Resolved, that the minutes of this court be published in the Reformed Presbyterian, and that 250 extra copies be printed for the Synod.

Resolved, that the Treasurer be authorised to pay the Editor of the Reformed Presbyterian, whatever extra expense may attend the publication of the minutes in that periodical, or in the printing of the extra copies.

Resolved, that the names of the congregations which have not sent contributions to the fund for travelling expenses, be published in the minutes in connection with those who have, and such congregations be directed to attend more carefully to this matter in future.

Resolved, that the clerk be instructed to collect a series of the minutes of this Synod, as far back as they have been printed, and as he can obtain, and have the same bound at the expense, and preserved for the use of this Synod.

Resolved, that the clerk be directed to send 25 copies of the minutes of this Synod to each of the sister Synods of Scotland and Ireland.

The order of the day was called for. Dr. Willson then proceeded to read the article prepared by him on Covenanting. It was accepted, and referred to Dr. Willson and M. Roney, with instructions to amend, correct, condense and publish in Overture.

The committee on Discipline reported in full: report accepted, and for the present, laid on the table.

Report of the committee on the Theological Seminary, was taken up, amended and adopted as follows:

As there appear to be many difficulties in the way of establishing *one* school for the sons of the prophets, we, therefore, recommend the adoption of the following resolutions:

1. That the act passed at the sessions of this court, held in Allegheny-town, in 1836, locating the Seminary at New-Alexandria, be rescinded.
2. The establishment of two seminaries; one to be located west, and the other east of the Allegheny mountains; this Synod retaining the appointment of the Professors in both.
3. That the Boards of Superintendents be appointed by this court, and that it shall be the duty of these Boards to make a report of their doings, and of the state and condition of the Seminaries, to this court, at each of its stated meetings.

Resolved, that the carrying into effect the report just adopted, be made the order of the day for to-morrow forenoon.

Adjourned with prayer, to meet at 9 o'clock, A. M. to-morrow.

*Same place, Oct. 12th, 9 o'clock, A. M.*

Synod met and was constituted with prayer. Absent, Mr. Chrystie. Minutes read and approved.

The committee on Finance reported in full; report accepted and adopted as follows:

The Committee on Finance report, that they have received from

	\$ Cts.		\$ Cts.
Topsham congregation	9 22	Newburgh congregation	16 0
Albany, "	10 0	Coldenham "	20 0
Greensburg, "	15 31	Miller's Run & Mononga.	26 41
Camp Run. &c. "	16 40	Tomica & Muskingum	8 0
Michigan, "	5 0	Salt Creek, "	13 0
Pittsburgh, "	46 50	Craftsbury, "	10 0
Utica, (Ohio) "	15 0	1st New-York, "	19 39
Union and Brookland,	25 0	York, "	12 0
Brush Creek, "	3 87	Stirling "	5 0
Walnut (Ohio) "	3 50	Rochester, "	7 0
Philadelphia, "	27 38	2nd New-York,	20 0
Conococheague "	11 0		
		Total	\$344 98

The following congregations sent no contributions to the fund for travelling expenses, and are directed by the Synod to be more punctual in future :

Batimore,	Ryegate and Barnet,
White Lake,	Elkhorn,
Kortright and Bovina,	Bethel,
Galway, Princeton &c.	Bloomington,
Argyle,	Greenfield,
New-Hartford,	Bellefontaine,

The special committee on statistical reports, reported; report accepted and referred to the committee on Synodical reports.

Resolved, that the sum of *two hundred* dollars is due the Rev. Dr. Willson by this court, for his labors as Theological Professor, and that the congregations under our care be directed to take up collections and forward them to Synod's Treasurer, for the purpose of liquidating this debt.

The order of the day being called for, the throne of grace was addressed by a member of the court, and the members of Synod proceeded to the election of a Theological Professor for the Seminary to be located west of the Allegheny mountains, and a Board of Superintendants for both Seminaries, each to consist of three ministers and two ruling elders. The Professor was chosen by ballot, and the Boards of Superintendants by nomination.

Rev. Thomas Sproull was chosen professor.

Rev. D. Steele, James Blackwood, J. B. Johnston, ministers, with Messrs. Thomas Gemmil and David Wallace ruling elders, were chosen members of the Board of Superintendants of the Seminary west of the Allegheny mountains.

Rev. James Chrystie, W. L. Roberts, James Milligan, ministers, with Messrs. Walter Bradford and James Beattie, ruling elders, were chosen members of the Board of Superintendants of the Seminary east of the Allegheny mountains.

Resolved, that the Boards of Superintendants arrange the course of studies in the Seminaries, by mutual consultation.

Resolved, that the fiscal concerns of the Seminaries be committed, until the next meeting of this court, to the Board of Superintendants of

the respective Seminaries ; and that the Boards be directed to provide, as far as in their power, a permanent fund.

Resolved, that the Boards of Superintendants be instructed to recommend to our people to subscribe a sum of money as a permanent fund, on which the interest shall be annually paid as a fund for current expenses.

The report of the committee on Discipline was taken up and ordered to be considered, article by article. The 1st article was adopted, and the remainder of the report re-committed.

Adjourned with prayer, to meet at half-past 3 o'clock, P. M.

*Same place, half-past 3 o'clock, P. M.*

The committee on Discipline reported ; report accepted and adopted, as follows :

That on examining the papers referred to them, they find them to contain a variety of important subjects bearing on the doctrine and practice of the Reformed Presbyterian Church. Taking them in the order in which they were referred, they present a brief notice of their contents.

No. 3 is a memorial and petition from the session of the 1st Reformed Presbyterian congregation of the city of New-York, asking General Synod to review and rescind certain resolutions relating to the cause of Anti-slavery, adopted at your last meeting. It is the opinion of your committee that the memorialists have entirely mistaken the import and design of these resolutions. Certainly General Synod never intended to make the Reformed Presbyterian Church an auxiliary to the American Anti-Slavery Society.

The terms in which the cause of Anti-Slavery is referred to, cannot fairly be interpreted to mean an approbation of all the plans and measures of those who are engaged in promoting that cause, or "that the society, or societies, acting under that name was the favored object of these resolutions." The very fact, that in the 7th resolution, the approbation formerly given to the Colonization Society is transferred to, not the *abolition society*, but to the *cause of abolition* makes it manifest, that Synod had no design to form a connexion with the latter association similar to that which had previously existed with the former. Still in order to remove every ground of misunderstanding the following declaratory resolution is recommended for the adoption of Synod.

Resolved, that the "approbation and patronage" which this court did at its last meeting, give "to the cause of abolition" meant *only* approbation and patronage of the *cause* of abolition or immediate emancipation as it is exhibited in our Testimony.

No. 8 is a memorial from some members of the Philadelphia congregation presenting as matter of complaint, that some of their brethren had become members of a society known by the name of the "Union Anti-Slavery Society." The general question involved in this complaint appears to be, whether the members of this church may become members of any voluntary association in which persons of a different religion, or of no religion may unite. The negative of this question is taken by the memorialists.

It is not the province of your committee to enter into a discussion of this subject. This question the church has never determined, any farther than to declare the great principle that connexion with immorality of every kind is wrong. The practical application of this principle, in relation to voluntary associations, can produce no difficulty which

the inferior courts are incompetent to settle. That there is danger of being ensnared by frequent intercourse with men of erroneous principles or corrupt practice, is perfectly evident. This is especially the case with reference to abolition societies. Notwithstanding the repeated, and, we believe, sincere disavowal of any design to make abolition a political question, it is impossible to be blind to the fact, that its present tendency is in that direction. Covenanters will likely soon be required to take a stand in this matter, and it may not be amiss even now to prepare for that event. The only action your committee would recommend on this subject is the following resolution,

Resolved, that the testimony of this church is directed against, not only the practical evil of slavery, but also against the immoral principles in the constitution of the United States, by which this wicked system is supported; we therefore declare to the church, and to the world; that from all associations which propose, by any act homologating the constitution of the United States, to remove the evil of slavery, it is our duty and determination to stand aloof.

No. 12 contains extracts from minutes of the Southern Presbytery respecting proclamation before marriage. Your committee think it important to maintain uniformity in this matter, and are also of opinion that there are sufficient reasons for taking all necessary precaution to prevent rash and improper marriages. We therefore recommend the adoption of the following resolution :

Resolved, that the law in the Directory for public worship, respecting proclamation before marriage, is the only law in this church on that subject.

No. 17 is a paper from some members of the Philadelphia congregation complaining of the session for ordaining deacons and forming a consistory. Your committee have no measure to recommend on this subject; hoping that all will acquiesce in the order established in that congregation.

On the reference from the Northern Presbytery respecting the matter of reading the lines in singing in public worship, your committee recommend the adoption of the following preamble and resolution :

Whereas it is important that a uniform practice in singing in public worship, be maintained in all our congregations, and

Whereas it is necessary in order to obtain this, that the lines be read according to the wholesome provision in the Directory for public worship, and

Whereas it is manifest that continuous singing, as it is called, would, in most cases, prevent some or many from uniting in this part of worship, therefore

Resolved, that the provision on this subject in the Directory for worship, is the law of the church, and binding on all our sessions and congregations.

Dr. Willson announced to the court, that Rev. Wm. Gibson was thought to be very near his latter end, when it was resolved that a committee of three—two ministers and one ruling elder, be appointed to visit him as a token of the respect entertained for him by this Synod. The Moderator appointed Rev. D. Steele, Rev. John Crozier and T. Gemmil.

This committee reported, that they were most cordially received by

Mr. Gibson, and that their interview with him was very satisfactory and consolatory.

The committee on the Signs of the Times, reported ; report accepted and adopted, as follows :

#### CAUSES OF FASTING.

Among the ordinances appointed by the Head of the church, for his own declarative glory and the sanctification of his people, that of fasting with humiliation and prayer, occupies a conspicuous place, both in the revealed will of God and the history of his church. Oppressed with sin in themselves and around them, and assailed with calamity existing or impending, they have ever sought relief, and found it in humble efforts to approach the living God, and commend their case to Him, in the social discharge of this solemn duty. Their own character and circumstances, together with the aspect of Divine Providence, constitute a call to its special observance, and it has been imposed on his servants to intimate to his people the time and reasons of rendering to him this public homage as their God, the Hope of Israel and the Savior thereof, in the time of trouble.

Passing events amidst and around us, present a period interesting and deeply so to the friends of Zion. The light of prophecy acknowledged in the common faith and expectations of the church of God, indicates the approach of movements in the providence of the Most High, full of interest to his witnesses ; and the prevalence of sin and error in every variety of form, renders it an age fraught with trial, temptation and danger, to the firmest and the most faithful. In such a time, the most conscientious and rigid self-examination should be applied to themselves by the godly, and an attention the most vigilant, by all who are concerned for the public welfare of the church, to the moral condition of society around them, in the churches, and among the nations. A few items arranged in this order, may furnish materials for more ample meditation, and exhibit how much reason we and the people under our care have to humble ourselves before our God.

1. We have great reason to apprehend and deplore among ourselves a soul humbling decline from that pure and holy zeal, faith and love, exhibited by the early followers of our Lord, and often imitated in the holy, exemplary, toilsome and suffering lives of his servants and people since. The blighting influence of an age like the present, which, presenting a variety of allurements both public and private, is calculated to alienate the affections from Zion and her sons, and direct them to other objects, loosens among the people of God the bond of charity, impairs their love of his truth and his ordinances, and chills their zeal and singleness of purpose in his service. Forms of religion in their administration and reception, in their most diligent and scriptural observance as to their exterior, then become stripped of their greatest beauty—the spiritual graces, which they were designed to call forth, to exemplify and to improve. The influence of the world in its conveniences, its pleasures, its comforts, its approbation or its censures, and its ability to communicate imaginary good and to inflict ima-



ginary evil, have always proved dangerous to the disciples of our Lord. A prolific fountain of indwelling sin, blending the mind, perverting the judgment, and polluting or disordering the affections, is a perpetual attendant upon the saint, in the pilgrimage of this life, assails him whether clothed with office in the house of God, or employed as a disciple in waiting upon him and often with too much success for his own comfort, for his own usefulness, or the glory of his God. Self denial fails in exerting its controlling power; meekness, truth and righteousness disappear; personal preference and antipathies take place of zeal for God, love of the brethren and devotion to the church; indifference and neglect succeed, and, as we have seen to our sorrow, terminate in insubordination, faction and schism, to the grief and disgrace of religion. We have been too much conformed to the world; we have been neglectful and formal in God's service; we are not frequent, earnest and persevering at a throne of grace; we are not harmonious in council, because we are too seldom united in prayer. A jealous God afflicts and threatens. Let us institute a severe self-scrutiny—let us mourn, be humble and repent.

2. The condition of the churches and of the world around us, in its social arrangement, presents abundant matter for humiliation. Among the churches there exists a disposition to promote powerful and extensive excitements in religion, connected with an utter indifference to the great principles of truth, grace and law, made known in divine revelation, and to resuscitate in practice the exploded abomination that ignorance is the mother of devotion. The visible church is sundered into almost innumerable sects and denominations; and faction, heresy and schism, active in a continuous subdividing process, are yearly adding to the multitude which already exist. Even where Truth lifts her voice, it is enfeebled, partial and oppressed by prevailing error and wordly influence. Vicious pleasures and the love of wealth, constitute to a terrible extent, leading characteristics of the age, alluring, and tempting both young and old, polluting and destroying the moral order of society, and the moral and intellectual image of God in man. Antichrist still holds his dark empire, and is actively employed in extending it. Society appears to groan under the load of ignorance, error, profaneness and immorality with which it is overwhelmed and oppressed, or to be driven to madness in its efforts to be extricated. The very attempts at deliverance and reformation with which the age is agitated, show how deeply the social and moral order of man is stricken and wounded by prevailing error and iniquity. They distract the attention by their number, confuse the mind by their contradiction and dissensions, and are often based upon principles at variance with the revealed will of the Lord God of Israel.

3. The political state of the nations and their moral character in connection with it, afford matter of lamentation before God. The dark places of the earth are still full of the habitations of horrid cruelty. A large portion of the world remains in utter ignorance of the everlasting gospel—"where there is no vision the people perish." No na-

tion on earth is practically subject to the sceptre of Messiah. In our own land Infidelity still occupies her iron throne in the metropolis of a great and growing empire, concedes no national acknowledgment to the dominion of the Lord God of heaven and earth, no authority to his word, no avowed subjection to his law. In defiance and neglect of all, the holy sabbath is profaned, neither religion nor morality are required as qualifications for office and power in the rulers, traffic in human flesh is practised and protected, and millions of unoffending men are held in bondage and servitude. And a corrupted or misguided priesthood concur in giving support to a system in these important principles at war with the law of God and the interests of humanity, or fail in giving a faithful testimony and warning. Liberty of speech and the liberty of the press have been practically denied, and an infuriated mob has sealed the denial in the blood of its victim. Party spirit is excited to ungovernable rage, and anarchy, at times, threatens in this and the old world, to subvert society to its very foundations.

Our individual and our common guilt, in all these matters, are aggravated by the consideration of the eminent advantages, and the great temporal blessings which a gracious and bountiful Providence, notwithstanding prevailing iniquity, continues to bestow. And yet his bounty is not unattended with indications of his wrath in the visitations of pestilence, extensive commercial embarrassments, afflicting alike the rich and the poor, drought curtailing the products of the earth, destructive and great loss of lives on the navigable waters and coasts of the country; all intimating the divine displeasure, for, "is there evil in the city and the Lord hath not done it."

For these causes the second Thursday of February next is appointed, by General Synod, to be observed, by all the congregations, societies and people under their charge, as a day of fasting, humiliation and prayer.

#### CAUSES OF THANKSGIVING.

The duty of a public and social acknowledgment of the goodness of the Most High, is founded upon the same principle which binds to the private and individual acknowledgment. It is indeed the greater, inasmuch as it presents a more enlarged view of the divine bounty, and the accumulated benefits which individual man derives from the goodness of God in visiting him with favor in his numerous social relations. And the season calls upon the Lord's people for many reasons to render to him a public and solemn tribute of thanksgiving derived both from his dealings with us and from the aspect of his Providence around us.

1. His condescension and goodness, in continuing in the midst of us his ordinances in their purity, and following them with encouraging testimonials, that their administration is not in vain. Slow of heart to understand and improve our day, assailed with many attempts to subvert the doctrine and order of his house, exposed to innumerable temptations, the gracious Head of the church has spared, protected and upheld us in our humble and imperfect efforts to maintain his testimony, increasing our numbers, giving peace among our congregations, and giving us reason to believe that many are walking in the

comfort of the Holy Ghost, and are edified. Whilst, overcome by temptation, some fall off on the left hand and on the right, their defection is more than made up by accessions calculated to maintain the peace and purity of Zion. Although liable to variety and imperfection of judgment, we have abundant evidence that in all the great objects of our testimony, there exists the most satisfactory harmony in its diligent and faithful prosecution. The trials which have in past years befallen us, have excited to investigation, quickened discrimination, and encourage us to hope that the knowledge of the truth which is according to godliness, among the Lord's people is on the increase. His favor has protected us in our ecclesiastical courts, and conducted and closed them in peace, and his ordinances are attended with sanctification and comfort in our solemn assemblies.

2. The spirit of inquiry and effort is abroad in the civilized world. Principles of ecclesiastical truth and order, and of civil government are extensively and severely scrutinized. Men are not content to receive important principles without examination, and the general pursuit of knowledge, although attended with much imperfection, and the numerous efforts for reform, although attended in some instances with irregularities, prove that a powerful movement of divine Providence is now going on, of a nature most auspicious to the church and to the nations. The Scriptures are extensively circulated, and numerous individuals of distinction and worth appear on the side of valuable principles of truth, equity and order. In our own land the witnesses have, to a very great extent, been permitted to prosecute their testimony without let or hindrance, and where corruption and violence have excited resistance, it has called forth more signally, zeal, fidelity and perseverance. A general exemption from the calamities of war, exists among the nations, pacific pursuits employ their attention, and an extensive impulse is given to intellectual and moral improvement. All this must tend in the event, under the providence of the Head of the church, to the glory of his own name as Prince of the kings of the earth.

3 In our own land we have been signally favored. The earth has yielded her increase, in many instances, in abundance. The commercial embarrassments which spread gloom and distress over the whole nation, has gradually and almost entirely disappeared and cheerfulness and industry have succeeded. The devouring plague has been greatly limited in its desolation, and the season throughout has been marked by health. Among the members of the commonwealth there are many actuated by an ardent zeal to resist corruption and to promote reform—to extend and confirm the inestimable blessings of civil and religious liberty, and diffuse far and wide the enjoyment and possession of knowledge, religion and morality.

For these reasons the General Synod of the Reformed Presbyterian Church, have appointed the 2nd Thursday of December, 1838, to be observed by all the congregations and people under their care as a day of thanksgiving.

Dr Willson, from the committee appointed to answer reasons of dissent by D. Steele and others, reported; report accepted and ordered to be entered on the minutes.

Answer to reasons of dissent, by James Milligan and John Fisher.

The committee of the whole reported, that deacons are a standing office in the church, by divine right; and Synod adopted the report. From this decree, Messrs. Milligan and Fisher dissent, for the reasons they have had recorded on the minutes. These reasons are invalid, because,

1. The original form of the Overture, equally with the article, as amended, affirms the divine right. Therefore the dissentients, in approving that form, agree that the subject is "ripe for legislation," to use their own phraseology.

2. The dissentients, in agreeing to go into committee of the whole, on an Overture, one head of which is the office of deacons, did think the subject "*ripe for legislation*;" and if they have any reason for changing their mind, it is not given in their reasons of dissent.

3. The Overture asserts, and the dissentients voted for that part of it, in committee of the whole, that the government of the church is not legislative. Therefore, the Synod did not intend to legislate, but to declare what is the law of the Lord's house, on the subject of deacons.

4. The dissentients go farther in their second reason than the Synod has gone; for it has not said one word on the completeness of the organization of a congregation. While then they say that the *subject* is not ripe for legislation, they contradict the first part of their reason in the second.

5. The subject is ripe for definitive action, which it is presumed they mean by legislation, for:—

1. It is contained in the word of God, and every thing that the Holy Ghost revealed there is ripe, and not green fruit.

2. It is ripe; for the church has eaten of it, and thriven too on the food. Deacons were ordained by Christ's appointment, over the temporalities of the congregation of the Lord in Jerusalem, soon after the day of Pentecost. They were ordained at Philippi, before the writing of the epistle to the Philippians. The evangelist, Timothy, was instructed by the Holy Ghost, what should be the personal qualifications of those whom he would ordain, "in setting in order the things that were wanting," in the congregations where he ministered.

