

THE
REFORMED PRESBYTERIAN:

EDITED BY

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NEWBURGH.

VOL. V.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—JUDE.
"Bind up the testimony, seal the law among my disciples."—ISAIAH.

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No. I.

THE HOLINESS OF GOD.

The holiness of God has been defined, "That essential rectitude or integrity of his nature, by which he infinitely delights in his own purity, and in every thing agreeable to his will, and has a perfect hatred and abhorrence of every thing contrary to it." To illustrate in a practical manner this Divine attribute is our intention in the following remarks. Our minds should be fully imbued with a sense of the holiness of God, that we may thereby become more and more holy, in conformity to this part of his image. Let us then attend to the illustration thereof.

1. The holiness of God is illustrated by the moral constitution of man. When the fifth day's work of Creation was completed, this fair system in which we live presented itself to the view of the Divine Contriver, beautifully adapted in all its parts and plenished with a variety of creatures capable of receiving enjoyment from the blessings of their bountiful Creator. These gave unquestionable proofs of the power and the wisdom of God, but they furnished no illustration of his moral character: creation as yet was incomplete. On the sixth day God said, "let us make man." This gave the finish to the work of creation. "So God created man in his own image, in the image of God created he them, male and female." This image consisted in "knowledge, righteousness and true holiness." All the works of God give evidence of his wisdom; but an intelligent creature only can give evidence of his holiness, by possessing a likeness to this feature of the Divine character. This re-

semblance is found in the moral constitution of man; by it he is enabled not only to know God, but what is of more importance, to serve and enjoy him. The holiness of God was beautifully illustrated by the purity and rectitude exemplified in the moral constitution of man in its original state—in his perceptions of right and wrong, and in his capacity of yielding obedience to the Divine authority. These, reflecting as from a mirror, luminously displayed the purity of that being who gave them their existence. If they were so glorious in the creature in whom they existed as finite, and of course, imperfect resemblances, how transcendantly and ineffably holy must he be in whom they exist in infinite perfection? The beasts of the field were good, considered as the work of God, but they had no idea of a law or a lawgiver; they were incapable of acting in conformity to the will of God, by giving obedience to his authority: but, in man, this feature of the Divine character manifested itself in his whole moral constitution. He had some idea of God as a lawgiver; and ideas of the laws, which God promulgated for the rule of his obedience. He was pure and innocent in his nature; he knew what was good, and he had a moral capacity and inclination to follow it. Such was man, before the entrance of sin into our world. And yet, amid all the ravages which it hath wrought in his nature, the holiness of God is still seen even in the ruins of his moral constitution. Degraded as man is, and so great is his degradation, that it is said of him, that he has lost the image of God; yet, lowered as he is in the moral scale, he is not so much distinguished from the inferior animals by his erect shape and heaven-directed countenance, as by his moral perceptions and capacity of knowing good from evil; still he has engraved on his mind some faint lineaments of the heavenly image; some traces of the Divine likeness, which all the deluge of moral evil that has overwhelmed him has not been able to obliterate. The voice of conscience, feeble as it is, proclaims aloud in the startled ear of the alarmed sinner that God is holy: it is in vain that he attempts to flee from its reproofs; it follows him through all the windings and mazes of life, and shuts up every outlet by which he would flee from its censure. It sits in judgment on his actions, and approves, or disapproves, as these are, or are not, in conformity with the holiness of God. "For when," says the apostle, "the Gentiles who have not the law, do by nature

the things contained in the law, these having not the law, are a law unto themselves : which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."—Rom. ii., 14, '15. The slave of sin may rush with thoughtless precipitancy in the paths of guilt, and in the ways in which destroyers go: he may roll iniquity as a sweet morsel under his tongue, and think on nothing but his pleasures; yet his iniquities will find him out; and the holiness of God will stare him in the face as a merciless accuser. Then, conscience awakened from its stupor, shall vindicate the Divine purity, and harrow up the soul with unnumbered painful emotions. Then, faithful to its duty, conscience will pronounce its sentence,—a sentence written by the searcher of hearts and proclaiming in language that cannot be misunderstood, "God is light and in him is no darkness at all."