3. It is ripe; for the church had deacons, and not boards of trustees, for four hundred years after the day of Pentecost, in her organized congregations.—See Epiphanius, Brown of Haddington, and Miller.

4. It is ripe; for the reformed churches of Geneva, Holland, Scotland, and France, had, according to the apostolic institution and practice, benches of deacons.

5. It is ripe; for it is embodied in the form of church government, framed by the assembly of divines, in the Confession of our Faith, and also in our Testimony.

6. It is ripe; for the church of Scotland had deacons, in her congregations, between the years 1638 and 1649.—See Stewart's Collections.

7. It is ripe; for we have them in our congregations under the care

of this Synod, and one of the dissentients has told us in the argument that he has ordained deacons. How came he to do so, if the subject is not ripe even for legislation? It seems he thinks it is ripe for action before it is the subject of legislation.

8. It is ripe; for we are all bound by our covenants to have deacons, and not benches of trustees or committee men; as they are a part of our covenanted uniformity, to which the dissentients are solemnly bound by their ordination vows.

It is "good after vows not to make inquiry." Men may be unripe, the subject of deacons is not.

9. As the dissentients think, and declare in their reasons of dissent, that a "congregation is not complete in its organization till there be deacons ordained," they are bound by their own shewing, to aid Synod in going forward to complete the organization of the congregations under our charge, and not to vote against, and dissent from, what they admit tends to complete the setting in order of the things that are wanting.

Ans. to the reasons of dissent by D. Steele and others. 1. The dissentients admit—that the office of deacon is of divine right; and the inference that a bench of deacons is necessary to the perfect organization of a congregation, is their own, not that of the Synod.

2. Even were the inference drawn by Synod, those officers that are of the Lord Jesus Christ's appointment must be better than trustees, which are of man's invention.

Committee on Synodical Reports reported; report accepted and adopted as follows.

The prospects of the church call for gratitude to God who has not dealt with us as we have sinned, nor requited our ill. Except in two of our congregations, all are in peace, and increasing in numbers; and we trust in knowledge and godliness.

There are many vacancies, all of which are growing as the vine, while some are reviving as the corn. There are indications of an encouraging aspect, that there will speedily be considerable accessions to our numbers, from those that are without. The eyes of many have been opened to see the corruption prevalent in the civil and ecclesiastical institutions of the land.

Many young men have been dedicated to God, by their parents, and have devoted themselves to him to the work of the holy ministry; so that we have a reasonable prospect, that ere long the destitute portions of the Lord's people will be supplied with the bread of life, as it is dispensed in the ministrations of the gospel.

We know of no diversity of sentiment among the ministers, and other officers of the sanctuary, or among the people, as to the distinctive, or the professed doctrines of our testimony. For these indications of the divine favor, we cannot be too grateful.

The condition of society around has much in its aspect, over which every good man will mourn. Error in its worst forms gains ground, immoralities are, in many parts of the commonwealth, gross and un-

blushing. Among many professors who profess to be orthodox in doctrine, there is a great lack of evidence of the life and power of Godliness. Even the outward forms of devotion, we have reason to fear, are in many instances altogether neglected. A carnal, avaricious spirit prevails, making it evident that many professors "love and serve the creature more than the Creator." The judgments of the Lord on the land appear to have been ineffectual to check the progress of doctrinal and practical evil, which are on the increase to an alarming extent.

The committee recommend that Mr. Wallace, a licentiate, be continued under the care of the Southern Presbytery of the Eastern subordinate Synod for the present, and the Moderator of the Southern Presbytery, be instructed to give him a certificate to the Pittsburgh Presbytery, when he requires it; that Mr. James Love, be left under the care of the Pittsburgh Presbytery; and Mr. John Holmes, under the care of the Western Presbytery of the W. S. Synod.

Rev. T. Sproull, intimated his acceptance of the Professorship in the Western Theological Seminary. The committee on publication of minutes &c. of 1836, reported. Report accepted and adopted.

At the request of Wm. Cowan, Jr. Treasurer of fund for superannuated ministers, Resolved, that a committee of three be appointed to direct the disbursements of that fund. Messrs. David M'Alister, William Acheson and Hugh Glassford, were appointed that committee.

Adjourned with prayer, and singing the cxxxiii. Psalm.

**JAMES BLACKWOOD, MODERATOR.**

**JAMES M. WILLSON, CLERK.**

**THE SABBATH.—ITS MORALITY AND PERPETUITY.—NO. 2.**

That our readers may have a distinct view of the Sabbath, as a permanent institution, it may be well to suggest to them the importance of bearing in mind, that the permanent obligation of the sabbath arises from its moral character. That, when we have proved the morality of the institution, its permanency and perpetual obligation necessarily follow. Whatever is moral in its nature, is unalterable; and is not liable to change by a change of time, circumstances, or agents. The obligation of the moral law upon man, arises from his participation of a moral and rational nature: this relation which he sustains to God, lays him under a moral and permanent obligation to do whatever is agreeable to the will of God. Hence the unchangeable nature of the precepts of the moral law: and hence too, its permanent obligation upon man. The sabbath, as a moral institution, therefore, maintains its obligation upon man, irrespective of any change

which the outward form of religion may have undergone in its administration: its obligation is the same, irrespective of dispensations, times or places.

1. The morality of the sabbath may be ascertained from its original institution. It has been proved that the sabbath is coeval with creation; and this we now urge as an argument for its morality. So much is admitted by those who hold the opinion that it was a mere Jewish institute: they deny, indeed, that it was appointed at the creation, but admit that if it was then instituted, it must be universal and permanent in its obligation. Dr. Paley says, "If the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it." That the command was given at the creation, we have proved; and that it has been repealed, is not pretended. On the admission of our opponents, (the original institution being proved) we conclude the moral and permanent nature of the sabbath. It may not be amiss to remind our readers that the sabbath was appointed before sin had a being in our world. And if a day of rest was necessary for the use of man while in a state of innocence, to be employed in religious and devotional services, we hold this as a strong presumption in favor of the moral nature of the sabbath. If then appointed, it must have been on the ground of a moral relation common to the whole race of mankind. And therefore the sabbath is a moral institution. If the relation of man to his Maker, even in a state of innocence, required one day in seven to be set apart for repose from secular employment, how much more is it called for now, when man is so alienated from God and so inclined to forget him? From this consideration we argue the permanency of the institution. Sin has increased the necessity for such an appointment. If ever required by the moral wants of man, it is now more strongly than ever. Were the sabbath dispensed with, man would forget God; it requires the sabbath to break in upon the continued course of the world's business and feelings; and to aid in bringing back the contemplations of the human mind to God, the Great First Cause.

2. The place which the sabbath occupies in the decalogue, proves its morality. In forming an estimate of this argument, the awful and solemn manner in which the decalogue was



published at Sinai, should particularly be remembered. It was written by the finger of God on tables of stone, and published amid the thunders and voices at which the whole congregation of Israel was greatly afraid. Nine of these precepts are confessedly moral: when, therefore, we find ten precepts associated in the same tables of stone; all of them written there by the same Almighty hand; all of them given to the church at one and the same time; and all of them accompanied with the same tokens of the divine presence and terrible majesty, it is a fair conclusion that they ALL possess the same moral character. The place which the sabbath thus occupies in the decalogue, proves its morality. For if the fourth commandment is not moral, why was it placed among others that are confessedly so? why was it given with the awful accompaniments peculiar to the moral law, the violation of which is denounced with the threatening, "cursed is every one that continueth not in all things written in the book of the law to do them." It is admitted that the mere enumeration of the sabbath in connexion with such precepts as are moral would not, of itself, be proof of its morality. But the whole transaction of giving the law at Sinai, places the argument for the sabbath in a very different point of view—a view which nothing short of the most direct evidence to the contrary, could set aside.

The denial of the morality of the fourth commandment, is a mere assertion which might as well be made in reference to any other of the precepts of the decalogue as this. The principle of the objection, were it carried out, would destroy, as far as man can, the morality of the whole decalogue. And indeed this has been done by some modern Socinians who, in their opposition to the sabbath, have, reckless of consequences, denied the morality of the ten commandments! With such, however, any discussion on the nature of the sabbath, we deem wholly unnecessary. To reason about the morality of any one precept, *with such* as deny the morality of the whole, would be a fruitless task. But those who acknowledge the moral character of the decalogue, as professed christians generally do, must either admit the morality of the fourth precept, or furnish us with sufficient reasons why they should not. The mere assertion should satisfy no man. We find the law respecting the sabbath occupying a place which clearly declares that it is a moral precept; the burden of the proof rests upon those who deny it. The moral law is dis-

tinguished from those temporary laws which were peculiar to the Jewish people. Their permanent nature is intimated by their being written on tables of stone—written by God himself—kept separated from all other precepts, laid up in the ark of the testimony where nothing else was kept. And lastly, when the moral law is spoken of, it is as the *ten* commandments. “And the Lord said unto Moses, write thou these words. And he wrote upon the tables the words of the covenant, the *ten* commandments.” Exodus xxxiv, 27, 28. “And he declared unto you his covenant, which he commanded you to perform, even *ten* commandments, and he wrote them upon two tables of stone.” Deut. iv, 13. “And he wrote on the tables according to the first writing, the *ten* commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be as the Lord commanded me.” Deut. x, 4, 5. These scriptures illustrate two points, having an important bearing on our position. First, they show that the fourth commandment is not only mentioned in the same connexion with the others, but is spoken of, as possessed of the same rank. We do not read of the law or the testimony consisting of nine, but of *ten* commandments: that of course includes the fourth, for without it, there would only be *nine*. Secondly, the speaking thus of the testimony, as “the *ten* commandments,” shows that they possess a *peculiar* and *distinctive* character from all the other precepts given to the Jews. Now whatever authority any of these have, the same authority belongs also to the fourth. Remove this precept from the ten commandments, and the moral law becomes imperfect: the first table would thus be mutilated. The first, second and third precepts, include the morality of the fourth: they bind to the duty of worshipping the *one living* and *true* God, and the manner in which He is to be worshipped; the fourth apportioned the time to be employed solely in the worship of God, and *binds* us to the apportionment!

3. The expressed design of the sabbath proves it to be a moral and permanent institution. The sabbath, in its original appointment, was intended to commemorate the work of creation. “God sanctified the sabbath day, because in it he had rested from all his works.” By the creation of all things, God manifested the glory of his power, wisdom and benevo-

lence. And the appointment of the sabbath is the consecration of so much of our time to be employed in the religious contemplation of the divine excellency. The sabbath is designed to be employed in the immediate worship of God, in meditation and worship. Thus the mind, at short and regularly returning periods, is recalled from the common and every day business of the world. In such employments, there is nothing of a temporary or mutable character: nothing that betokens an institution peculiar to one age or people. The employments flow from the moral relation which man sustains to his Maker; and are properly moral in their own nature: from this, then, we argue the moral and permanent character of the Sabbatical institution. The practice of the church corroborates this view of the sabbath. An example of this we have recorded by Luke, "And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias" &c. chap iv, 16. Here we have an example illustrative of the manner in which the sabbath was employed under the Jewish economy, namely in religious services. And this practice too, honored and commended by the example of the Savior. The reading of Moses, and the Prophets, and the Psalms, accompanied with prayer and praise, formed the ordinary employments of the sabbath, but these are purely moral: and from this we conclude the morality of the sabbath. The descriptions given in Scripture of the business of the sabbath, farther illustrate our argument. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord and honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord." Is. lviii, 14.

4. The morality and permanent obligation of the sabbath, are in various ways recognized in the Scriptures.

First, in Old Testament prophecy, the sabbath is spoken of as an institution which should survive the Jewish economy; and therefore cannot have been any part of that dispensation. Isaiah, chap. lvi, makes repeated mention of the honoring of the sabbath, and promises blessings to the stranger and the eunuch who should keep the sabbath from polluting it. Adding in the 6th verse, "Also the sons of the

strangers, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that *keepeth the sabbath* from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." That this part of prophecy refers to gospel times, is uniformly admitted by commentators. "It especially and most expressly predicted the conversion of the Gentiles to Christ, and their admission into the Christian church, which were typified by mount Zion and the temple." "The repeated mention of keeping the sabbath in this place, which evidently gives a decided preference to spiritual worship and holiness of life, above all external observances, and refers to the time when the ceremonial law would be abrogated, strongly implies the obligation of the Christian sabbath."\*

Secondly, the morality and permanency of the sabbath, was recognized by the Savior when he said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled"† Every one who is at all conversant with the language of Scripture, knows that the word law, used as it is here, uniformly signifies the moral law—"the commandments," as the Savior elsewhere calls it. The Savior here speaks of "the law," or "the commandments,"‡ as one whole; no exception is made to any one of its precepts—all are placed on the one immutable foundation. But the precept respecting the Sabbath, is one of these "commandments," it is part of "the law." Thus the morality and permanency of the sabbath, are recognized.

Again, to the same purpose is the advice which the Savior gave to the Jews, "But pray ye that your flight be not in the winter, neither on the sabbath day," Matt. xxiv, 20. This solemn warning must have been founded on some important principle. The part which relates to the winter is very obvious: this would be a very inconvenient and unsafe season to flee before a triumphant enemy. Therefore the Savior taught them to pray that their flight might not be during "winter." But why not on the sabbath day? No satisfactory answer can be given, if the morality of the sab-

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\* Scott on the place.

† Matt. v. 17 18.

‡ Matt. xix: 17.

bath is not admitted. It is of no importance to say that the Jews held very rigid opinions respecting the sabbath; because it is not the opinion of the Jews, but of the Savior that is here given: and we know well that he would not reason from their unnecessary and pharisaical strictness, but on principles of truth. The destruction of Jerusalem by the Romans, the event to which the Savior referred in his exhortation, did not take place for nearly thirty years after his death. By the death of Christ the whole Jewish economy was abrogated; and of course the sabbath with it, if the sabbath were merely a Jewish institute. But, nearly thirty years after all that was peculiar to that system was abrogated, the sabbath is spoken of as still in force. This proves beyond contradiction the permanency of the sabbath. And its morality is implied in the consideration that the flight of the Jews on that day would interfere with its required sanctification—"Remember the sabbath and keep it holy." Their flight might indeed be a work of necessity, yet still it was far from being desirable that it should be on the sabbath. To the pious, the breaking up of Jerusalem, and their own flight because of this on the sabbath day, must increase the amount of their sufferings, and add to their anguish of mind. Therefore says the Savior, pray that your flight be not "on the sabbath day." Thus we find the sabbath spoken of as an existing and obligatory institution, at a period subsequent to the Jewish dispensation. Subsequent, both to the legal abrogation of it by the death of Christ, and the actual abrogation of it by the destruction of the nation and temple of the Jews.

We conclude this paper, by examining some of the objections offered to the view of the sabbath given in the preceding pages.

"If the command by which the sabbath was instituted, be binding upon Christians, it must be binding as to the day, the duties and the penalty; in none of which it is received."\* This statement contains three objections to the moral and permanent character of the sabbath. One is drawn from the difference of day, a second from the duties, and a third from the penalty. It might be deemed sufficient to say that the first and last of these objections are mere assertions, the second is incorrect; it asserts that the duties of the Sabbath are not the same, whereas they are substantially the same

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\*Paley's Moral and Political Philosophy. Book v. chap. vii.

now as they were under the law. It is strange that a man of Dr. Paley's understanding could be guilty of such miserable sophistry: nor is it less astonishing that men of sense should be satisfied with such gratuitous statements when made by others. Were there not a previously existing prejudice in the mind against the obligation of the Sabbath, there would be few indeed who *could* not perceive the weakness of the objections.

During the Jewish economy, it is admitted that there were ritual services performed on sabbath; but these were not peculiar to the day, but to the dispensation. The Jewish people were employed on sabbath in their synagogues, in performing substantially the same duties as Christians are in their places of public worship. The word of God was read and explained, accompanied with prayer and praise.

The objection derived from a difference of day, is a mere assertion. The want of force in this will be obvious, when it is recollected that the sabbath is to be distinguished from the day on which it may be kept. The sabbath is one thing, and the particular day on which it may be kept is another. The moral obligation of the sabbath is the sanctification of the seventh part of our time in the service of God, public and private. A change of day is not an abrogation of the institution, nor does it affect the obligation of sanctifying the sabbath.

The penalty of sabbath breaking under the law referred to in the objection, was no part of the precept, but was part of the judicial system of the Jews. Whatever, then, may have become of that penalty, or the system of which it was a part; the permanent obligation of the precept cannot be affected by it. The penalty that is proper to the fourth commandment, is common to it, with all the other precepts of the decalogue; it is, "cursed is every one that continueth not in all things written in the book of the law to do them." The judicial law provided penalties for the violation of *all* the precepts of the moral law: and if the objection is of any force in relation to the sabbath, it must have the same force in relation to the other precepts. To illustrate this, let us take a particular example. The Jewish law required that the stubborn son should be stoned to death. The objection applied to the fifth commandment would destroy its obligation under the Christian dispensation. Because neither the New Testament nor the practice of Christians, carries out the penalty of stoning

a disobedient child. And as the penalty has ceased, therefore the command is not obligatory. And the same would be true in application to all the other precepts. This shows satisfactorily the weakness and falsity of the objection. It originates in a confusion of ideas; a confounding of the moral with the judicial law: the latter was peculiar to the Jews; the former is permanent and of universal obligation.

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TESTS OF CHRISTIAN CHARACTER.

The performance of religious duties; the constancy and frequency with which we perform them; the feelings, the motives, the aims and the desires with which we enter on them; the state of our minds while engaged in them; and their influence on our character, our temper and our conduct, afford sure marks by which to judge of our spiritual state. The mere outward attendance on the duties of religious worship, is not sufficient to constitute us real Christians. The state of the heart is of the highest importance. "God is a spirit, and they that worship him must worship him in spirit and in truth."

It is, however, our intention, at present, to remark chiefly on the duties of private devotion. Our Lord has, in pointed language, cautioned us to take heed as to the manner in which we perform them; to beware that we do not imitate "the hypocrites" who ostentatiously courted notoriety and observation, and sought honor of men, but "to enter into our closet," and there, in privacy and retirement, "when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

The false professor shrinks from self-scrutiny, and is averse to the exhibition of his real character. He is self-deceived, and cherishes his delusions to his own eternal undoing. But a true follower of Christ desires to be sincere and upright before God. He dreads self-deception and abhors hypocrisy. He is sensible of the deceitfulness and wickedness of his heart, and of the necessity of frequent self-examination and watchfulness; in some degree he has realized the spotless purity of God and his infinite knowledge and universal presence, and the danger and misery of falling short of his glory and of losing his soul. Whatever then as-



sists him in coming to the knowledge of his true character and condition, he highly values, knowing that however painful and humbling the discovery of his sins may be, it is better to learn them now while there is hope of delivery from them, than to have them first revealed to us at the judgment bar, and then be rejected as reprobate by our Judge.

To judge aright of our true character from the performance of the duties of private devotion, it is necessary to attend to several particulars in relation to them.

1. The constancy and the frequency with which we perform them, serve to try our spiritual state. Unrenewed men "restrain prayer," and false professors either habitually neglect private devotion; or if they are not entire strangers to the performance of its duties, they yet discharge these duties with formality, irregularly and heartlessly. They are religious chiefly before men, and "are not for the closet but for the synagogue." Like the hypocrites of old, "they pray that they may be seen of men." They may indeed occasionally and at intervals, practise private devotion, and even exhibit great zeal and forwardness in religion. In seasons of sickness, or when placed in circumstances of imminent danger, or when desolating judgments are abroad and the fear of death rouses conscience from its slumbers, they may become apparently fervid and zealous in their devotions. When religion is fashionable, when it is applauded by the rich and the great, and when their worldly interests and their selfish designs will be advanced by favoring it, they may show the zeal of a Jehu. But there is no steady, permanent delight in private devotion, no habitual walking with God all their lives long; no uniform communion with him in private prayer. Not thus sincere christians; they daily in secret pray to their "Father who is in heaven," and if the pressure of engagements should detain them from worshipping him at the stated season of private prayer, the interruption is lamented, and an opportunity for retirement and private devotion is speedily sought. If the divine command directs us to "continue instant in prayer," and to "pray without ceasing," the true Christian responds with the Psalmist, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." "Evening and morning, and at noon will I cry aloud, and he shall hear my voice."

2. The feelings, the desires, the motives and the aims with

which we approach to the performance of the duties of private devotion are tests by which to try our real character and state. Even if the influence of education, or a desire to escape the upbraidings of conscience, should lead false professors to attend to these duties, they will yet enter on them heartlessly, and as a task rather than as a noble and delightful employment. But sincere christians enter on them with a holy pleasure. "The desire of their souls is to God." "Their souls follow hard after God." "In his favor is life, and his loving kindness is better than life." They desire his favor; the communications of his grace and an increase in knowledge, wisdom, holiness and usefulness. Their motives are to obey, honor and please God, and to obtain the influences of his spirit. They aim to hold communion with him, and to worship him in spirit and in truth. Their aims are high; their desires are pure.

3. The manner in which we perform these duties; the state of our minds while engaged in them are tests of character. False professors are like those of old, of whom the Lord said, "this people draweth nigh to me with their mouth and honoreth me with their lips while their heart is far from me." They are insincere, formal and lifeless in their prayers; while servile fear and a desire to escape suffering, are the emotions which they chiefly feel. Sincere Christians lay their whole hearts open before God. They offer their petitions with sincerity, with fervor, with admiring and adoring views of the divine greatness and glory, and holiness and justice, and mercy and grace. They are not satisfied with cold and lifeless worship. Aided by the Holy Spirit, they pour out their souls before God. An unconverted man may pray eloquently and orderly, but not with a devout, penitent, and believing mind. The Holy Spirit, as a spirit of grace and supplication, excites in the minds of true christians a desire to pray, and when they are engaged in the duty, awakens in them gracious affections. With true penitence they confess and lament their sins. As guilty creatures, who have transgressed God's law, and whose natures are corrupted by sin, they abandon all claim to personal merit, all hope of commending themselves by their own good works to the divine acceptance, and by faith look to Christ alone for pardon and salvation. They earnestly desire the sanctifying influences of the Holy Spirit to make them more conformed to the divine likeness. "I entreated thy favor with my whole heart, be merciful unto me according to thy word."

*(To be continued.)*

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TESTIMONY FOR PUBLIC COVENANTING.

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In all his transactions with men, God has manifested his power, wisdom, justice, goodness and truth, in the way of covenant. He entered into a covenant, "(commonly called the covenant of works)" with all men in Adam, their common father and representative. "And the Lord God commanded the man, saying, of every tree of the garden, thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. ii. 16, 17. Soon after the fall of man, the covenant of grace was revealed by the Son of God, as Mediator. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This is a promise of the New Covenant, made between the Father and the Son in eternity. "He hath chosen us in him, before the foundation of the world." Eph. i. 4. This choice of sinners from among men, was made by the Father, in the Lord Jesus Christ, who covenanted to save them. "I have chosen you out of the world." John xv. 19. "Then said I, lo, I come—I delight to do thy will." Psal. xl. 7, 8. "He hath made with me an everlasting covenant, ordered in all things and sure." 2 Sam. xxxiii. 5.

This covenant was proposed to Adam and Eve after their fall, and on their professing to embrace it by faith, they were placed under its visible administration. "Unto Adam also and to his wife, did the Lord God make coats of skin and

clothed them" Gen. iii. 21. The typical victim was slain, and of its skin garments were made by the hand of the Mediator; and he put them on the first two visible members of the church. By these solemn transactions, the covenant between God on the one part and Adam and Eve on the other was ratified, in the Lord Jesus Christ, who is given "*for a covenant of the people.*" These first members of the church, were bound by this act of covenanting, to perform in faith, all the duties which they owed to God, to one another, and to their posterity. "And to Seth, even to him also, there was born a son and he called his name Enos: then began men to call upon the name of the Lord." Gen. iv. 26. As this is the first record of a formal act of public covenanting, let us investigate its import. The passage literally rendered, is:—"And for Seth, he also begat a son, and called the name of him Enos; and he then was caused to call in Jehovah's name." The Seventy render it; "And to Seth was born a son; also he named his name Enos, and he hoped to call himself *by* the name of the Lord God." The same Hebrew word signifies both to hope and to begin. The Greek translators understood the original word, which we render began, to express the hope of Seth, that in entering on the work of public covenanting, he would succeed in procuring for himself and his house, the title of "Sons of God." They were so called as he was led by faith in the promised seed to hope they would. Luther translates the text:—"And Seth also begat a son, and called his name Enos. At the same time men began to preach the name of the Lord." And his paraphrase is:—"that men began to distinguish the godly offspring of Seth, from the profane posterity of Cain, and to call them the Sons of God." The effect of the public avouching of the name of God was the able and faithful preaching of the gospel. This made many converts, and taught "men to discern between the righteous and the wicked, between him that served God, and him that served him not." Men took knowledge of these ancient Covenanters, "that they had been with Jesus." The translation of the Synod of Dort is:—"Then began men to proclaim the name of the Lord." They refer to Exodus xxxiv. 6. "The Lord passed by before him and proclaimed the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." The Holland version expresses the proclamation of the glory of God in Christ, by Seth,

and his covenanting brethren, in connection with their renovation of the covenant which God made with Adam and Eve at the giving of the first promise. In this they follow Luther as quoted above. Henry, in his pious commentary, refers to the marginal reading, as follows:—"The margin renders it—Then began men to be called by the name of the Lord, or to call themselves by it. Now that Cain and his children, had built a city, and begun to declare for impiety and irreligion, and called themselves *the Sons of Men*; they that adhered to God, began to declare for him, and his worship, and called themselves *the Sons of God*. Now began the distinction between professors and profane, which has been kept up ever since, and will be while the world stands."

Thus it is evident, the current of translators and commentators have maintained that there was a signal reformation about the time of the birth of Enos, and that the godly descendants of Adam in the line of Seth, were formally separated from the profane posterity of Cain. This must have been done, by some common bond of union to which the Lord's people pledged themselves. For every society has its constitution, to which all the members give a promise of adherence. The Narrative prefixed to our Testimony, follows the current exposition of the passage, in representing the transaction as an act of public covenanting. "In the days of Enos, who was born in the 235th year of Adam's life, men began to be called by the name of the Lord. Church members are God's children in a special sense, the disciples, as they are now called Christians, were then called the Sons of God, to distinguish them from the accursed offspring of Cain." And in a note. "The marginal reading is preferable to that of the text. Gen. iv. 26. In the text the translation is, "Then began men to call on the name of the Lord." In the margin it is, "to call themselves by the name of the Lord." The professors of religion now publicly renewing their covenant with God, are called by his name, and from this period until the days of Job, the discriminating title of the godly continued to be *the Sons of God*. Gen. vi. 2. Job. 1. 6. The Covenanters, at this time, were called by the name of the Lord, as they afterwards surnamed themselves by the name of Israel. Isa. xlv. 5. The best critics confirm this explanation of Gen. iv. 26.\* That commentators have good

\* See Reformation Principles, edition of 1835, p. 20.

ground for designating the remarkable transaction, which is recorded in the text, as a public covenant, is made evident by the following arguments.

1. The name which Seth gives to his son is a confession of sin. "And he called his name Enos." The name signifies frailty. Seth acknowledged, by naming of his first born Enos, that he was a sinner—that he could not relieve himself, or reform the world; and that all his hope of salvation must be derived from some other quarter than the deeds of the law.

2. The time in which Enos was born, "then"—235 years from the creation of the world. At least a century before, Cain had gone out to the land of Nod. His branch of Adam's family had increased. He had builded a city whose population could not be otherwise than corrupt, since its founder and governor was Cain, an excommunicated murderer. The people of his city and nation were hostile to all such as worshipped the true God. Cain would be as hostile to Seth, as Esau afterwards was to Jacob. To preserve the true religion, no other means was so appropriate, as that of entering into a public covenant. It is said, "men then *began* to call on the name of the Lord." This could not be the beginning of devotional forms of outward worship; as before the murder of Abel, "he brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel and to his offering." Gen. iv. 4. Public covenanting with God was then an addition to all the outward forms that had been practised for 235 years.

3. The duty which they performed. They began to "call on the name of the Lord." They prayed for direction in a very important duty, and their invocations were peculiarly solemn. They began to call, *in the name of the Lord*, on others to join with them in the duty of engaging their hearts to seek God. According to the German and Holland versions, "they preached the name of the Lord." As in the covenant transaction of the restored captives of Israel, "they stood up in their place and read in the law of the Lord." They had not indeed the law recorded in a book, as it was after the Sinaitic transaction; but it was recorded on the tablets of their memory. They read from that book in the audience of the people.

4. All this was done by inspiration. "He was caused to begin to call" is the literal translation of the Hebrew verb.

The person thus moved by a divine impulse, was Seth, the patriarchal civil ruler of all that host of dependants, which, as the heir to Adam's patrimony—as heir of the world, belonged to his household: and yet it is well translated, *men*; for he was their representative as a civil ruler, and as the priest of his household.

5. The name by which they were called, demonstrates that these ancient worshippers of the Lord entered into a public covenant. And it came to pass that when men began to multiply on the face of the earth, and daughters were born unto them, that the "sons of God" saw the daughters of men that they were fair, and they took them wives of all which they chose.—And after that, when the "sons of God" came in unto the daughters of men, &c." Gen. vi. 1, 2, 4. These reforming covenanters, began to call themselves, *by* the name of the Lord, by personal and family vows, to prepare themselves for a public and solemn dedication to God. Then, in public, "they surnamed themselves by the name of Israel." They professed to be "the adopted sons and daughters of the Lord Almighty." They were bound by their engagement to the holy performance of civil duties: as in the days of Nehemiah, "they separated themselves from the people of the land," and engaged not to enter into the intimate relation of marriage with them. It is mentioned as a reproach to the "sons of God" that they intermarried with the daughters of men. "Believers were unequally yoked with unbelievers," contrary to those covenant engagements. It was by the violation of their national covenant in this article that the world became corrupted, and exposed to that signal display of the wrath of Jehovah, wherein the old world was destroyed by a deluge.

6. Their covenant was confirmed by an oath. Then men began to call, *in* the name of the Lord. The call of Seth was in the name and by the authority of the Lord, as was that of Noah, who was a preacher of righteousness. The covenant was ratified in the strength of their God, and in the vows of the Lord's appointment. "*Vow to the Lord your God and pay.*" This covenant bound to all religious and to all civil duties, and was entered into by all who were of the household of Seth. He swore the oath of God as a magistrate and as a minister, as a father and as a husband, as a master and as a christian. All others that entered into the engagement, devoted their whole persons, with all their relations, all their efforts and all their possessions to God. They committed



themselves to the Lord by faith in the promised seed. "By faith," before the flood, "Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." So by faith, Seth, being warned of God, that the church was in danger and his family exposed to the wrath of the seed of the serpent, was moved by fear, and encouraged by *hope*, as the Seventy render the original, to enter into a public covenant with his own God and the God of his posterity. No man, no church, no nation can perform any act, since the fall of man, that God will accept, unless it is done through faith in the Son of God, as our Redeemer. Seth was accepted of God. He believed, "and it was accounted, or *imputed*, to him for righteousness."

Of the covenant transactions in Israel it has been said by those who are opposed to public covenanting, that they were peculiar to one nation, the chosen people of God. The Sinai-covenant has been called by objectors, "the covenant of peculiarity" and it has been inferred from the special relation in which that people stood to the God of Israel, that our duty, in the New Testament dispensation, cannot be inferred from the vows of the Israelitish commonwealth and church. To the example of the covenant engagement above referred to, even this objection cannot be offered.

The import of the covenant entered into by God's witnesses before the flood, appears much more clearly in the covenant confirmed between God and Israel at Horeb. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation. These are the words that ye shall speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words, which the Lord commanded him. And all the people answered together, and said, all that the Lord hath said we will do. And Moses returned the words of the people unto the Lord." Ex. xix. 5, 8. God here proposes the covenant to Israel, promising that on their acceptance of it, by faith in him as their covenant God, and engaging to keep it, he would be their God, and conduct them in safety to the land which he had promised to their father Abraham; and to remind them both of his right to the land, and of his power to guide them through the wilderness, till they should come into possession, he adds "for all the earth

is mine." They accede to the covenant, by professing their acceptance of it, and promising to do all that the Lord their God had commanded them. In this transaction, they called on the name of the Lord, and called themselves by his name. This covenant compact was concluded with acclamations of joy. "There we were glad in him."

As in the *Sethetic* covenant, the patriarch acted as the representative of all his subjects, so here the elders of the people, covenanted with God on their behalf. This was done by divine appointment, "*Moses called for the elders,*" who acted in the name of all those over whom they bore rule. After the civil rulers had in this manner given their pledge to God, all the people were assembled at the foot of mount Horeb, where they assented to what their rulers had done in their name. To Moses, as God's messenger, they say:—"Speak thou with us and we will hear." Ex. xx. 19. The ten commandments spoken by Christ as Mediator, to the people in an audible voice, were uttered by their God in covenant. For the preface is:—"I am the Lord thy God." "Happy art thou, O Israel, O people saved by the Lord." In this solemn renovation of the covenant made before with Abraham, all the people individually—all the civil rulers, all the ministers of religion, all parents and children, all masters and servants, were comprehended in all their relations; and the whole church and nation plighted to one another and to God. It was an ecclesiastical, national, and personal engagement to be the Lord's.

It is worthy of special attention, that all this refers immediately to the moral law. For the typical ritual was afterwards revealed to Moses, during the forty days that he was in the Mount with God. And if, as the opponents of national covenanting affirm, the covenant at Horeb was abolished by the death of Christ, the moral law was also annulled. But, "one jot or tittle of the law shall in no wise pass away, till all is fulfilled." The moral law or ten commandments, and the covenant of grace, of which there was an exhibition at Sinai, are of equal duration—they are both perpetual. The thunder, the lightnings, the earthquakes, the darkness, blackness, and tempest, should alarm the consciences of all who attempt to destroy what God has ratified with so appalling tokens of his righteous vengeance. "Father forgive them; they know not what they do."

The next instance of public covenanting, was on the plains

of Moab, by Jordan opposite to Jericho, near the termination of the forty years, that Israel wandered in the wilderness. "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel, in the land of Moab, besides the covenant that he made with them in Horeb." Deut. xxix. 1. We have the provisions of the covenant recorded in this and the two following chapters. The transaction was closed by celebrating the praises of God, in an inspired song, recorded in the 32nd chapter. It embraced a solemn vow of adherence to all that God had revealed to them by Moses, from the giving of the law at Sinai, until they entered the promised land. It was confirmed by an oath. "Ye stand this day, all of you, before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water: that thou shouldst enter into covenant with the Lord thy God, and into his OATH, which the Lord thy God maketh with thee this day." Ex. xxix. 10, 12.

In this transaction, the elders or civil rulers, and priests were first called upon to swear the oath of God; as Seth, and the Sanhedrim at Horeb, had been before; then all the officers of state, the presbyters, and all the people. Henry expounds this part of the transaction as follows:—"I. The parties in the covenant. 1. It is the Lord their God they are to covenant with. v. 12. To him, they must give up themselves, to him they must join themselves. It is his oath; he has drawn up the covenant; he requires your consent to it. He has sworn to you, and to him you must be sworn. He requires us to be sincere and serious, humble and reverend, in our covenant transactions with God, remembering how great a God he is with whom we are covenanting, who has a perfect knowledge of us, and an absolute dominion over us. 2. They are all to be taken, they were all summoned to attend, and did accordingly, and we are told, v. 10. what was the design of their appearing before God now in a body. They were to enter into a covenant with him. 1. Even their great men; the captains of their tribes, their elders, and officers, must not think it any disparagement to their honour, nor any diminution of their power, to put their necks under the yoke of this covenant, and to draw it. 2. Not the men only, but the wives and children must come into this cove-

nant; though they were not numbered and mustered, yet they must be *joined to the Lord*. v. 11. Observe, even little ones are capable of being taken into this covenant with God, and are to be admitted with their parents. Little children, so as to be carried in arms, must be brought to Christ, and shall be blessed of him. “for of *such* was and is the kingdom of heaven.” Not the men of Israel only, but the stranger that was in their camp.—3. Not the freemen only, but the hewers of wood and drawers of water.”

The priests are not mentioned as a separate class, but they were undoubtedly among the foremost in the transaction; as the covenant was certainly confirmed by the blood of many sacrificial victims, as that at Horeb had been forty years before. They are included under the word elders.\* The whole of that great host that encamped on the plains of Moab, in sight of the promised land, stood up before the Lord, and with great solemnity avouched with uplifted hands, the Lord to be their God in Covenant. With what joy unspeakable must they have concluded the holy duties, when the armies of the living God shouted their hallelujahs in a song of praise!

After the land was subdued before them, and about 24 years after the covenant transaction on the plains of Moab, and a little time before the death of Joshua, Israel renewed their solemn national vows in the valley of Shechem. There Joshua held his court during 19 years that he judged Israel, after the conquest of the land. “And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, for their judges and for their officers, and they presented themselves before the Lord. And Joshua said unto all the people, thus saith the Lord God of Israel,—now therefore fear the Lord and serve him in sincerity and in truth.—And the people said unto Joshua we will serve the Lord.—The Lord our God we will serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.” Josh. xxiv, 1, 2, 15, 21, 24, 25.

While the people engaged themselves to God in covenant, he bound himself to them, by many great and precious promises, confirmed by a sacred monument. As indentures set forth a recital, prefixed to the formal covenant; so in this

\* See Henry's Commentary, on the place. See also Vitringa on the import of the word elders.

Shechem-covenant, there is a declaration setting forth all that the Lord had done for them from the call of Abraham to that day. By recalling to their recollection the promise made to their fathers, and its fulfilment, as it had taken place before their eyes, God would strengthen their faith to trust his word of promise, in all time to come. The pledge on God's part, that he would remember the covenant, consisted in the record of it in his book, and in the setting up of the pillar in Shechem. "And Joshua wrote the words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord," v. 26. In all this we have assurance that God will never forsake his covenant people, that he will always have a seed to serve him, in bearing witness to the verity of his truth, and that he will abundantly bless all who walk in the footsteps of those who have been steadfast in his covenant. This was not a typical transaction; for Joshua does not refer, in his recital, to the ceremonies of the sacrificial ritual, which was embodied in the forms of worship, prescribed at Sinai. It was the development of the covenant made before with Abraham, whose children we are, if we have like faith with him.

We pass over the many renovations of the national covenant of Israel in the days of the Judges, that we may meditate on that federal transaction, in which Saul was formally inducted into the office of king. "Then said Samuel to the people, come and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they offered sacrifices of peace offerings before the Lord, and all the men of Israel rejoiced greatly." 1. Sam. xi. 14, 15. That this was an act of national covenanting is evident from the following considerations.

1. It was a renovation of the kingdom. "Let us go—and renew the kingdom." When Saul was exalted to the royal dignity, it was by the election of God for the people. "See ye him, whom the Lord hath chosen?" And by the promise of allegiance on the part of the people. "And all the people shouted, and said, 'God save the king'." Chap. x. 24. This salutation was the ancient mode in which the people promised fealty to the king. In this manner the Lord Jesus Christ was acknowledged by the people of Israel, when he rode in triumph on the ass into the city of Jerusalem. "Ho-

sannah to the Son of David: blessed is he that cometh in the name of the Lord." Matt. xxi, 9. In the transaction at Gilgal, the mutual engagement between the king and the people was renewed in the solemn covenant form.

2. It was before the Lord. The ark of the covenant was in Gilgal at that time, and before it, the coronation, accompanied with a solemn form of induction, took place, and although we are not informed that both the king and the people confirmed the covenant by a formal oath, yet as it was before the Lord God of Israel, that dwells between the cherubim, it was an appeal to the omniscience of the God of Jacob, who searcheth the heart, that the parties entered into the governmental compact, "in truth and righteousness."

3. It was ratified by sacrifices. When God entered into covenant with the commonwealth of Israel at Horeb, it was confirmed by the offering up of sacrifices, typical of the blood of the Saviour shed on the cross, whereby the covenant of grace was sealed. "And the Lord said unto Moses—an altar of earth shalt thou make unto me, and shalt offer thereon, thy burnt offerings, and thy peace offerings." Ex. xx. 22, 24. In accordance with this ratification of the Horeb-transaction, the covenant between Saul and the people, at Gilgal, was ratified: they offered up their sacrifices, burnt offerings, and peace offerings, to indicate their reliance on the Lord Jesus Christ, the great gospel victim, for the peace of the commonwealth, and the prosperity of the church. "Blessed are that people whose God is Jehovah" in covenant.

In the reign of Josiah, 624 years before the incarnation of the Son of God, the people of Judah, their king, the officers, the judges, the priests, the Levites and all the citizens small and great renewed their covenant with the God of their fathers. "Then the king sent, and gathered together the elders of Judah and Jerusalem, and the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem, and the priests and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant, written in the book, that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant, which are written in this book, and he caused all that were present in Jerusa-

lem to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers." 2 Chron, xxxiv. 29, 32.