This illustration of the Divine holiness should teach us the necessity of cultivating moral purity, that we may be like God, and see him as he is; thus only shall we answer the great end of our being, which is "to glorify God and enjoy him for ever." Thus, too, shall we act in consistency with the moral dignity of our nature. There is, indeed, in our nature the deep degradation of sin; and in this view of our character we are without true dignity. But, as we were originally made in the image of God, and, as the wreck of our nature manifests the original likeness, there is even in our present wretchedness, a dignity, if not of character, at least of nature; and this can only be maintained by acting in conformity with our moral constitution. It is thus only that we can enjoy happiness, by acting in conformity with the principles thereof. This, acting as a judge, will accuse and condemn when its dictates are violated, and deprive the sinner of happiness. It is the eternal law of heaven, most solemnly announced, that "there is no peace to the wicked;" no peace in this world, and far less in the future world of retribution, "where the worm dieth not, and the fire is not quenched."

2. The providence of God illustrates the holiness of his character. The doings of God must harmonize with the perfections of his nature. A perfect correspondence exists between the perfections of God and his works, whether of creation or providence. It is not to be supposed that a being

perfectly holy would permit sin to prevail among the subjects of his government without expressing his disapprobation thereof. "The Lord is holy in all his works," as well as "righteous in all his ways." Ps. cxlv. 17. The holiness as well as the justice of God is made apparent in the course of his providence in our world, since the introduction of sin. Not only has death followed immediately in the footsteps of sin, but it has been followed by all the other "ills to which flesh is heir." A state of innocence is a state of enjoyment and freedom from all evil. While Adam continued in innocence he possessed not only the favor but the fellowship of God; but when he lost the image of God by losing innocence and purity, then, also, he lost the favour and fellowship of God, for he is of "purer eyes than to behold evil, and cannot look on iniquity:"—Hab. i. 13. Because God is holy, Paradise, which had been assigned as the abode of innocence, could not afford an asylum to the guilty. There God had talked face to face with man; and hallowed it by his immediate presence; in some respects it was an emblem of heaven, and must not be polluted by the continued presence of its now guilty inhabitants. Like a criminal unfit to associate with society, man was banished from that place which had been so signally honored by the Divine presence. "So the Lord God drove out the man." Yes, like a vile outcast, he was driven from the hallowed place where he had enjoyed immediate communion with his Maker. There can be no communion between light and darkness; God must display the holiness of his nature by excluding the unholy from his presence. The cherubim and the flaming sword, "while they turned every way to keep the way of the tree of life," announced to the trembling fugitives also that "God is holy." The history of man, after his expulsion from Eden, affords striking illustrations of the same thing. The Divine holiness was awfully displayed in the deluge which swept from the earth its guilty inhabitants, and plunged them into the abyss of perdition. "God saw that the wickedness of man was great, and that all flesh had corrupted his way on the earth." This is the reason why God destroyed the old world; it was "filled with violence." And why does Noah find favour; is it not, because he was a just man and walked with God? Do we follow the history of man farther? Still, the holiness of God is displayed in the administration of his providence. In the cities of the plain, a righteous Lot was grieved from

day to day, with the unlawful deeds of their inhabitants, and, here too, must the holiness of God be vindicated by burning Sodom and Gomorrah into ashes, making them an example unto all those who should live ungodly. To this day, the stagnant lake, where once stood these polluted cities, remains as an everlasting memorial, of Divine holiness, and an awful example to impenitent transgressors, who will not glorify God by acknowledging the purity of his nature.

The holiness of God, is seen not only in these awful acts of retributive justice, but also in that state of universal exclusion, and condemnation, which ensued upon the fall of man; he is thrust out from the enjoyment of his Maker, as a rebel, with whom God cannot treat without sullyng the purity of his character. God is holy, and his holiness forbids that he should have any communion with a sinful creature! So jealous is he, of the unspotted purity of his character, that he cannot even exercise the attribute of mercy towards sinners, without a medium of intercourse.—One that might lay his hand on both parties. “For he is not a man, as I am, that I should answer him, and that we should come together in judgment, neither is there any days-man betwixt us, that might lay his hand on us both.” Job. ix. 32, 33. “When the fullness of the time” should come, God designed to give a most glorious display of Divine holiness; it was to receive a lustre and a glory, to which the combined homage of angels and men, are not even to be compared. But the knowledge of this was only partially known; the greater part of the world was ignorant of the one living and true God; and of his designs of mercy. Till these should be developed in the fullness of time, and thus the moral character of God displayed more generally in the world, it was proper that God should not leave himself without a witness, as to the holiness of his nature. It was necessary that he should give signal proofs of this attribute, by inflicting peculiarly striking punishments on the world’s inhabitants. And even under the present dispensation, providence furnishes occasionally, some dread illustrations of the holiness of God. By famine, and pestilence, and war, he tells the nations, that he hates sin. “He poureth contempt upon princes, and he turneth rivers into a wilderness, and the water-springs into dry ground: and a fruitful land into barrenness, *for the wickedness of them that DWELL therein.*” Ps. cvii. 40, 33, 34. Such providences should teach us that God is holy; and they call loud-