In the preceding reign, the condition of the church had become deplorable, by the immorality, idolatry and cruelty of Manasseh, who gave himself up to work all manner of evil with greediness. The holy scriptures had been disregarded, and banished from the court of the irreligious monarch. So rare were the known copies, that even the young king, Josiah when he ascended the throne, appears never to have seen, nor to have heard read, the book of the law. "And Hilkiah the high priest, said unto Shaphan the scribe, I have found the book of the law in the house of the Lord." Even the high priest seems not to have known, that there was a copy of the Holy Scriptures in the land. Moved by fear and actuated by saving faith, the king determined to honour the God of his father David, by active efforts for effecting a thorough reformation. It required eighteen years to purge the land from its abominations. Great resistance was doubtless offered to these exertions to purify the commonwealth, and to purge the sanctuary. To consolidate the strength of the godly, by bringing them into the bond of public covenant, and stirring them up to place their reliance on the God of Israel, he and they engaged their hearts to seek the divine favor and blessing, in their good work of reformation, by an act of public covenanting.

The captive Jews on their return from the Babylonian captivity, renewed the covenant of their fathers, with the Lord their God. The transaction was preceded by an acknowledgment of their own sins, and the sins of their fathers; a recapitulation of the mercies of God to their church and nation, an enumeration of their sufferings under the rod of chastisement, and a confession, that they had needed all the grievous afflictions that reduced their formerly flourishing commonwealth to a very low state of abasement. They then add:—"And because of all this, we make a sure covenant, and write it; and our princes, Levites, and priests seal unto it." Neh. ix. 38. They intended, under the direction of the Word and Spirit of the Lord, to strengthen the things that remained. As on all preceding acts of public covenanting, so on this holy transaction, the blessing of the covenant God of Zion, rested. They were blessed of the Lord God of Israel under whose wings, they took shelter in the cove-



nant to which they set their seal, in the oath of God, and which they subscribed with their hand.

In all the acts of public covenanting, narrated above, the civil rulers, as such, united with the priests of the Lord, and the people in their double character of citizens, and of church members, in swearing the oath of the covenant. They all devoted the whole man to God. They had not then learned the infidel distinction of modern times, that as christians, we are bound to swear fealty to the Lord of hosts, and to obey his law, found written in his word; but that as citizens of the commonwealth, men are independent of the Prince of the kings of the earth.

Under the New Testament dispensation, we have recorded one and only one, federal transaction, in which the church, without the concurrence of civil society, entered into a public covenant with God. It is recorded. 2 Cor. viii. 5. "And *this they did* not as we hoped, but first gave their own selves to God, and unto us by the will of God." The apostle here refers to the churches, in Berea, Thessalonica, Phillippi, and other churches in the province of Macedonia. Before they entered on the business of raising funds, "for the furtherance of the gospel," they gave their own selves to God." Paul says this was not even hoped for by him and his coadjutors, in the ministry; as he had not thought that the progress of the gospel was so extensive, and its operation so powerful, that those flourishing churches, by an act common to them all, would "give their own selves to God." The devoting of themselves to God must have been an act of public covenanting for—

1. It was an act not of individuals in their personal character—but as associated bodies. The churches of Macedonia, all were united in the act. It was therefore a federal transaction.

2. Berea, which was one of the churches of Macedonia, searched the scriptures daily, to see whether the things that the apostles taught them were so; and they undoubtedly must have learned that public covenanting, was a duty enjoined on them; as all those who search the Scriptures daily in the right spirit must see.

3. The apostles surely hoped that they would dedicate their offspring in baptism, and their own selves to the Lord in the supper. As there is but one other mode in which men can dedicate themselves to God, according to the Bible publicly

—by public covenanting, that was the giving of themselves to the Lord, of which the apostle here speaks.

Here, then is an instance of approved public covenanting by the church, without the concurrence of the State. As Macedonia was a colony of the Roman Empire, which was adverse to the gospel of Christ in its constitution and administration, the Roman officers in that colony, would not enter with them, as Josiah and other good rulers of old, into the covenant of God. The churches in other lands, are under the same obligations to engage in this duty, as the Macedonian churches were in the apostolic age.

The Protestant Princes of Germany in 1530, entered with the reforming ministers into a covenant, known in history as the League of Smalcald, for the maintenance of their civil and religious liberties.

In Scotland, a few of the Scottish noblemen entered into a covenant for the defence of the Reformation. God blessed that bond, for the furtherance of the gospel. In 1580, the king, the nobles, the ministers, elders, deacons, and the people of all ranks, entered into a solemn, and solemnly sworn covenant to adhere steadfastly to the truth, and to defend the same against the Papists, and all other enemies. They also renounced all the errors, heresies, idolatries, and other corruptions with which the nations of Christendom had been polluted.

In the year 1643, the Barons, noblemen, and gentlemen, the houses of the Lords and Commons of England, the Corporation of London, the officers of the army and navy, the three orders of ecclesiastical rulers, and the body of the faithful, with uplifted hand, swore in the terms of the Solemn League and Covenant of England, Scotland, and Ireland, that they, joining themselves to the Lord in covenant, would defend their liberties, and the true Reformed Protestant religion of the empire, against all Papists and other malignants. This was perhaps the most sublime and soul-cheering religious transaction, that has occurred since the day of Pentecost. The most enlightened and powerful empire on earth, as one man, swore allegiance to Messiah the "Prince of the kings of the earth," and did homage to our exalted Redeemer, as "Lord of all to the glory of God the Father." The covenant had been drafted by the Rev. Mr. Henderson, of Scotland, and had been sworn by the Assembly of Divines in Westminster Abbey, before it was presented to the English Parliament. From

the city of London, the Spirit of gospel holiness was diffused through the nation by every artery, to the remotest limit of the empire. The British Colonies in New England, hailed with gladness, the auspicious event, and gave themselves away to God, in the oath of the Solemn League and Covenant.

“All this was the doing of the Lord and wondrous in our eyes.” The Westminster Assembly sat five years; and as the fruit of their labours we have, the Westminster Confession of Faith, the Larger and Shorter Catechism, the form of Church Government and manner of Worship, on the model of which all the Presbyterian churches, in Britain and their descendants in our own country, have professed in some measure, to administer their ecclesiastical regimen. To God’s blessing on the Solemn League and Covenant are to be ascribed, the light, liberty, morality, and power of the Protestant Churches, in Britain and in North America. To the God of Israel be all the glory, “who alone doeth wondrous things that are marvellous in our eyes.”

(To be Continued.)

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QUENCHING THE SPIRIT.

(From the Covenant.)

“Quench not the Spirit.”—1 THESS. v. 19.

By the Spirit, in this passage, we are not to understand this divine agent personally, but rather his operations. These operations are of two kinds—special and common. The former are the operations of the Holy Ghost on the hearts of believers, by which they are regenerated and sanctified—savingly instructed in divine things, and directed in the path of duty—and thus prepared for communion with God here, and fitted for heavenly enjoyments. By the *common operations* of the Spirit we would understand those convictions of sin—of its demerit and consequences—which the unregenerate sometimes experience, those painful workings of conscience and terrors of merited punishment, and a coming judgment, by which even wicked men are frequently restrained from going the full length in iniquity to which their own evil desires and the suggestions of Satan would drive them. That there are

such operations, is a truth clearly revealed in the Inspired Volume. Of the antediluvian world who were swept away by the universal deluge, Jehovah declares "My Spirit shall not always strive with man;" and the proto-martyr, Stephen, speaks thus of the unbelieving Jews: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." Even the extraordinary gifts of the Spirit have been possessed by men, who gave decided evidence that they never were the subjects of his saving influences. To Balaam was given the spirit of prophecy. In the day of judgment, many will say to the Redeemer, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" To whom he will reply, "I never knew you, depart from me ye that work iniquity." Between the special and common influences of the Spirit, there is this difference—the latter, although they may sometimes serve to restrain misconduct and effect a temporary reformation, never issue in a saving change of heart. On the contrary, through the love and dominion of sin, and the temptations of Satan, the sinner breaks over every barrier that may interpose itself to the gratification of some beloved lust. The remonstrances of the secret monitor within are stifled, the thunders of Sinai become less audible, and the fears of a future judgment are hushed. By prostituting the noble powers of his rational soul, and every higher consideration, to make provision for the gratification of his corrupt inclinations, and by a long course of rebellion and presumptuous disobedience, every religious impression is obliterated. With man thus intent upon his own ruin, hardened in sin, and ripe for destruction, the Spirit ceases to strive or to be a reprovcr, sin appears less odious, and the delinquent, having never been truly regenerated, is ultimately given over to a reprobate mind; and so may be said to quench the common operations of the Spirit.

But the direction of the Apostle, "quench not the spirit," while it may be applicable to the unregenerate, appears in our apprehension to have a particular reference to real believers; and in this sense we shall consider its import. Before proceeding, however, to show how the subjects of regenerating grace may be said to quench the Spirit, we observe, that they do it not in the same manner as those who have never been born again. Whatever Arminians may allege to

the contrary, the injunction, "quench not the spirit," does not in the least degree militate against the doctrine of the saints' perseverance. We admit that unbelievers who were once the subjects of the Spirit's common operations may, and actually do, by their unbelief and disobedience, cause the final withdrawing of his influences, and perish eternally; but we maintain, at the same time, that this is not, and cannot be, the case with any who are in Christ Jesus, and who are, consequently, new creatures. It is true, indeed, that the term rendered "quench," does in the original frequently signify to extinguish, and is used in this sense in other passages of the New Testament; but it may equally well be rendered to *restrain or hinder*, in which acceptation it is to be taken in the passage immediately under consideration. That those who were once the subjects of the Spirit's special and saving influences shall persevere in grace, is a truth clearly revealed in the Word of God. This will appear from what is declared in Scripture respecting the Spirit's indwelling. The promise of the Savior confirms the doctrine for which we contend—"I will pray the Father, and he shall give you another Comforter, *that he may abide with you for ever*, even the Spirit of truth." The Redeemer when discoursing with the woman of Samaria, and opening to her view the provision of the eternal covenant, declares, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him *a well of water springing up into everlasting life*." What this water is we are elsewhere informed. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive." The Apostle Paul informs us, that he who hath begun a good work—evidently a work of grace—"will perform it until the day of Jesus Christ:" and we are assured on the authority of Jehovah himself, that "the gifts and calling of God are without repentance." The doctrine of the perseverance of the saints might also be argued from the surety-engagement of the Lord Jesus Christ; but enough has been advanced to show, that a work of grace once begun, will assuredly be completed—that the graces of the Spirit, like waters issuing from an ever-living fountain, will never be completely dried up—and that those whose bodies have been made the temples of the Holy Ghost, will perpetually enjoy the Spirit's inhabitation,

Seeing, then, that the Spirit's work in believers can never be totally and finally extinguished, it remains for us to inquire how even they may be said to quench the Spirit.

1. *Believers quench the Spirit when they do not give themselves up unreservedly to the Spirit's teaching and guidance.*

In the economy of grace, one part of the Spirit's work is to act as the instructor and guide of all who are the objects of New Covenant love. Hence, the Redeemer declares of the Comforter whom he promised to send after his departure to glory, "He shall teach you all things;" and, again, "He will guide you into all truth." This he does by the instrumentality of the Word and ordinances, by the dispensations of Divine Providence, and by his own immediate suggestions. This teaching is effected by illuminating the understanding and conscience of the believer, by opening and expanding his spiritual vision, and thus enabling him to see such a radiation of glory and excellence thrown around the divine character and perfections, and such wisdom and adaptation to the end designed, not only in the prosperous, but even in the adverse dispensations of Jehovah's providence as he had never previously beheld. This Heavenly Instructor also makes discoveries of the dignity of Immanuel's person, the glory and excellence of the offices which he sustains, the fulness of his grace, and the suitableness of the communications of his love to the circumstances and wants of his people. There is also afforded them, at the same time, such a view of their own weakness and vileness—such a discovery of the secret and hitherto unnoticed sins of heart and life, as leads them to self abasement and deep humiliation of spirit; and thus brings them to an entire distrust of themselves, and makes them willing to submit to the direction of this Divine Teacher and Guide. Hence it is, that believers are brought to take the law of the Lord as the alone rule of their faith and practice. By the power of Almighty grace, the hard and stony heart is softened and rendered susceptible of religious impressions, the lineaments of the Saviour's image are more perfectly formed, or at least become more distinctly visible, as the child of God progresses in the divine life: and his will, formerly stubborn and rebellious, is gradually merged into that of the Redeemer; so that he is brought to say, in the hour of trial and affliction, "not my will but thine be done;" and to pray with the Psalmist—"Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness."

Now, in whatever way this divine illumination is obscured, and this heavenly teaching and guidance neglected—in this way the Spirit may be said to be quenched. This is done, we observe, generally, by the commission of sin. Sin, like the exhalations arising from a stagnant marsh, comes between the spiritual vision of the believer and the light of his Father's countenance, and the enlightening and enlivening beams of the Sun of Righteousness, and thus obscures those glorious manifestations which it is the peculiar work of the Spirit to make. And just in proportion as sin, which forms a veil of separation between God and the soul, prevails, and as the love and practice of holiness ceases to advance, is the individual chargeable with quenching the Spirit. But particularly, believers quench the Spirit by neglecting, or not duly attending to the directions of this Heavenly Instructor. How often has it happened in the history of God's people, that they have remained, perhaps for a length of time, ignorant of the mind of the Spirit in regard to duty, because they have not sought Divine counsel in seasons of temptation, difficulty, or danger! Many a time have the Spirit's influences been restrained, and his work of instruction impeded, by a wilful absence from the means of grace, or by attending upon the ordinances in a careless and lukewarm frame of mind. To this cause may be attributed that deadness and dullness of spiritual feeling, and that want of comfort and holy joy in waiting upon God in his institutions, which the best of saints have frequently to deplore. Why is it that believers so often fall under the power of temptation, and diverge from the path of duty? Why is it that the heirs of the grace of God in so many instances adopt their own will as the rule of duty, or permit the maxims and opinions of the world, or the fear of man, which bringeth a snare to influence their conduct, and prevent them from maintaining holy separation from the world? The reason is this—There is not that firm reliance upon the Spirit's aid—that unreserved submission to the Spirit's teaching and direction—and that renunciation of self, and of the approbation of an evil world, which should ever characterize the humble disciple of Jesus Christ. Frequently do believers grieve the Spirit by allowing the force of prejudice, the power of passion, the trammels of pre-conceived opinions, or views of worldly interest, to obstruct the reception of some Divine truths clearly revealed in the Book of the Lord; therefore it is that we find some, even of the



friends of the Redeemer, in the bosom of corrupt churches. Such, however, are chargeable with holding the truth in unrighteousness; and, by such a line of conduct, deprive themselves of much of that comfort which is enjoyed by those who have the testimony of a good conscience, and who are not ashamed of the cross of Christ, nor of their attachment to the despised cause and testimony of Jesus. We also neglect the Spirit's teaching whenever, in doubts and difficulties, and in the performance of duty, we take not the Inspired Volume as our alone and infallible directory, as a light to our feet and a lamp to our path; and likewise, when we neglect the warnings and admonitions of conscience, and the inward motions of the Holy Ghost. In proportion, therefore, as there is cherished by any of God's people, a self-confident or an unteachable disposition, and in so far as the ordinances—the channels of new covenant blessings to men—are not duly appreciated and attended upon, and the dispensations of Divine Providence not rightly improved—in so far is the Holy Spirit grieved, and his illuminating and quickening influences quenched.

While every believer should make it a matter of solemn thanksgiving unto God, and should esteem it a high and holy privilege thus to be the subject of the Spirit's direction, he should at the same time maintain a habitual watchfulness over his heart and life, his conduct and conversation, his motives and actions, lest at any time he neglect the Spirit's guidance, or act in such a manner as to grieve this Heavenly Instructor, and cause the withdrawal of his enlightening influences.

2. *Believers quench the Spirit by refusing the consolations which he administers.*

The Holy Spirit is emphatically designated the Comforter. This appellation is peculiarly characteristic of that work which he performs in the believer's soul, when he is called to endure "a great fight of affliction." How consoling the promise of the compassionate Saviour as he cheered the minds of his disciples, disconsolate at the prospect of their beloved Master being taken from them—"I will not leave you comfortless—I will pray the Father, and he shall give you another Comforter"—a promise that has been realized in the blessed experience of the saints of God, from that period till the present—in every age and in every country. Well did the Redeemer know the troubles and trials, internally

and externally, to which his people would be exposed ;—but against their every tribulation he made a gracious provision. To administer consolation to the mourners of Zion is the peculiar province of the Divine Spirit. This he does by bringing home to the soul some gracious Scripture promise, at the same time discovering, as it were, his own name and character inscribed upon the promise, and secretly persuading and convincing him that it was written for him and for such as he is. Many a time, when beset with difficulties and temptations, and when some arduous duty lies before him, for the performance of which he feels that he has no strength of himself, does this Heavenly Comforter give him to hear, in language that cannot be misunderstood, the cheering and invigorating promise—“My grace is sufficient for thee; for my strength is made perfect in weakness.” Often is the drooping soul cheered by the Divine Spirit letting into the soul a glimpse of the Redeemer’s glory and matchless excellence. Frequently when the child of God is pressed down with an overwhelming sense of the power of sin, and the strength of indwelling corruption, when he trembles under the conviction of conscious guilt, and the sense of merited punishment, and when he is disposed to write bitter things against himself, does “the Comforter” open up hidden springs of consolation by directing the eye of faith to the Saviour’s suitableness and all-sufficiency. And in instances not a few has it happened in the experience of God’s people, that when all around them was dark, and portending disaster both to themselves and the Church of Jesus Christ, has every obscuring cloud been dispersed; and heaven, as it were, and all its glories—eternity and all its beatific realities, have burst upon the enraptured view. And many a believer in Jesus has experienced that there were moments when the soul, borne aloft by the Divine Spirit on the wings of heavenly contemplation, has soared away far above the clouds of earthly trials and afflictions, and taken its flight to the realms of never-ending day. In such moments as these, even in the midst of abounding sorrows, there has been realized a joy unspeakable and full of glory.

Strong, however, abundant and suitable as these consolations thus are, it sometimes happens that they are not duly appreciated, nor believingly appropriated, by those who are the subjects of the Spirit’s gracious operations.

(To be Continued.)

## INTRODUCTION TO THE LIFE OF GEORGE WISHART.

In concluding our notice of Patrick Hamilton in a preceding No. we remarked that, "from his death we may date the commencement of the reformation in Scotland." From that time forward the truth grew mightily and prevailed, until it issued in a more complete subversion of tyranny and popery, and in a more perfectly reformed ecclesiastical and civil polity than were attained to in any other reformed nation. For twenty years from the martyrdom of Hamilton, to that of Walter Mill in 1558, who was the last that suffered by the hands of *professed* papists, the progress of the gospel was marked by zeal, union, patience, and undaunted heroism on the part of its witnesses; and by cruelty, and blood-thirstiness on the part of its adversaries. Before the year 1542, many both men and women were put to death in various forms. The names of some of these martyrs have come down to us in the writings of Knox and others. Let us record them again, as a memorial "due to the righteous men," who dared to own Jesus Christ and his cause even in the very mouth of the lion. David Stratton and Norman Gourlay were hanged and burned Aug. 27, 1534. Keillor, a friar, Sir Duncan Simpson, Beveridge, Robert Forrester, and Thomas Forrest, Dean of Dollar, were burnt in February, 1538, in the city of Edinburgh. Jerome Russell, and Kennedy, at Glasgow. Many were banished. Some of these exiles were men so highly distinguished for their literary attainments as to be welcomed as instructors in the Schools and Universities on the Continent. George Buchanan, renowned as a scholar, poet, historian, and reformer, was banished in 1538.

The reasons assigned by the priests themselves for their butchery of offending men and women were, "that they had the Old and New Testaments—they discussed the power of the Pope—they despised the ancient rites of the church, and denied all reverence and obedience to the priests set apart and consecrated to God." This means in fact, that they rejected traditions, acknowledging no rule of faith and manners but the Scriptures; they refused submission to the usurped authority of the Roman Pontiff—they considered the ceremonies of papal worship to be trifling, and very many of them, such as the mass, penance, image worship, &c. to be wicked—they sought the pardon of their sins without the interposition of the priests—in a word, they were no longer crouching papists, they had become intelligent Christians. None of them, however, are so well known as the man whose name is at the head of our article. Before we proceed to relate his history, let us take a brief survey of the political state of the nation, and its bearing upon the interests of religion during the period that we have just hastily glanced at.

Until the year 1538 the power of the crown had generally been exerted, although but feebly, upon the side of the reformers. The kings themselves disliked, while they had not the power to control, the ferocity of the priests, who literally thirsted for the blood of the saints.

In that year a connexion with France more intimate than the merely political alliance which had long subsisted between the two kingdoms, was formed by the marriage of James V. with Mary of Lorain. This woman, who afterwards acted a very conspicuous part in Scotland as Regent of the kingdom, during the minority of her daughter, Mary Queen of Scots, was sister to the Dukes of Guise, who afterwards governed France as the ministers of Henry II. Every one acquainted with the history of these times, knows that a more bloody, and barbarous family, not even excepting the "bloody house of Stuart," never scourged a sinful nation. Under the influence of her brothers the young Queen became a powerful ally of the ecclesiastical authorities. After his marriage the king was evidently controlled by the bitter enemies of true religion. God, however, had provided an asylum for his persecuted servants. In the year 1533 Henry VIII. of England, had separated that kingdom from the papal dominion. This event, in two ways, operated favorably upon the interests of the reformation in Scotland. From the power of the English, and their contiguity to Scotland, it was plainly a dictate of policy, that the weaker nation should not unnecessarily provoke their hostility. This circumstance frequently restrained the rage of persecution. When it broke out, as it often did through French influence, the reformers relied upon the assistance of England to resist it, or in the event of defeat, betook themselves to that kingdom as a place of refuge. The Lord Jesus Christ, as the Governor among the nations, thus directed the political relations of these kingdoms so as to promote the welfare of his body the church.

The death of James V. in the month of December, 1542, gave a turn to events that, for a short time, was favorable to the reformers. The end of this persecutor was very miserable. Having lost in the disastrous battle of Solway-Moss a powerful army collected and equipped at great expense, and with great care, for the purpose of invading England, grief and chagrin in a few days consumed the little remaining strength of a body previously enfeebled by watching and disease. His daughter Mary, then an infant scarcely eight days old, was heir to the crown. Two parties at once engaged in a contest for the regency of the kingdom. At the head of the popish party was David Beaton, archbishop of St. Andrews. The queen-mother—the priests and many of the nobility joined the popish faction. The Hamiltons, who were next in the succession to the infant Mary, led the opposition. Some of the nobility of the highest rank, and the great majority of the lesser barons, joined the Hamilton or reforming party. A few, such as the Earls of Glencairn, and Errol, Lord Ruthven, Sir James Sandilands, Sir David Lindsay, and Erskine of Dun, had been, at least two years before the king's death, avowed protestants.\* Others took

\* The name Protestants was given at first to the reformers who entered their protest against the decree of the diet of Spires on the subject of religion, in 1529. It soon became the general appellation of all professed christians who separated from the papal apostacy. At the period of which we write, this name does not appear to have been used in Scotland: as it is, however, a name now well understood the propriety of it will be apparent.

that side through fear of popish cruelty and vengeance; as there had been found among the king's papers after his death, a list of three hundred nobility and gentlemen who were doomed to death had he returned successful from his inroad upon England. This list was known to have been formed at the instigation of the priests. Beaton succeeded in obtaining the regency by means of a pretended will of the king, which he forged, nominating himself therein to that high office, with three powerful nobles, the Earls of Huntly, Argyle, and Murray, as assessors. The fraud was soon discovered. Beaton was deposed and imprisoned, and James Hamilton, Earl of Arran, a professed reformer, and next heir to the crown, was chosen regent. Such an event could not fail to be of great advantage to the cause of truth. A parliament, held the same year, repealed all the laws forbidding the reading and circulation of the Scriptures. This measure, as might have been anticipated, was opposed most strenuously by the papists, especially the priests. \* Some of their arguments exhibit a very lamentable picture of their own brutal ignorance, and of the degraded state of the nation under Popish rule. They circulated a report that the New Testament was a contrivance of the reformers for the promotion of their own ends, and that it was at the hazard of the eternal salvation of the people, even to have it in their possession. All their attempts to defeat the operation of the law permitting all classes to have and read the Bible, were utterly ineffectual. It was soon in nearly every family. The law of 1542 has never been repealed. Even in the worst of times no parliament has dared even to attempt its repeal. As they became acquainted with the Scriptures, the people learned the true character, however, of these ignorant, and unholy priests, and knew how to estimate their opposition to the light.

The light that had so unexpectedly and happily shone upon Scotland was, however, for a brief season obscured; and in a way as unexpected as that in which its beams had just been permitted freely to shine. Arran was a mere political weathercock. He possessed the fickleness and trimming disposition that always characterized his family, and that more than once, rendered their vast influence most injurious to the interests of truth and liberty. The year after his elevation to the supreme authority, we find him, after a public recantation of his reforming principles, in the strictest alliance with Beaton and his satellites—his old friends rejected, and all his power brought to bear against them and their cause. Thus were the reformers taught, at an early period, by their painful experience, not to put their trust in "princes nor man's sons" but in the power of God. However, during the

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\* Papists in the 19th century, and in the United States, are the same in principle and disposition with their fathers three centuries ago. They find it indeed for their advantage to put on a fair appearance, to speak of liberality and toleration. They should not be trusted. Give them the power, and from some indications there is reason to apprehend that at no very distant period they may have it, and they will re-enact the scenes of Scotland, France, Spain, Ireland, &c.

brief period of liberty, the gospel had spread with great rapidity. Thomas Williams and John Rough, the regent's chaplains, and men of piety, learning, and eloquence, had preached from the Scriptures with great power and success in all the principal places of the kingdom.\* The Bible was in the hands of all classes. It was read by nobles, and peasants, with great avidity. A very large portion of the inhabitants of Scotland, south of the Grampians, were either protestants, or friendly to them, through a growing disgust at the tyranny of the Cardinal, and the now exposed licentiousness of the monks and priests. The integrity of the reformers was put to a severe trial through the treacherous conduct of the Regent. Like all apostates, Arran became a violent enemy of the reformation. He had thrown himself into the hands of bloody men, who were determined to use his influence for the entire suppression of the truth. The fires were rekindled. The least deviation from the doctrines or practices enjoined by the Man of Sin, was visited with sore punishment. †

In this time of trial many were found wanting: but the faith of by far the greater number was, like gold tried in the fire, found unto praise and honor and glory. The adversaries were so far successful as to expel the ministry, or stop their mouths, ‡ until towards the close of the year 1544, when the renowned GEORGE WISHART returned from England, whither he had been banished, and immediately engaged in the work of proclaiming the gospel of Christ. The history of the extraordinary labors, and cruel martyrdom of this godly man, and indefatigable preacher will form the subject of another article. We conclude the present, with a few reflections.

1. The spirit of all wrong systems is the same. They seek to hide themselves from the light; they hate those who reprove them; they will take their lives if they have the power. Popery, tyranny, and slavery, all furnish illustrations of the truth of this remark. Popery hinders the reading of the Scriptures, as it did in Scotland, and now does in France, Spain, &c. &c.—tyranny appoints a censorship of the

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\* After the defection of the Regent, Williams retired to England. His history from this time is not known. Rough remained in Scotland for some time after the death of Wishart in 1546. He afterwards went to England where he remained until the death of Edward VI. When the persecution began under "bloody Mary," he removed to Friesland, where he lived in great poverty, being obliged to work with his hands for a bare livelihood for himself and his family. In the year 1557, he returned to England and was elected Pastor of a small congregation of Protestants in the city of London. A few weeks after this he was betrayed by a member of his own congregation, and on the 22d of December, was burnt by the orders of Bishop Bonner.

† Four men and one woman were burnt at Dundee, for eating a goose on Friday!

‡ The most active efforts were still made for the propagation of the gospel, but they were comparatively private. Even Rough appears to have been daunted; if indeed he had not withdrawn to some other country for a season.

press, as in Russia, Austria, and Spain—slavery demands laws against a free discussion of its abominations, as in the United States. Popery has always put to death, if it could, all who disobeyed its decrees, and refused to submit to its dark empire—tyranny can number its thousands of victims sacrificed, for their love of liberty, and slavery can tell of benighted intellects, brutalized passions, ruined morals, and the blood of at least one victim shed at its bidding.

2. The truth works its way through much suffering; it may be, with occasional alternations of peace, or perhaps, prosperity. This we have seen, was the course of events in Scotland. The most extensive investigation of similar periods in the history of the church and of the nations, would furnish no exception. Sinful systems, civil or ecclesiastical, will dispute every inch of ground. If they are beaten it must be by dint of perseverance in plying the batteries of truth. The man that flinches, even, although he does not actually turn, injures a righteous cause.

3. Apostates, we may expect to find among the most virulent in their hostility to the cause they have abandoned. The integrity of others is a standing reproof to them. So long as any remain steadfast, their conduct is a constant appeal to the conscience of a traitor—an ever present memorial of his own baseness.

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#### ASSOCIATE REFORMED SYNOD OF NEW-YORK ON PSALMODY.

We regret the course pursued for years by this ecclesiastical body on the subject of Psalmody, believing it to be more injurious to the cause of truth than the stand taken by the open and avowed advocates of the use of human compositions in the praise of God. While they profess attachment to the system of inspired psalms, and use them in their own churches, they say by their judicial acts and by their practice that there is substantially no difference between these and such as are uninspired. It seems to be merely a matter of convenience or policy that they continue their use in the public worship of their own congregations. On the same principles their ministers, when officiating in congregations of other denominations, are judicially authorized to conduct the worship in the use of human compositions: such their people are allowed to sing in their families and every where, except their own churches. For years they have had the subject of a new version before their supreme judicatory; have had a committee appointed to prepare it, who are understood to be progressing slowly in the work; and have corresponded with other judicatories asking their concurrence and co-operation. All this shews how little importance they



attach to the use of Scripture Psalmody, and their dissatisfaction with that version which has so long been employed in the purest churches. In 1837, the following resolution was by their Synod referred to a committee to report thereon at next meeting:—"Resolved, That the ministers of this Synod be instructed, either to omit singing, or to use the Psalm book of our own church, at all times when they officiate in churches of other denominations." At the last meeting of Synod, the Report given below was submitted, as prepared by Dr. McCarroll, chairman of the committee. The Rev. Mr. Blakie, for himself, submitted a much more Scriptural report, recommending the adoption of the above or some similar resolution. The question, "Which report shall be adopted?" was taken. TWENTY-THREE voted for the adoption of Dr. McCarroll's report:—NINE for Mr. Blakie's—TEN declined voting. Thus the Synod decides, that the Constitution and established usage of the Associate Reformed church, authorizes the use of uninspired Psalms and Hymns, by their ministers and people every where except in their own churches or congregations. They have given the true interpretation of their Constitution; and we hope none of their people will *hereafter* complain of *slander*, when others say so. Several sentiments in the report will strike our readers as setting forth what are indeed "*strange doctrines*." For example: "To enforce the whole moral law is impossible, and *the attempt would do more harm than good*." Old fashioned christians will think, that the *attempt* at least is enjoined by the Scriptures as a duty. Again; "It would argue a great deficiency of gracious attainment, in the members of this Synod, if they cannot allow to each other a liberty of conscience on a subject *that has so little to do with either ministerial usefulness and comfort, or the general prosperity of religion*." What an estimate to put upon the use or disuse of Psalms indited by the Holy Spirit! But we forbear.—The following is the Report.

The committee respectfully report :

That after an attentive consideration of the subject committed to them, they are of opinion that it would be unnecessary and improper to pass the resolution proposed, for the following considerations: In the existing state of our ecclesiastical laws and regulations, we have for several years been enjoying a very large share of prosperity, and evident tokens of the blessing of the King of Zion. No new regulations seem to be called for, to improve a condition for which we have been, annually, and for many years, giving public thanks to God. While other denominations, on the right hand and on the left, have been "biting and devouring one another," we have been placed by a kind Providence in a happy mean between the extremes of latitudina-

rianism on the one hand, and excessive strictness on the other. We tried one of these extremes, and, after much loss, barely escaped with our lives. We have tried the middle way, and thus far found it safe and prosperous. Having escaped Scylla, let us not rush into Charybdis.

The resolution in question is, in the form of it, an addition to the obligations which our ministers have voluntarily assumed at their ordination. It cannot, therefore, be imposed on them without their consent, nor become a part of the standing law of the church, without passing through the process required for altering the constitution.

Nor would it be proper to move the church, for the purpose of adding this resolution in a regular manner to our constitution. Our Confession is already sufficiently large. To its principles our ministers are all cordially attached, as they freely professed. It is intended to be the municipal law of our own denomination, and is derived from the Holy Scriptures. But it does not enter particularly into the subject of our foreign relations or inter-ecclesiastical law. This delicate and difficult subject it has wisely left to the consciences of the one family of God, enlightened by his own word, only directing that the "communion of saints, as God offereth opportunity, is to be extended to all those who, in every place, call upon the name of the Lord Jesus." If, then, there be any thing wrong on this subject, (Ch. 26, Sec. 2.) it had better be corrected by an enlightened public sentiment and personal intercourse, in kind and christian fellowship, than by the authority of this Synod, or even of all the co-ordinate legislative powers of the church.

Our Lord recognized a distinction between the moral and the municipal law, when in relation to divorces, he says, "For the hardness of your hearts he wrote you this precept, but from the beginning of the creation God made them male and female." Mark x. 4. Laws administered by men must of necessity be less extensive than the whole of human duty; so that something beyond all law, civil and ecclesiastical, must be left to conscience and to God, for the obvious reason, that to enforce the whole moral law is impossible, and the attempt would do more harm than good. The case before us is one which may safely be left where it has hitherto been by the best and wisest men, out of the code ecclesiastical.

There is nothing to hinder any, who may be so disposed, from following the course proposed in this resolution, so that no injury will be done to any member if the Synod should refuse to pass it into a law, unless it be considered that it is already the law of the church, in which case the passing of it again were superfluous.

This subject affords a proper occasion for the exercise of the Christian grace of forbearance. And happily, it is almost the only one which calls for the exercise of that grace. Having so many reasons for thankfulness, in the present uniformity of sentiment on the whole system of revealed truth, both as relates to doctrine and to practice, it would argue a great deficiency of gracious attainment, in the members of the Synod, if they cannot allow to each other a liberty of conscience on a subject that has so little to do with either ministerial usefulness and comfort, or the general prosperity of religion. The scheme of absolute uniformity is impracticable, even in the smallest societies,

and whenever enforced, necessarily issues in division after division ; and, in the ruin of practical godliness, the abandonment of all the great objects to which the united strength of the whole church is devoted by her Divine Master, and the indulgence of every hateful passion, illustrates the philosophical paradox of divisibility, ad infinitum. The Holy Scriptures are full of warnings on this subject. "The beginning of strife is like the letting out of water. Therefore let contention alone before it be meddled with." "For if ye bite and devour one another, take heed lest ye also be consumed one of another."

Here, the committee are of opinion, this subject might rest, regarding the resolution before them as an addition to existing laws : but as it may possibly be regarded by some as a mere explanation of the constitution as it already exists, it will be considered in that view. Even on the supposition that the resolution was meant to be, what does not appear, an explanation and enforcement of the existing law of the church, it ought not to be passed, inasmuch as the constitution cannot be explained on subjects of which it does not treat. The rule on Psalmody is expressly confined to Associate Reformed churches. "Nor shall any composesures merely human be sung in any of the Associate Reformed churches."—(Const. B. 3, C. 3. Sec. 3.) That limitation means something : and it does not appear what it can be, unless that the rule laid down is binding only in Associate Reformed churches, or that, in relation to all other churches, the constitution says nothing. This view is confirmed by the overture prepared by Dr. Mason, the father of the late Professor, Robert Annan and John Smith, the fathers of our church, and which was published and distributed among the churches by order of Synod, in 1787, and in which there is an express disclaimer of the condemnation in all cases of any thing but our own practice ; "We could wish for a more finished poetical version of these (the Psalms of David, and other songs of Scripture) than any yet given to the churches. And we do not say that hymns of human composition may not be lawfully used in any case whatever. But we think it safest generally to adhere to the Scriptural Psalmody." (Ch. 21. p. 98.)

The testimony of the Associate church allows of other inspired songs taken both from the Old Testament and the New, neither of which would accord with the resolution in question. (Test. p. 170.) Another overture published by our Synod in 1796, takes the same grounds. Neither the language of the constitution, nor collateral testimonies, nor the practice of the church would authorise this first attempt to establish a rule to operate out of our own church, and impose stricter terms than are imposed at home. It is said that the doctrine of the Confession, respecting the Psalms to be used in the worship of God, if true in Associate Reformed, is true in all churches, and vice versa. This is admitted : and what then ? The Confession says nothing about the particular version : It lays down the principle which is to be carried out in the best manner that circumstances will allow at home and abroad. And the most strenuous advocates of the resolution will not assert that there are no Psalms in the books used

by other churches which could be used in accordance with that part of our Confession, or that our Confession pronounces it absolutely sinful to use any part of any version but our own. Upon the whole subject, the committee recommend for the adoption of Synod the following resolutions: 1st. That every member of this Synod be enjoined to study the things that make for peace, and the things whereby one may edify another, and be much in prayer for the outpouring of the Holy Spirit of wisdom and love upon themselves and the churches. 2d. That the principles adopted by this church be adhered to, and be carried out when ministering in other churches, in a manner as nearly resembling our own as the circumstances will allow.

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THE CONVENTION HELD AT PITTSBURGH.

The party that broke off from the Reformed Presbyterian Church, usually denominated *New-lights*, took measures, soon after their separation, to call a "Convention of those Reformed Churches that approximate the nearest to each other, in doctrine and worship, for the purpose of effecting among them a more perfect union." Application, we know, was made to the Synod of the Reformed Dutch Church, the Associate Synod, the Associate Reformed Synods of the West, and of New York, and to the Reformed Dissenting Presbytery, and considerable exertions made to obtain their co-operation severally. Whether they applied to any other bodies we know not. The 17th of October last was the time appointed for the Convention to assemble at Pittsburgh. From the published Minutes of their proceedings it appears there were present, from the Associate Reformed Synod of the West, three ministers—from the Associate Reformed Synod of New York, two ministers and one ruling elder—and from the General Synod of the Reformed Presbyterian Church\* two ministers and one ruling elder. The Convention, it will be seen, was composed of delegates from two Synods of the Associate Reformed Church, and from the *New-light* body; that is, it was a convention of delegates from two denominations. The object, as above stated, was "to effect among them a more perfect union." Speaking of this object, the Editor of the Religious Monitor says;—"Union is very desirable; and all lawful endeavors to promote it must be laudable. And for our own part we do not see but these three bodies (as they are not *over-much* strict) might come together and be united into one, without making any compromise of principle." With this opinion we accord, and believe the probable result

\* The *New-lights* continue to call themselves by this name, though they adhere to but little that it imports.

will be an amalgamation of the New-lights with the Associate Reformed. There is really nothing to keep them apart, and surely there should be no division where there is no difference. Besides the latter body was formed by a relinquishment in part of the principles of the Reformed Presbyterian church: the former has abandoned the same principles; so that a strong affinity may be supposed to exist between the two bodies, the tendency of which should be to draw them together. On this principle we account for their coming together in convention, when all the other bodies that were urged to unite, refused to co-operate. Our opinion from the first has been, that the chief object of those with whom the measure originated was to prepare the way for sliding into some other denomination under the specious name of *union*. A large proportion of those who, with them, abandoned their former Testimony have already united with other churches.

We give below the Report adopted by the Convention on the subject of inter-communion. It shews the result of their deliberations, and is the only part of the proceedings that can be interesting to our readers. Of this report the Editor above named says:

"It will be seen from the above Report that the Convention adopted Dr. Mason's scheme of Catholic Communion in its widest latitude. They lay it down as a principle that all professing christians may commune together at the Lord's table who agree in the belief that Jesus Christ is the *only Saviour*. This is doubtless their meaning, although it be somewhat clouded by the use of *ambiguous* phrases and technical terms. For the communion, which christians, holding the above truth, may have with each other, "includes," say they, "all religious exercises which do not embrace ecclesiastical fellowship, such as joining together in reading, hearing, praying, praising God, &c." *Eating the Lord's supper* is not here mentioned but is included in the expressive, "&c.;" and perhaps it would have shown more plainness and candor had this "religious exercise" been mentioned, instead of using in its place a very ambiguous *character*. If we understand the Convention, and we think we do, by "ecclesiastical communion" they simply mean a communion in church *government and discipline*."

We believe the real intention of the Convention is expressed in these remarks; and that by the distinctions respecting different kinds of communion and other ambiguous phraseology they meant to furnish a document which may be ex-

plained to mean one thing or another, just as circumstances require. The two Synods of the A. R. Church represented in the Convention allow their ministers and people to enjoy with each other, every kind of religious communion, except that which the Report denominates *organical*. Consequently if any other restriction is imposed, these bodies, instead of being more closely united, are farther separated from each other. Without farther remarks however, we submit the Report to the consideration of our readers. It is as follows.

REPORT:—Your Committee are persuaded, that this subject is highly important, not only in its ultimate result—the contemplated and hoped for union of the Reformed Churches in one ecclesiastical body, but also in all the steps leading thereto. The object before this Committee is a “nearer approximation” of these Churches, while yet in a divided state, with a view to organical union, before that union has actually taken place. Such an approximation, if rightly conducted, is greatly to be desired, and would gladden the hearts of all who love the unity, peace, and prosperity of Zion. \* \* \* In every association among men there is some kind of communion. How far may communion consistently extend in the contemplated “nearer approximation?” Men enjoy a social and friendly communion in conversing together—in walking or riding in company, and in a thousand things relating to the transactions and courtesies of life. In all these there is something common, in which men have a fellowship or communion with one another. It is mere civil communion, and is not sinful. Again, there is a religious communion which all Christians may lawfully hold with one another, upon the ground of their common faith as disciples of Christ, their common Lord, and as partakers of the common salvation. Union, in every case, is the basis of communion. And all Christians are agreed and united in the faith of our Lord Jesus Christ, as the only Saviour. They may, therefore, hold Christian communion together, which will include all religious exercises which do not embrace ecclesiastical fellowship, such as joining together in reading, hearing, praying, praising God, &c. In all these, all Christians may walk together, because they are agreed. Further, there is a communion, which may be called ministerial, which adds to mere Christian fellowship that which is official, and yet not ecclesiastical communion. The organization and government of the Church is more than ministerial. It is Presbyterial. Ministerial communion is, therefore, not organical.

*Therefore, Resolved,* As the judgment of this Convention, that the ministers of the Churches here represented, may interchange pulpits, and it is recommended to both ministers and people to unite as often as opportunity offers in meetings for prayer or religious exercises—and in all such as may be engaged in works intended to advance the cause of Christianity, by spreading the word of God and the gospel of Jesus Christ; thereby cultivating a spirit of harmony and brotherhood, calculated to lead to a more perfect unity—and this without violating any of the laws of their respective organizations.

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TESTIMONY FOR PUBLIC COVENANTING.

(Continued from p. 335.)

It would seem to be almost superfluous, after this historical detail, to enter into a formal argument, in order to prove that public covenanting is a duty under the New Testament dispensation. But such is the declension of the great body of protestant professors, within the last hundred and fifty years, that this most important institution of our holy religion, has been little investigated, is very imperfectly understood, and is even impugned by many who call themselves Presbyterian Protestants. The following is a brief outline of the argument on this article of our Faith.

1. We are commanded to follow the example of the saints who have gone before us, in the way of holiness. When the spouse in the song, inquires where her Beloved feeds his flock, and makes them to rest at noon, he replies: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." Song. i. 8. The way of covenant, is that in which the saints have walked, in their pilgrimage to the heavenly kingdom. The church has always been a covenant society. The flock of the good shepherd, are led by him, and we are always to be found following in their footsteps. In the business of public covenanting it is "so plain that he who runs may read."

That the way of public covenanting, was that in which the good Shepherd led his flock, from the birth of Enos until the time of Nehemiah, is undeniable. The most flourishing and the purest state of the church in Macedonia, was when, she in that



province, joined herself to the Lord in covenant; and in Great Britain, while the Westminster Assembly held its sessions. This is well known to every reader of ecclesiastical history. It has then been the way of the flock of Christ in all ages.

2. There was nothing typical in the bond at the time of taking the Antediluvian covenant—nothing in that at Horeb, for it was entered into before the giving of the law—nothing in that on the plains of Moab, by Jordan near Jericho—nothing in that of the valley of Shechem—nor any thing ceremonial in any of those many renovations of covenant, which took place in Israel. The church and the nation swore fealty to Messiah, the Lord of hosts. Public covenanting was one of those things which cannot be shaken, and which remain to the end of the world.

3. The covenant made with Israel remains in force under the new dispensation, and by its efficacy, as rendered effectual by the Holy Spirit, the Jews will “be re-ingrafted into the good olive tree to partake of its root and fatness.” God, by Moses, says to Israel at the time of swearing the covenant of the plain:—“When thou art in tribulation, and all these things come upon thee, even in the latter days, if thou turn unto the Lord thy God, and shalt be obedient to his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, nor forget the covenant of thy fathers, which he swore unto them.” Deut. iv. 30, 31. The things to come upon them, were that they should “utterly be destroyed,” as to their nationality, v. 26. This was not fulfilled at the time of the Babylonian captivity; for in the time of that calamity they had a prince of the captivity, they had their genealogical tables, and they were restored to their own land, and fully reinstated in their ecclesiastical and civil organization. They had the ministration of the Aaronic priesthood, for a period of about 500 years afterwards. This priesthood they never can have again. The promise that God will remember them, must then refer to New Testament times, when he will remember his covenant with their fathers, “if they turn to the Lord.” “Nevertheless when it shall turn to the Lord, the veil shall be taken away.” 2 Cor. iii. 16. The text ought to be translated, “when he,” namely Moses, “shall turn to the Lord.” Moses is in this passage put for Israel. When Moses went into the tabernacle he took away the veil; so here when Israel, called by the name of Moses, shall turn to Jesus of Nazareth, the true Messiah, the veil now on their hearts,

"shall be removed." Again, "the latter days," is a phrase which refers to the days of the gospel, as contradistinguished from the old dispensation. "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be exalted above the mountains," &c. Isa. ii. 2. Now in these last days, they will return to the Lord, "and he will remember the covenant" of the plains. All which demonstrates that the covenant is now in full force, as to its obligations on the seed of Israel. Hence, at least, to the Jews, national covenanting in gospel times is a duty.

4. We have many express promises that the nations under the new dispensation shall join themselves to the Lord. "And many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Micah. iv. 2. The time when they shall do this, is that in which "all nations shall flow into the church." Isa. ii. 2. This promise has not yet been fulfilled. "The Lord will yet accomplish it in his time." We have the substance of the national covenants of all the commonwealths of the world, in the text. "He will teach us of his ways and we will walk in his paths." God promises that the nations shall thus enter into covenant with him; it is therefore their duty to do so. This promise is applied specifically, to at least one nation. "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts. And the Lord shall be known to the Egyptians—they shall vow a vow, and perform it." Isa. xix. 21. All this is to be done in the day that "God will smite Egypt, and heal it," which has never yet been accomplished, and of course the time of the gospel dispensation is here contemplated by the prophet. God shall say in that day, "blessed be Egypt, my people." But as a nation, Egypt has not yet been blessed of the Lord; and therefore whatever is here predicted, must be accomplished hereafter. Many are the blessings promised to Egypt in this prophecy.

1. Her five principal cities, which in one word, means all the land, "shall know the Lord." They shall have a saving knowledge of the God of Jacob, as he is revealed in the Lord Jesus Christ, the great prophet of the church.

2. "They shall do sacrifice and oblation," not literally, for the daily sacrifice hath ceased as a typical service forever; but spiritually they shall present holy offerings to the Lord,

presenting themselves before him, in all the New Testament ordinances of worship.

3. "They shall speak the language of Canaan," by professing their adherence to the whole pure doctrines of the gospel; and promising in baptism and the Lord's supper, to walk in all his commandments blameless.

4. "They shall vow a vow unto the Lord," v. 21, "and shall swear to the Lord of hosts," v. 18. the whole nation entering into covenant with God, and confirming their covenant by an oath, as our fathers did, when they engaged themselves to the Lord in the Solemn League and Covenant.

5. They shall not do, as the British nation did, at the Revolution settlement under William and Mary, break their vow. They shall perform what they will promise in their national covenant. "They shall vow a vow and perform it."

6. They shall enter into Solemn League and Covenant with Assyria, and Israel restored to their own land. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance," verses 24, 25. The modern, mystical Babylon is called Egypt, in Rev. xi. 8. John giving the prospective history of the two witnesses, says, "when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, and their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Rev. xi. 7, 8. The kingdoms within the limits of the old Latin empire, are called in the book of Revelation, cities. "And the great city was divided into three parts," (Protestant, Popish and Mahometan,) "and the cities of the nations fell." Rev. xvi. 19. Five of these cities (kingdoms) in Egypt, spiritually so called, shall speak the language of Canaan, and shall swear to the Lord of hosts. All this is yet to be accomplished; and as the prophecy is to be fulfilled hereafter, public covenanting is a duty to be performed in New Testament times.

7. A fifth argument in favor of the perpetual morality of public covenanting is, that it is taught in the law of nature. The United States of America do not acknowledge the Holy Scriptures as the rule of national legislation, and yet twenty-six States are confederated together in the bond of the Fed-

eral constitution; and though they do not swear fealty to the Lord of hosts, they swear fidelity to one another. In all associations, the members bind themselves to one another by pledges, when they sign their several constitutions. All societies are thus organized on the principle of covenanting, and there can be no association for benevolent purposes, for the promotion of common moral order among men, or for business, that does not involve the principle which we maintain, as far as they covenant with one another, however many of them refuse to acknowledge their subjection to him, who is Lord of all.

8. It is analogous to many other religious social pledges, that were of divine appointment under the old dispensation, and that are retained under the new; such as marriage, baptism of old administered under the form of circumcision, and the Lord's supper which comes in the room of the passover. Why should the two latter especially be retained, when they were both confessedly ratified by the typical shedding of blood, and yet public covenanting be rejected, when it, as all must admit, bound to duties that were strictly moral, political and religious? No other reason can be assigned, but that ungodly nations refuse to enter into covenant with him who reigns in Mount Zion, and before his ancients gloriously; and a faithless ministry and ignorant people find it convenient to become the panders of unholy civil magistrates.

The blessings which God dispenses to churches and nations through the medium of public covenanting, are not confined to the actual covenanters; they descend to all those who were represented in the federal transaction. Such is the ordinance and the promise of the God of the covenant. "I the Lord thy God am a jealous God visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." Ex. xx. 5, 6. Children that walk in the iniquitous ways of their fathers, suffer for their sins; while those of Godly parents are blessed by walking in their footsteps.

It is the doctrine of the Holy Scriptures and of all the Reformed churches, that Adam represented "all his posterity descending from him by ordinary generation, and that they sinned in him and fell with him in his first transgression." The Lord Jesus Christ the second man, the Lord from heaven represents in the covenant of grace, all his spir-

itual seed, and they are saved by his imputed righteousness, as it is received by faith alone. Why then should it be thought strange that in public covenanting, churches and nations should represent posterity? The representation of his posterity by Adam in the covenant of works, and that of the elect in the covenant of grace, by Christ, the Mediator, is strong presumptive evidence, that in Federal transactions parents represent their children. But we have abundant direct testimony in the Holy Scriptures, and in the ordinary transactions of men. In both the doings of the church and in secular affairs, the doctrine of representation is wrought into the frame-work of human society.

1. The posterity of Seth who entered into the antediluvian covenant, were represented in that transaction. They were called until the flood, "the sons of God." Gen. vi. 2. Why are they so designated? Because, having been represented by their parents, at their taking of the covenant, they began to be called by the name of God, whom the antediluvians, in their covenant acknowledged as their Father; and whom they bound themselves by oath to honour.

2. In the covenant of Noah, all the posterity of that patriarch, were represented. "And God spake unto Noah and to his sons with him saying, And I, behold I, establish my covenant with you, and with your seed after you: and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.—And God said, this is the token of the covenant which I make between me and you—neither shall all flesh be cut off any more with the waters of a flood, to destroy the earth." Gen. ix. 8, 12.

That this covenant was an application of the covenant of grace, which Noah and his sons professed to embrace, is evident. He offered up sacrifices which typified Christ, the gospel victim, and God smelled a sweet savour in the sacrifice of Christ, and ratified the covenant. Again; God does not and cannot confer blessings on the fallen sons of Adam, under the curse, in any other way than by Christ. Here blessings are promised, and all generations have experienced, in all nations, the truth of the promise. Farther, the rainbow was placed in the cloud, as a token or seal of the covenant. "This is the token of the covenant which I make between me and you—I do set my bow in the cloud." Gen. ix. 12, 13. To this seal of the Noaic covenant, the Holy

Ghost refers in Rev. iv. 3. "And—behold a throne was set in heaven, and one sat on the throne—and *there was a rainbow* round about the throne, in sight, like unto an emerald.—In the midst of the throne were—four and twenty elders." These elders are the representatives of the redeemed of the Lord, who are with the Lamb on the throne over-arched by the rainbow.\*

All the acts of public covenanting to which we have referred, were, like the Noaic covenant, founded on the covenant of grace. And as the covenant into which the patriarch entered with God—did embrace his offspring of all ages and nations, why should not those succeeding federal compacts, of which that is the pattern, comprehend posterity?

3. The covenant which God made with Abraham extended its promises, blessings and obligations, to posterity? "And when Abraham was ninety years old and nine, the Lord appeared to Abraham and said—I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee." Gen. xvii. 1, & 7. The promise had been given to Abram, in Ur of the Chaldees, twenty-four years before, "and he believed in God, and it was accounted to him for righteousness." chap. xv. 6. Of that faith he made a solemn profession, a year before the birth of Isaac, and God ratified his promise, by entering into a covenant with that patriarch and his posterity. There can be no doubt of the descending obligation of the Abrahamic covenant, as his seed are expressly mentioned in the body of the compact, and to them the land of Canaan was granted by charter. Under this covenant title they afterwards claimed it, and entered into its possession.

It seems to have been maintained by some in the time of the apostle Paul, that the covenant of Abraham was superseded by the giving of the law at Horeb. He expressly condemns that error, and asserts the doctrine, that however often a public covenant is renewed, its former force is not impaired. "And this I say; the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 17. Even had it been a

\* See Erskine's sermon entitled; *The Rainbow of the Covenant* McLeod on Revelations, and the current of commentators.

man's covenant, like that which Abraham made with Anar, Eshcol, and Mamre, or with Abimelech, and that which Jacob made with Laban, "yet, if it be confirmed, no man disannulleth or addeth thereto." The covenant made with Abraham, remained in full force after the law was given at Horeb, four hundred and thirty years after its ratification. All the actual Covenanters, who were circumcised for the sealing of the Abrahamic covenant, had been long dead; and yet the compact was still binding on their posterity. What is more; the church then was, and is still both bound and blessed by the covenant of God made with Abraham. "Some of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." Rom. xi. 17. The olive tree is the Abrahamic stock, the root of which is Christ, and the covenant made with the father of all them that believe, was the covenant of grace, and the compact with Abraham, can no more be annulled, than that made with Christ, which is an everlasting covenant.

4. The people of Israel were commanded by Moses at the taking of the covenant on the plains of Moab, to remember their covenant at Horeb, though all the males that came out of Egypt, were dead, except Caleb and Joshua. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them on two tables of stone.—Take heed unto yourselves lest ye forget the covenant of the Lord your God." Deut. iv. 10 & 23.

5. When God by the prophet Ezekiel reproves the people for their sins, on account of which they had been carried away captive to Babylon, among other great transgressions, by which the anger of the Lord God of their fathers had been kindled, he reproves them for the violation of the covenants by which they were bound, to walk in all the commandments of the Lord blameless. "Son of man, there were two women, the daughters of one mother,—declare unto them their abominations; that they have committed adultery." Ezek. xxiii. 2, 36, 37. The two women are Aholah and Aholibah, i. e. the ten tribes, and the tribe of Judah with Benjamin. They were both married to the Lord, in their national covenant; and they are charged with adultery for their infidelity, in defiling the marriage bed, by the adoption of the idolatries of Assyria. This charge would not have lain against them, had they not been under covenant obligations descending from their ancestors.



6. After the captives returned from Babylon, they confessed their sins, at the renovation of their covenant, in violating the compact that God had made with their father Abraham. "Thou art the Lord God, who didst choose Abram—and madest a covenant with him.—Our fathers dealt proudly and hardened their necks." Neh. ix. 7, 8, and 19. Their sins were greatly aggravated by being violations of the Abrahamic covenant.

7. The compacts of nations bind, when all those who made the treaties are dead. National debts continue to be due by the debtors for many generations. When children inherit the estates of their parents, they are bound by the laws of all well regulated realms, to liquidate their debts, and fulfil their contracts. In all these instances, parents enter into covenants, whose obligations descend to their children. This is the constitution which God has given to society. He who denies the descending obligation of religious covenants, in which God is one party, and his creature, man, the other, must to be consistent, hold it impossible for parents to bind their children in secular contracts.

8. Parents in baptism bind their souls by a vow, which binds their offspring. He who denies the descending obligations of public covenants, furnishes the adversaries of infant baptism with arguments which cannot be gainsaid or resisted. Are Presbyterians, Episcopalians, and Congregationalists ready to admit that they are all unbaptized, and that they are consequently not branches of the church of Christ? If they deny the descending obligation of national covenants they must, to be consistent, do so.

9. Those who deny the descending obligation of covenants, must to be consistent, reject entirely the doctrine of public covenanting. It is impossible that any nation or church can all, enter into the covenant, in one instant. It is, as creation was, a progressive work. First the highest judicatory of the church enters into the covenant, then the representatives of the nation: next the subordinate ecclesiastical courts, and the inferior civil authorities, then the people. Before all this is accomplished many of the actual covenanters, both parents and children, are dead. Nations are composed of adults and youth, and infants; the last cannot bind themselves, because they are incapable of knowing what is done. But men do not generally reject this doctrine. All international treaties, all oaths of allegiance, enacted by legisla-

tures—all edicts of emperors or rulers—all ecclesiastical acts, proceed not only on the principle of public covenanting, but also, on that of the descending obligation of the covenant.

It is partly on this principle that the acts of majorities are binding on minorities. In them one man binds another, as the covenants of ancestors, extend their obligations to posterity. Hence though a minority actually vote against a declaration of war, yet if the war is just, that minority are bound to aid in its prosecution. The whole kingdom of Great Britain was bound by the Solemn League and Covenant, as soon as it was sworn, by the Lords and Commons of the British Parliament, and the whole church of Scotland, as soon as the General Assembly had taken upon themselves the obligations of that holy bond. In all these instances, the oath of God's covenant bound their constituents. The synods, presbyteries, and congregations swore, and they, with the people, subscribed the covenant. Now, before all these transactions were completed, the whole people were bound representatively; yet that consideration did not supersede the necessity of the several associations, and individuals taking the covenant obligations on themselves. The Lord Jesus Christ represented, from eternity, all the elect in the covenant of grace; and yet it was a part of the arrangement of that federal transaction, that the elect should by faith lay hold of that covenant for themselves, and ratify their assent to the covenant, in baptism, in the Lord's supper, and in public covenants.

The covenants of Britain extend their obligations to all who now live in Scotland, in Ireland, and in England. This is admitted by all, who in any form, maintain the descending obligation of national federal transactions. The covenants also bind all the posterity of every man, who was bound by the Solemn League and Covenant when it was sworn in 1643, by the representatives of the nation, whether he remained in Britain, or emigrated to some other country. That the children of the actual Covenanters, when emigrating from the land of their nativity, are bound by the Covenant obligations, has been always maintained by Reformed Presbyterians. On this principle, the terms of communion say:—"The obligation of these covenants" (the National Covenant and Solemn League and Covenant) "extends to those who were represented in the taking of them, although

removed to this, or any other part of the world, in so far as they bind to duties not peculiar to the church in the British Isles but applicable in all lands." Here it is asserted that those who were represented in the taking of those covenants, are bound by them, though removed to any land, as far as the church was under their obligations. If this principle is true in relation to those who are under them, as church members, it must also apply to those who were bound by them as citizens. Now, that the whole nation was bound, and that those citizens of the realm, who were represented in the taking of them, i. e. their posterity, were bound, is proved by the following considerations.

1. The Solemn League and Covenant was one vow in which the members of the church and citizens of the state were bound inseparably, though distinctly; and where any principle of the covenant binds, the whole binds; because it cannot be divided. "What God hath joined together, let no man put asunder."

2. As God is one party, the Covenanter who emigrates, is after emigration, still within the dominions of him "*who is King of Kings and Lord of Lords.*" Those who have come into the United States, since the taking of the covenants, are as really under the kingly authority of Christ, as they were in Great Britain; for he is "the Lord of the whole earth."

3. The covenant of the British empire was renewed by the New-England Puritan Pilgrims, in the year 1644, by which they and all their descendants became formally bound.

4. The colonies, at the time of entering into the Solemn League and Covenant, were an integral part of the British nation. They held their lands under the crown, and were governed by deputies of the throne, whom they acknowledged as their governors. The Boston renovation, demonstrates that they held themselves bound by the federal deed of the Lords and Commons, in 1643.

5. The old Congress of 1774, solemnly claimed for themselves, and for the people of the colonies whom they represented "all the rights and immunities of *British Citizens.*" (See Marshall's Life of Washington.) The most excellent part of their birthright and immunities, was, that they inherited a title to the covenant blessings of their ancestors, who entered into federal relations with the God of Israel. It may be said in reply to this, that they did not intend to claim the covenant birthright. It is admitted that they did not, and

that in doing so, they committed a great sin. Men often do things, when they do not understand their own transactions, as the Assyrian king fulfilled the counsel of the Lord, although "he meant not so, nor did his heart think so." Isa. x. 7.

6. The land has been blessed remarkably in temporal good things, notwithstanding it "has deeply revolted;" as God showed favor to Israel even when grossly offending him, by their abominable idolatries. "To any nation," except Israel, "never he such favor did afford." And we may say of our land, as David did of Israel, "Thou shewedst them favor." Psal. xlv. 3.

7. All nations are under the covenant made with Noah, notwithstanding they are dispersed over all the earth. All see the rainbow—and all enjoy "summer and winter, cold and heat, seed time and harvest, day and night," in fulfilment of the covenant made with their common ancestor.

8. The ten tribes, *cast out into far countries*, are still bound by their national covenant. The dispersed of Judah are also bound by the same bond, dispersed as they are over Asia, Africa, Europe and America. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and the dispersed of Judah; to it shall the Gentiles seek, and his rest shall be glorious." Isa. xi. 12. God promises to be a little sanctuary to them in the lands whither they are scattered. "Thus saith the Lord God, although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." Ezek. xi. 6. They are farther remote from the land of their fathers' sepulchres, than we of this country, are from the British Isles; and yet the God of their father Jacob, acknowledges their outward covenant relation to him.

9. The people of Judah and Benjamin were not released from their covenant obligations, during their captivity in Babylon.

10. This is the doctrine of our Declaration and Testimony. "Covenants entered into by an individual or a community, continue binding upon those who enter into them, either personally, or by their representatives, so long as such persons live, unless the covenants have limited their duration to a certain period." (Reformation Principles, p. 107.) This doctrine is proved from Jer. xi. 10. "The house of Is-

rael, and the house of Judah, have broken the covenant which I made with their fathers." The community of the British nation still exists, and many such persons still live, in the United States, whose fathers entered into the National Covenant of Scotland, and into "the Solemn League and Covenant of the three kingdoms of Scotland, England and Ireland."

This is no more than a specimen of the ample testimony that might be adduced to prove, both the perpetuity of the national covenants and their descending obligation. We trust no one will ask more to demonstrate that the ground which the Reformed Presbyterian church occupies has not been taken rashly.

While under obligations so solemn, ratified by the most holy sanctions, endeared to us by the blood of our martyred fathers,—“men of whom the world was not worthy,”—and recorded in the archives of heaven, we must bear our testimony against a sinful nation, laden with iniquity, that with all the lights of divine truth, shining in her firmament for nearly two centuries, has neglected to recognize her duty, by “*joining herself to the Lord in a perpetual covenant, not to be forgotten.*” O that the God of Israel may soon set the fair jewel of his covenant in our forehead, and make our nation “*the glory of all lands.*” “*He hath commanded his covenant for ever; holy and reverend is his name.*” Psal. cxi. 9.

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#### QUENCHING THE SPIRIT.

(Continued from p. 341.)

In our last number, after having shown that even unbelievers may be the subjects of the Spirit's common operations, and that the injunction of the Apostle, “Quench not the Spirit,” militates not, as Arminians allege, against the doctrine of the saints' perseverance, we proceeded to observe, that *believers quench the Spirit by not giving themselves up unreservedly to the Spirit's teaching and guidance, and by refusing the consolations which he administers.* The former of these positions we have already illustrated; to the latter our attention is now to be particularly directed.

In our concluding observation we remarked, that however

suitable and abundant the consolations of the Spirit are, yet they are not at all times duly appreciated, and believably appropriated by the children of new covenant love. It not unfrequently happens, in the experience of unbelievers, that through the suggestions of Satan, or the power of temptation, from an overwhelming sense of their own vileness, ingratitude, transgressions, and mis-improvement of mercies received, they refuse every ground of comfort which the Spirit may present, and indulge fears, doubts, and dejection of spirit, to a culpable degree. To no purpose are the sweet and encouraging promises of the Gospel brought to recollection. Labouring under an unwarrantable apprehension of Divine displeasure, and imagining, without any real cause, that he has sinned away his day of grace and merciful visitation, and that he can lay no claim either to the mercy of God or to any new covenant blessing, the child of God is sometimes brought to reject that consolation which these gracious promises were intended to administer to the disconsolate and wounded spirit. By indulging sorrow and despondence to a sinful extent, the believer is sometimes unfitted for performing the duties of religion, and even for attending to the common and lawful concerns of life; and contracts such a frame of mind as prevents him from enjoying, with humility, the Divine goodness flowing forth in many a copious stream, and causes a reluctance to approach the throne of grace, or makes him fearful in the service of God. Such doubtings, and apprehensions not only mar the believer's own comfort and peace of mind, but are also calculated to obstruct the entrance of that consolation which it is the peculiar province of the Holy Ghost to infuse into the soul. Thus it is that the Spirit may be said to be grieved, and his comforting influences quenched. In these unwarrantable doubts and groundless fears, there is much sin and unbelief; together with the want of that holy and unshaken confidence in the love, mercy, and power of Jehovah, which his character and perfections are calculated to inspire; neither is there that reliance upon the truth and faithfulness of God which should ever characterize those who are believers in Jesus. In so far, then, as there is the manifestation of groundless apprehension and distrust, and as there is the cherishing of unworthy views of the Divine mercy and goodness, and of the love, compassion, and all-sufficiency of the Saviour—in so far is the individual thus acting chargeable with quenching the Spirit,

The consolations of the Holy Spirit are also often put away by the believer's dwelling habitually upon the dark side of the dispensations of Divine Providence, either towards himself, or in relation to the church of Jesus Christ, without taking into account what may be their design and probable termination; and likewise by dwelling chiefly upon the more awful features of the character of Jehovah, in connexion with his own unworthiness and numerous defects of life and conduct. Such contemplations are apt to issue in false views and erroneous conceptions of the divine administration, sometimes even in impeaching the wisdom by which the revolutions of the wheels of Providence are unerringly directed. Into this snare the Psalmist appears to have fallen, when he complains—"Behold these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." Psal. lxxiii. 12, 15. And it was not until he had gone into the sanctuary that his views of Jehovah's providential dispensations were rectified, his doubts and difficulties dispersed, and his spiritual vision restored. And thus is it frequently with believers still. By taking partial and contracted views of the Divine administration—by not duly reflecting that, with respect to God's procedure with nations, communities, and individuals, they now know but in part, and that a very limited portion—and by not considering, as they ought, that all things, even the most adverse and the darkest dispensations of Providence, shall ultimately be productive of good in relation to the ransomed of the Lord—by not carefully weighing these considerations, believers not unfrequently deprive themselves of those sources of consolation which such reflections would bring to the mind; and thus encompass themselves with sorrows of their own creating, at the same time refusing that comfort which the Holy Spirit imparts to the soul, by making gracious discoveries of the wisdom and goodness of God in all his dealings towards his people individually, and his church collectively.

3. *The Spirit is quenched by whatever tends to impede his sanctifying operations.*

In the injunction, "Quench not the Spirit," we apprehend there is an allusion to *fire*, as it is this element only we speak of quenching. As the effect of fire upon many substances is to purify, by separating the dross from the pure and precious



metal, so the Holy Spirit sanctifies those who are the subjects of Divine grace. By the sanctifying operations of the Heavenly Agent upon the dross and the tin of corruption, impure affections and unholy desires are gradually removed, and the believer comes forth at last like gold seven times refined. Hence it is declared of the Saviour—"He shall sit as a purifier and refiner of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 3. The love and the power of sin become weaker and weaker, and the love of holiness occupies its place. The desire after a more perfect conformity to the image of Christ becomes stronger, and thus influences the whole character and conduct. These holy principles and gracious affections implanted in the soul in regeneration, gradually expand and gain the ascendancy in the mind; and evidence themselves by holy thoughts, words and actions. And thus the declaration of the Sacred Penman is verified—"If any man be in Christ, he is a new creature; old things are passed away, and all things are become new." 2 Cor. v. 17. That which is effected in the believer by the sanctification of the Spirit, is strikingly exhibited by the prophet Ezekiel, where the Holy Ghost, or perhaps rather his Divine workings, are characterized by the element of water, under which emblem the Spirit is frequently exhibited in Scripture:—"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols I will cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. xxxvi. 25, 28.

Whatever way, therefore, these sanctifying operations are impeded, in this way the Spirit may be said to be quenched. We might point out many ways by which the progress of sanctification in the soul is obstructed; but there are two to which our attention shall be chiefly confined, as by these, more than any other, believers are chargeable with quenching the Spirit. The one is an inordinate attachment to the world and its concerns; and the other, an unnecessary and culpable association with the men of the world. Respecting all the children of God, it may justly be said—"Ye are not of

the world." Yet, notwithstanding this, it too often happens that there is not due attention given to the Divine command—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Col. iii. 1. 2. Wherever the lawful concerns, the necessary duties, and the needful relaxations of this life, are not kept in proper subordination, but are allowed to interfere with the time that ought to be devoted to religious duties, the effect will uniformly be to impede the progress of sanctification. Of some it is declared that—"The cares of this world, and the deceitfulness of riches, and the lusts of other things" entering into their hearts, "choke the Word, and it becometh unfruitful." Mark, iv. 19. Although this awful announcement has a primary and special reference to the unregenerate—yet, in proportion as such a wordly spirit is contracted and cherished, will be the inefficiency of the Word read and preached, to purify the heart and purge the conscience from dead works. Such a spirit neutralizes, to a lamentable degree, the effect of those Scripture precepts and commands, which, in their very nature, are opposed to its indulgence. Hence the claims of sympathy and benevolence frequently fail to meet with that reception which their importance and obligation imperatively demand; and the duties of charity and brotherly-kindness are but faintly recognized. By the sanctifying operations of the Spirit, the subject of them is assimilated more and more to the mind and temper of Christ; but surely the indulgence and exercise of that disposition which would prompt the individual to say, either to those who are destitute of the necessaries of the body, or to those who are perishing for lack of the bread and the water of life—"Depart in peace, be ye warmed and filled;" James ii. 16. and at the same time to refuse to administer to their wants, whether temporal or spiritual, savours little of that spirit which animated the compassionate Redeemer, who—"Though he was rich, yet for our sakes became poor, that we through his poverty might be rich." 2 Cor. viii. 9.

A similar result follows the unnecessary and too frequent association with irreligious persons. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burnt!" Many a time has the truth of the Apostle's declaration—"evil communications corrupt good manners" been verified in the sad experience

of the saints of the Most High. By too frequent intercourse with the men of the world, impressions, made by the Divine Spirit, of the vanity of the things of time and sense, and of the absorbing importance of the solemn realities of eternity, if not obliterated, are considerably weakened; and no little danger is incurred by learning of the wicked their ways, or being infected with their unhallowed spirit. We would not here be understood as affirming that we are to maintain a total separation from the men of the world: for then must we needs go out of the world; but we do mean and assert, that to make the ungodly our companions and the men of our counsel, goes very far to quench the purifying influences of the Spirit, and to retard the believer's sanctification and growth in grace. And well would it be if the true friends of Jesus Christ were to adopt, and carry into execution, to a greater extent than is usually done, the determination of an eminent servant of God, who resolved to frequent no company where there was not room for his Divine Lord and Master. What believer has not felt in his Christian journey that worldly cares deaden the vigour of religion in the soul, that worldly intercourse makes us less disposed for intercourse with God, and that the practice of sin prevents that purity of heart and affections which should characterize those who would obtain a habitation in the heavenly Jerusalem, into which nothing that defileth or worketh abomination shall ever have an entrance? To such, then, as would keep their garments clean, and themselves unspotted from the world, the direction of Jehovah by the mouth of his servant, is not unsuitable—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. vi. 17, 18.

Reader, permit us to ask in conclusion—Have you known any thing experimentally of the teaching and direction of the Divine Spirit, or of his regenerating and sanctifying influences? Have you been brought to see the evil and pollution of sin, your own vileness, ignorance, and waywardness, and the need that you have of the Spirit's illumination and guidance? Have you received with humility and submission, the monitions which this Heavenly Agent imparts. These, and such as these, are all important inquiries, and demand your serious consideration. Remember, if you have neither part

nor lot in this matter—if you have, by a course of apostacy and transgression, opposed the Spirit's warnings, despised his suggestions, and quenched his operations, you have reason to tremble while you read—"Because I have called, and ye refused; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord." But if you have come to renounce your own wisdom, and, by the Spirit's saving work upon the soul, to experience the comforts of religion, to feel a heavenly flame of love and gratitude towards God for his manifold loving-kindness, and a sacred warmth of sympathy and brotherly affection towards the whole human family, but especially towards those who are of the household of faith, and have been brought to hate sin, and to shun the very appearance of evil; then, we exhort you to live near to Christ, who alone is able to keep you from falling: to seek the Spirit's aid and direction, and to avoid every practice that would tend to grieve the Holy Ghost, to prevent the growth of grace, and the expansion of holy and gracious principles, and that would interpose as a barrier to the progress of sanctification in the inner man. Acting thus, you may rest in the believing anticipation of that glorious consummation that awaits you, when every stain of guilt and vestige of defilement shall be removed; and when, having undergone a complete renovation, you shall, in the day of the second coming of Jesus Christ, be presented before the throne of the Eternal, "not having spot, or wrinkle, or any such thing."

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#### THE REPLY OF JEPHTHA'S DAUGHTER.

Having in former articles considered "Jephtha's Vow," we propose now to consider the reply of his daughter, when he announced that vow to her. It brings to view many useful reflections. "And she said unto him, my father, if thou hast opened thy mouth to the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies," *Judg. xi. 36.* From this reply the following considerations are suggested.

1. *She was actuated by genuine piety.* Her desire was, that her father should not, for her sake, violate his solemn engagement. The excellency of genuine religion is shewn by its producing a willingness to sacrifice every thing, even life itself, rather than God should be dishonored, holy vows violated, or the claims of true religion frustrated. Many try to evade their engagements, suffering themselves "after vows to make inquiry." Not so Jephtha's daughter. She would have even her father's vow paid, though it should require of her the greatest sacrifice. We find in Isaac, another youth, equal readiness to surrender even life, when God seemed to require it. And were more instances of voluntary sacrifice and suffering necessary for the illustration of our argument, we might produce them to any extent from the sacred pages, and from such works as the "Cloud of Witnesses." Persons of whom the world was not worthy, took joyfully the spoiling of their goods, and counted not their lives dear, when duty demanded their surrender. All this flowed from a principle of genuine piety.

2. *She was actuated by gratitude to God for the success given to her father.* Many ascribe the success with which they and others meet, to their own valor, skill and management. Not so Jephtha's daughter. She gave the glory of her father's success to the God of armies, in whose hand is the issue of battles. Her words are:—"the Lord hath taken vengeance for thee of thine enemies." Believers are taught to employ similar language in praising God. "Thou hast saved us from our enemies, and hast put them to shame that hated us." Ps. xlv. 7.

3. *She was actuated by filial submission to her father.* "Do to me according to that which hath proceeded out of thy mouth." This is the language of the most cordial obedience, and furnishes a perfect contrast to the awful disobedience manifested by many youth in our day. God, in the fifth commandment, enjoins upon children the honor due to their parents, and commands obedience to their authority. But the dishonor and disobedience so often shewn, are fearful evidences that this sacred precept is but little regarded. When children disobey parental injunctions, and disregard their parents' authority, they despise the authority of God himself, and thereby render themselves obnoxious to his holy displeasure; and though they may escape punishment from men, they cannot expect, without repentance, to escape the

righteous judgment of God. He will vindicate the honor of his law by punishing those who disobey it. We see, in Deut. xxi. 18, 21, the severity with which disobedience to parents was punished under the Mosaic law. Ham's punishment for contemptuous treatment of his father, stands forth as a prominent beacon to warn all children against such impious conduct. Fearful is that threatening, Prov. xxx. 17. "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.\* This may not *literally* happen, and yet the threatening be fully verified in the infliction of some punishment, equally or more severe. Native depravity discovers itself very clearly in disobedience to parental authority, and restless impatience under parental restraint. Few can say to their father:—"These many years have I served thee; neither have I at any time transgressed thy commandment." The criminality of the sin is employed by God to represent the great wickedness of the Jewish nation, when they forsook him. "Hear O heavens; and give ear O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." Isa. i. 2. It is a painful consideration, that children should rebel against their parents, who have nourished and brought them up with tenderness: and yet many do so by stubborn and wanton disobedience, the very reverse of that love, honor and obedience, which the law of God enjoins, and which were strikingly exemplified in the conduct of Jephtha's daughter. From her laudable deportment we may draw the following inferences.

1. God instructs us by the example of the pious and worthy who have gone before us. Hence we are enjoined to be "followers of those, who through faith and patience are now inheriting the promises." The records of pious persons are particularly interesting, as they bring to view examples wor-

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\* "Agur, as well as Solomon, insists much on the respect due from children to their parents. Children that disobey or despise their parents, are the kindred of those that curse them, for the one sin is the natural introduction to the other. The ravenous fowls will pick out their eyes. Let children think of this, and let it be a motive to them, (if better ones are ineffectual) to respect their parents. If human laws or the carelessness of magistrates free disobedient children from punishment, God—will find means to convince offenders, by fatal experience, that his laws and threatenings are not in vain."—Lawson on Proverbs.

thy of imitation, and shew the excellency of genuine religion, which influences to conduct in a way that neither education nor natural endowments can. In this, as in other ways, we see the meaning of that scripture:—"Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope."

2. Children are hereby instructed to honor, and obey their parents in the Lord. This example was recorded for their imitation. It enjoins piety towards God and reverence to parents, in exercising which a service well pleasing to our Heavenly Father is rendered.

3. It shews the happy effect of parental instruction. She was trained up in the nurture and admonition of the Lord. Religious education is the best legacy that parents can leave to their children;—more valuable than houses and lands, or sums of gold and silver. Too many are concerned to leave to their children a mere earthly patrimony. But religious education and pious example sanctified, prove durable riches, that will avail when every worldly possession will be as unprofitable as the small dust of the balance. These things should be well pondered by all who regard the spiritual and everlasting welfare of their children. Nor will the numerous instances of neglect—the general failure, which we often witness, be sustained as an excuse for culpable negligence. How many vow, at the baptism of their children, to train them up in the nurture and admonition of the Lord, who nevertheless live in the most criminal neglect of their vow! The children of such parents will certainly rise in the judgment against them. In such neglect there is a threefold criminality—direct disobedience to God's command—a violation of solemn engagements often renewed,—the soul-murder of their offspring. "My people are destroyed for lack of knowledge." This lack is often owing to the want of faithful instruction in youth. The church, deeply impressed with the importance of this subject, has wisely ordered that parental obligations be renewed at every baptism. But alas! the bare assent is often given too much as a matter of form, the duty being afterwards neglected or partially observed. As an incitement to parents, it is worth while to look at the blessed effects of training up children as God requires. How great the happiness, to see them living in the fear of the Lord, walking in his commandments! The Apostle says to



the Elect lady:—"I rejoiced greatly that I found of thy children walking in the truth, as we have received commandment from the Father." It gives joy unspeakable to both ministers and parents, to see that their labors in the religious education of the church's children have not been in vain. These are said to be taken instead of the fathers, and made noble princes in all the earth. Parental trainings are a divinely appointed means of preparing children for usefulness in the church below, and for enjoying immortality in the mansions of glory. How great must be the joy of parents, to meet their beloved offspring, before the throne in Heaven. It will be ample compensation for all their diligence and labor employed in training them for God. J. D.

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#### CHARGE OF SLANDER REFUTED.

In our August No. we published from the Religious Monitor, a small article entitled "SLANDER," in which the Editor of that Periodical charges us with reiterating "the oft-repeated slander, that Seceders deny Christ's Headship over the nations." We then proposed, that if he, or any of his Secession brethren, would furnish a statement of what they do believe on this subject, it should be published in the Reformed Presbyterian. Six months have elapsed since the proposition was made and no communication has been received. As Seceders have for years professed to feel themselves aggrieved by this "oft-repeated slander," we did hope some one of them would have the magnanimity and the candor to state their views on a subject, which has so long been regarded as one of the points of difference between them and Covenanters. Constrained to believe, that our proposal will not be accepted, we consider it due to our readers, to ourselves and to Seceders to submit the reasons of our belief, that they do not maintain the doctrine that Christ, as Mediator, is Head over the nations.

The question is not, whether he who is the Mediator, is also Head of nations. Seceders believe that he, in his *essential* character as God, governs all things without the Church. But the question is, whether he who is the Mediator, is, as Mediator, or in his *Mediatorial* character, Head of nations. This they do not maintain, but confine his Mediatorial government to the Church.

We have examined their Testimony emitted in Scotland, published in 1737.—Also their Declaration and Testimony published in America, in 1784, and this same Testimony, revised by the Associate Synod in 1813, the Fourth edition of which was published in 1823. In none of these documents is the doctrine of Christ's Headship, in his Mediatorial character, to be found even inferentially. Considering the importance of the doctrine, the frequency with which it has been denied, and the awful extent to which that denial has been and still is acted upon by individuals and communities, it does seem strange, that if Seceders maintain the doctrine as an article of their creed, it should find no place in their public Testimonies. What is more. They have been charged for more than half a century with denying the doctrine:—seven years before the revision of their Testimony in 1813, Reformation Principles contained the declaration that Seceders maintained, that “Jesus Christ does not, as Mediator govern the world: His authority is confined to the Church.” Professing to be witnesses for the whole truth, and finding that, if they did maintain this doctrine, their testimony for it was not understood, surely it was due to themselves, to others and to the cause of truth, so to avow Christ's Headship over the nations that their testimony on its behalf might be “known and read of all men.” Why, if they have lighted a candle on this point of Divine truth, do they keep it under a bushel? In the correspondence between their Synod and that of the Reformed Presbyterian church, on this and other points touching which they complained of “slander,” the latter body informed them, “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.” Why was this proposal not accepted? Why has no one of these “slandered” brethren furnished a statement of their views for our columns, which were so fully opened for the purpose? Or, if this did not suit, why has nothing appeared in the Monitor, shewing the maintenance of this truth by the Associate Church? The above facts and circumstances furnish strong presumptive evidence that the doctrine is not held by that Church. We say *Church*, knowing that there are a few ministers and some people belonging to the body, who do believe in the unlimited dominion and government of Christ as Mediator.

Again; if Christ is Head of nations, they, enjoying the

light of Divine revelation, are bound to recognize and submit to his authority, obey his laws, frame their government according to his word, and set up as rulers those whom he approves. This follows as necessarily in the case of nations as of the Church. Headship implies subjection in the one case as really and as plainly as in the other. This being so, it requires no argument to prove that when a nation, favored with the scriptures, neglects or refuses to acknowledge and obey the Mediator, that nation rebels against him, and while continuing so to rebel, may not and ought not to be acknowledged. Can any one denying this, *consistently* assert that he believes in Christ's Headship over the nations? Is it consistent with such belief to own the authority of a nation so rebelling? The application of these questions to the subject in hand will be seen by a perusal of the following extracts from the Ecclesiastical Standards of the Associate Church.

"Civil societies may, and ought to preserve their rights and liberties; and to them it belongs to set up these forms of government, and those magistrates, whom they judge most proper. It is a sad truth, that in doing so, nations frequently neglect to acknowledge God, and give things injurious to religion a place in their civil constitutions. Against these evils christians ought to testify, as the Lord gives them opportunity. But they ought by no means, on account of such blemishes in any government established by the consent of a nation, to refuse submission to it in all lawful commands."—*Declaration and Testimony*, p. 69.

"The Associate Presbytery, in answer to Mr. Nairn's reasons of dissent, declared that as the majority of any state or nation have a right to set up whatever form of government they judge best; and as the government of Britain was so established in consequence of the Revolution, 1688, so it was the duty of christians to submit to it, or to any other power, ruling by the choice or consent of the people, and affording protection to them, in whatever place of the world their lot may be ordered. They farther declared, that the essential qualifications and duties of the magistrate were prescribed by the light of nature, and that his whole office respected the good and evil works of men, only as these affect the peace and order of civil society."—*Dec. and Tes.* p. 32.

"What sort of kings are the people of God commanded to fear? It is certain they are commanded to fear only such as are acknowledged by the kingdom they are in. In the next place, it is as certain—that they are commanded to fear *any* whom that kingdom acknowledges as kings and while they do so.—In a word, this text (Prov. 24, 21,) doth plainly teach, that the Lord's people, particularly, ought to fear all kings who are acknowledged as such by the kingdom they belong to; as there is no exception made here or elsewhere in scripture."—*Display of the Secession Testimony*, vol. I. pp. 294, 6.

"All those who are the ordinance of man, or who have a constitution by the consent of civil society, are to be submitted unto for the Lord's sake."—"He (the Apostle) orders them to yield such submission, without further question, to every ordinance of man;—every person in civil office, by the will of society."—*Display &c. vol. I. pp. 319, 320.*

We might multiply quotations of the same import, to a great extent. These are sufficient for our present purpose. They are taken partly from the American, and partly from the Scottish Testimonies of the Associate Church. They breathe the same spirit. They unblushingly set forth the doctrine that submission and obedience *for the Lord's sake* are to be given to *any one and every one* to whose authority the majority of a nation consents. And also that nations *have a right*, to set up what kind of government they please, no matter how unscriptural, no matter though they "*neglect to acknowledge God, and give things injurious to religion a place in their civil constitutions.*" Do what they please, appoint or consent to what magistrates they may, still, "*the Lord's people, particularly, are commanded to fear them.*" It would be hard to persuade any unprejudiced christian that all this, or any of it, is consistent with a practical belief in Christ's Headship over the nations. Indeed, to us it appears, that the brethren of the Secession have from the first considered, that neither individuals nor communities had any thing to do with the owning of Christ's authority *in civil matters.* In no other way can we understand the avowed sentiment that the consent of a majority legitimates any government, and is the only thing necessary to render allegiance dutiful, and resistance "damnable." Nor can we understand in any other way the following declaration of their Testimony respecting what they call "*the civil part*" of the National Covenant of Scotland, and the Solemn League and Covenant.

"As to what may be called the civil part of these covenants, it is what we neither have, nor ever had any thing to do with. Nothing of that kind has a place in the bond, which our brethren in Scotland use in covenanting."—*Dec. and Tes. p. 68.*

The civil part of the covenants is the very part, and the only part, that respects the duty of nations, as nations, to Christ their Head and Lord. And yet, according to their own Testimony, Seceders "*neither have, nor ever had any thing to do with it.*" Such language would have sounded strangely in the ears of our covenanting fathers, who entered into these holy engagements; and we risk nothing in asserting

that they would have charged any one employing it with "denying Christ's Headship over the nations." Besides, it is a fact that they who avow this principle, own and submit to governments which do not even profess to recognize Christ's Headship over them, but reject it as a thing with which they have no more to do, than Seceders say they have with "the civil part of the Covenants." They do so both in Britain, and in this country. Did any Church reject Christ's Headship over it, he who would enter into its communion, owning and submitting to its authority, would be regarded by all as denying that Christ is King in Zion. There is no reason why the same principle does not apply to those who acknowledge a civil government that refuses to own the Mediator as its Head and King.

In a letter, dated 4th June, 1828, and addressed by the Associate Synod to that of the Ref. Pres. Church, in which they make out the best case they can on this subject, they employ the following language.

"It ought not to be said, that we ever denied, that Christ, as Mediator, governs the world by God's appointment, if by his governing the world be meant, his ordering, disposing and overruling all things to the good of his body, the church; though we have always denied that his governing and ordering natural things to their natural ends, belongs to his Mediatorial office: because his governing or his ordering natural things to their natural ends, belongs to him naturally, and necessarily as God—and cannot be said to be by special appointment like his Mediatorial office."

This explains the following passage from another *judicial* document by the Associate Church in Scotland.

"That our Lord's Mediatorial government and administration doth extend to all outward things,—in the world of nature and providence, *in so far* as these outward things are *supernaturally* ordered unto *supernatural* ends, in the *spiritual* advantage of his church and people—is heartily agreed to."—*Precious Truth*, p. 250.

In both these documents Seceders endeavoured to make out the best case for themselves they could. But how fearfully do they in each *limit* the extent of the Mediatorial government of the Redeemer. They allow to it the *supernatural ordering* of outward things to *supernatural ends*, in the *spiritual* advantage of his Church; but *limit* and *confine* its extent with the words "*in so far* as these things &c." They expressly declare that they "have always denied that Christ's governing or ordering *natural things* to their *natural ends*, belongs to his Mediatorial office" as this "belongs naturally and necessarily to him as God." The principle laid down, when

applied to nations, is plainly and explicitly this; that governing or directing them to the natural ends to which God appoints them, belongs to Christ, *not as Mediator*, but as God essentially considered. This is the very doctrine which we have said they maintain. We ask no plainer language to prove our assertion, or vindicate us from the charge of slander.

We now give a few of the many extracts that might be furnished on the subject, from Secession authors, whose writings have always been justly regarded as standard works in the Associate Church.

“But though Christ as Mediator hath a power &c.—he is not as *Mediator* the moral governor of men, who are *without his visible church*. The scripture never represents him as mediatorial moral governor of *heathens*, but as King of Zion.”\*

“How manifold is Christ’s kingdom? It is two-fold; his essential and his mediatorial kingdom. What is his *mediatorial* kingdom? It is that sovereign power and authority in and over his *church*, which is given him as Mediator. Eph. i. 22. What is the nature of his mediatorial kingdom? It is entirely *spiritual*. What are we to understand by Christ’s sitting at the right hand of God the Father? The quiet and peaceable possession of that matchless dignity, and fulness of power, wherewith he is vested, as the glorious King and Head of his *Church*. How manifold is God’s kingdom? Two-fold; namely, his general, essential or providential kingdom; and his special kingdom. What is his *special* kingdom? It is the government and care which he exercises in and over his church and people, as a society distinct from the rest of the world. Into whose hands is the management of God’s special kingdom committed? Into the hands of Christ as Mediator.”†

“Jesus Christ is a King or Prince, *as he is God*. He, who is Mediator, though *not as Mediator*, but *as God*, says of himself, by me kings reign, and princes decree justice, even all the judges of the earth. Prov. viii. 15, 16.”‡

“What different kingdoms hath Christ? An essential and mediatorial kingdom. What is the *essential* kingdom of Christ? That dominion which he, *as God* had over all things. What is his mediatorial kingdom? That dominion which he hath *over the church*, and all concerns of it. In what do these two kingdoms differ? He hath the *essential* kingdom by *nature*; but he hath the *mediatorial* kingdom by *his own purchase*. Do civil magistrates derive their authority from

\* Brown’s view of Natural and Revealed Religion. p. 294.

† Fisher and Erskine’s Catechism, on Questions, 26, 28, 103.

‡ Brown’s Dictionary of the Bible, on the word Prince. See the same on the words Christ, Key, Power, &c.

Christ as Mediator? No, for God acknowledges the authority of Pagan magistrates." \*

Such fathers in the Secession church as John Brown of Haddington, Ebenezer and Ralph Erskine, James Fisher and others who had a hand in composing the excellent (in many respects) Catechism, usually called Fisher and Erskine's Catechism, † understood their principles. They were "profoundly wise" enough to "know what Seceders do believe" and they were candid and honest enough to avow and admit it. No language can more explicitly set forth the principle that Christ's authority, as Mediator, is limited to *the Church* and does not extend to *nations*, than that which we have quoted from their works. Did the Editor of the Religious Monitor include these venerable men when he spoke of the "oft-repeated slander, that Seceders deny Christ's Headship over the nations!" If he did, no wonder that he called it "*oft-repeated*," for they indeed asserted it very frequently: yea, though dead, they yet, by their works, speak the "slander" daily and extensively. It is really astonishing, that in the face of all that has been published in their ecclesiastical standards, and by their standard writers, on the subject, Seceders should ask the religious world to believe, that they, as a church, have ever maintained the doctrine of Christ's Headship over the nations. It would be better far, and more magnanimous, to acknowledge their error, and openly embrace the doctrine, which they have heretofore denied.

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\* Brown's explanation of Shorter Catechism, Quest. 26.

† The materials of this Catechism were collected by several Secession Ministers, and committed to three of their number, Messrs. Fisher, E. and R. Erskine, to revise and put them in proper form.—See Preface to 1st. Edition.

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BROWN'S (OF HADDINGTON) DYING ADVICE TO HIS CHILDREN.

*My dear Children*—Believing that God hath made with me, and with my seed after me, his everlasting covenant, to be a God to me, and to my seed, I did, in your baptism, and often since, and now do, before God and his angels, make a solemn surrender of you all into the hands of my God and my father's God, and of the God of your mother, and her father's God; and in the presence of that God; and as ye shall answer at his second coming, I charge you—

1st. To learn diligently the principles of our Christian and



Protestant religion, from your catechisms and confessions of faith, but especially from your Bible : God's word hath a light and life, a power and sweetness in it, which no other book hath, and by it your souls must be quickened and live, or you must be damned forever ; and the more closely you press the words of the Bible to your own hearts, and pray, and think them over before God, you will find them the more powerful and pleasant. My soul hath found inexpressibly more sweetness and satisfaction, in a single line of the Bible, nay, in two such words as these, *thy God* and *my God*, than all the pleasures found in the things of the world, since the creation, could equal.

2. Give yourselves to prayer : Jesus hath said, " Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. I love them that love me ; and those that seek me early shall find me. Remember now thy Creator in the days of thy youth. The Lord is good to them that seek him. He is the hearer of prayer ; and therefore to him should all flesh come." The Lord, the father of the fatherless, takes an especial pleasure in hearing the prayers of the fatherless young ones.

When I was left destitute of a father, and soon after of a mother, the Lord dealt so with me ; and though I was bent on childish diversions, the Lord on some occasions made prayer more pleasant to me than any of them. By prayer improve the Lord as your father, consulting him and asking his direction in all your ways ; and seeking his blessing on your learning, and on whatever you do agreeably to his will.

3. Study earnestly to love, honor, and obey your mother, and to be a comfort to her. Much trouble hath she had in bringing you so far in the world, and much affection hath she showed you. She hath now a double charge and authority over you. The Lord now observes particularly what is done to her.—Oh, for the Lord's sake, do not dishonor her, nor break her heart, by your disobedience and graceless walk, otherwise the Lord's dreadful curse will light upon you, and ye will readily soon perish : for think what God hath said, Prov. xvii. 25. " A foolish son is a grief to his father, and bitterness to her that bore him."—Chap. xx. 20. " Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." See also Lev. xx. 3, 4 ; Deut. xxi. 18, 19 ; Prov. x. 1, xiii. 1, xv. 5, 20, xix. 13, 26, xxviii. 7, 24, xxx. 17.

4th. Avoid, as plagues, every light, frothy, and wicked companion. Be not a disgrace to me, and cause of damnation to yourselves, by keeping company with idle talkers, swearers, drunkards, tipplers, frothy or lewd persons. Scarce any thing more infallibly brings persons to misery in this world, or to hell in the next, than loose and trifling companions. Prov. xiii. 20. " He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed." Chap. xxviii. 7. " Whoso keepeth the law is a wise son ; but he that is a companion of riotous men shameth his father." See also Prov. i., ii., v. vi., vii. and ix. and 1 Corinth. v. 9, 11. Never make any your companions, with whom you would not wish to appear at the judgment seat of Christ and with whom you would not wish to live forever.

5th. Mind earnestly the infinitely important concerns of your eternal salvation, I hereby constitute those addresses, annexed to my shorter and larger catechisms, a part of my dying directions to you. Oh, ponder and practise them! Wo, to you, if, by your carelessness and wickedness, you thrust the grace of God out from among my posterity? Ah, my dear young children, shall I at the last day have to echo my *Amen* to Christ's sentence of your eternal damnation! In order to stir up your concern about eternal things, let me beseech you to read Boston's *Fourfold State*, Pearce's *Best Match*, Rutherford's *Letters*, Guise's *Sermons to Young People*, Allen's *Alarm*, and Baxter's *Call*; but beware of some legal directions of the last two. Read also the lives of Elizabeth Cairnes, of Alexander Archibald, and especially the lives of Messrs. Thomas Halyburton, James Frazier, and James Hogg. Perhaps also my *Journal* may be useful to you: but, above all, read the *Book of Inspiration*.

6th. Never affect conformity to the vain and vile fashions of this world; if you do, you disobey God, and hazard the ruin of your own soul. Rom. xii. 2. "Be not conformed to this world, but be ye transformed by the renewing of your mind. Jam. iv. 4. "Know ye not that the friendship of this world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God." See also 1 Cor. vii. 31; 1 John, ii. 1, 5, 17, iv. 5, 6, v. 4, 19; John vii. 7, xv. 18, 19; Psal. xv. 4.—cxxxix. 21.—cxix 53, 115, 136, 158.

7th. Never marry, nor take one step toward marriage, without much serious and solemn consultation of God, and patient waiting for his direction. By means of rash marriages was the old world defiled; and it was partly on this account that it was drowned: Gen. vi. In consequence of these examples, Esau's posterity were cast out from the church of God to all generations: Gen. xxvi. 34, 35. Judah's family was disgraced and killed; and it is to be feared that his two sons perished: Gen. xxxviii. Not only Jehoshaphat's family, but even the kingdom of Judah, was almost ruined; 2 Chron. xxi., xxii. How dreadful for your own souls, and for those of your children, if you take into your bosom an unconverted lump of wrath! For the Lord's sake let no beauty, no affability, no wealth, decoy any of you into the dangerous snare, which may exclude the grace of God from your family, till the end of time. 1 Cor. vii. 39; Deut. vii. 3, 4; Ezra ix. 2, 3, 12, 14.

8th. If the Lord give you families and children, bring them up for God. I have essayed to point out your duty in this respect, in my two sermons at Whitburn and Innerkeithing, which were printed: I pray you seriously to peruse these, and to comply with the advices given in the same.

9th. Set the Lord always before you as your Saviour, witness, master, pattern and future judge. David saith, Psalms xvi. 8. "I have set the Lord always before me; because he is at my right hand I shall not be moved. It is the command of God, 1 Cor. x. 31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

10th. Adhere constantly, cordially, and honestly, to the covenanted principles of the Church of Scotland, and to that testimony which hath been lifted up for them. I fear a generation is rising up, which will endeavor silently to let slip these matters, as if they were ashamed to hold

them fast, or even to speak of them. May the Lord forbid, that any of you should enter into this confederacy against Jesus Christ and his cause!—This from a dying father and minister, and a witness of Christ.

JOHN BROWN.

#### DEATH OF THOMAS PAINE.

With regard to Thomas Paine, it has been generally supposed, that as he lived, so he died, a confirmed deist. His infidel writings are still circulated and are admitted by those who agree with their doctrine, as the uncontradicted opinions of their author.

It is however a fact, and one which the world ought to know, that a little before his death, his mind was in the greatest agony. On his death-bed he enquired of a female friend, whether she had ever read his writings or not. She told him she had when she was young; and that fearing some younger members of the family, who had seen her reading them, might be induced to follow her example, and thus experience the same evil effects, which she found the perusal of them had produced on her mind, she ventured to burn the book, although it was not her own.—Raising his hands, he exclaimed, “If every one had done so, how much better it would have been for my poor soul.” He told her that sometimes, when searching the New Testament for matter to cavil at, he was convinced of its excellency, that he was almost ready to abandon his infidel labor and become a Christian.—But the applause of his admirers urged him on. He declared that if ever Satan had an emissary on earth, he was one. He acknowledged that he was a poor benighted creature, and just awakened to see his condition when it was too late. Being extremely anxious to receive some religious consolation, even at a second hand, he sent for a minister, who was at the time, out of town. The message was repeated several times, during the evening and night, but he had not returned: and early the next morning he died.

Such was the end of Thomas Paine. Contrast this terrific close of life,—spent in great part, in strenuous efforts to prostrate the doctrines of the Christian religion, with the triumphant exit of one who had devoted his talents, through persecution and affliction, to the support and extension of the same religion, and let any one seriously decide which kind of life he would prefer. “I have fought the good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous Judge, will give to me at that day, and not to me only, but to all those who love his appearing.”—Verily infidelity may do to live with; but it will not answer to die with.

An Obituary of the late Rev. Wm. Gibson, may be expected in our next No. Difficulty in procuring the necessary items of information has caused a delay which we regret, but could not avoid.