ly upon us to be holy also, for he will not suffer the workers of iniquity to go on unpunished. "I will be glorified before all the people, and sanctified by all them that come near me."

3. The holiness of God is illustrated most gloriously by salvation through the cross of Christ.

Man is miserable; but, God is merciful; yet, mercy can be exercised only in harmony with holiness; for "without holiness no man shall see the Lord." Early in the history of our fallen race, we find God unfolding his scheme of sovereign love by separating some individuals from the world lying in sin and wickedness; thus bringing them into covenant relation with himself, and preparing them as vessels of holiness for his own use. At first this covenant society is seen only in a state of germination; but it is gradually unfolded, till finally, it appears as a fully organized body. And for what purpose were the destined heirs of mercy separated from the world? Was it not that they might be unto the Lord "a kingdom of priests, and a holy nation?" Exod. xix. 6. "I am the Lord your God, ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. vi. 44.

Look also at the holiness of God, as illustrated at the giving of the law at Sinai. "And the Lord said unto Moses, go unto the people and sanctify them to-day and to-morrow and let them wash their clothes. And be ready against the third-day, for on the third day the Lord will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds to the people round about, saying, take heed to yourselves, for whosoever toucheth the mount shall surely be put to death." Exod. xix. 10, 12. In all this, God shows himself jealous of his holiness; he was to appear on the mount by some visible intimation of his presence, and that the people might be taught that he was indeed a holy God, they were forbidden on the penalty of immediate death to touch, or come near the mount while the symbols of the Divine presence continued to rest on it.

In the whole of the Old Testament economy, the strictest regard was had to external purity, not only in the worshippers but extending also to inanimate things; and not only to those which were applied to sacred uses, but, to things of ordinary and common use. All this had a respect to, and was designed to illustrate the holiness of God. Has the Jewish worshipper contracted external pollution? It was according

to that system of things emblematical of moral guilt; and must be purged away according to Levitical appointment, before his offering can be acceptably presented. Is an offering brought before the Lord? It must be without spot or blemish. "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing."

Does the tabernacle contain symbols of the Divine presence? then it is called the "most holy place." And every circumstance connected with this, was fitted to impress the pious Israelite with the strongest sense of the holiness of God: the ordinary priests were not admitted into it, and even the high-priest might not enter it at all times, lest he should die. Only once in the year did he enter, and that not without blood. What meaneth all this? In itself, it is nothing but external service: yet it was the means of maintaining in the minds of the Jews deep impressions of the Divine holiness, and assisted them to look forward by faith to the advent of the Messiah in whose obedience and death the Jewish ritual met its complete fulfilment. The whole of the legal services pointed to that event which was to give the most striking display that possibly could be given of the Divine holiness.

The Saviour had, by the arrangement of the covenant of redemption, stepped into the place of the elect and taken upon himself that guilt with which they were chargeable; and that obligation, to obedience which they owed to the Divine law. And, though "holy, harmless and undefiled" and though he had done "no iniquity neither was guile found in his mouth," yet, because the iniquities of his people were laid to his account, he must bear their punishment. God condemned sin in the flesh of Christ, by laying on him the punishment of our sins: and thus, gave a far more illustrious display of Divine holiness, than when he overwhelmed a guilty world by the deluge; when, by fire and brimstone he desolated the cities of the plain; or when he extirpated the devoted inhabitants of Canaan. Far beyond all such expressions of displeasure at sin, are the obedience and sufferings of the Son of God in our nature. See him in an agony in Gethsemane; hear the prayer, "O, my Father, if it be possible, let this cup pass from me." See the bloody sweat, caused by the intensity of his anguish. Follow him to the cross, hear him exclaim "my God, my God, why hast thou forsaken me?" In all this, may be seen the hatred and opposition which God has to sin. Here, we behold the unspotted holi-

ness of God, unveiled in its glory, shining with a lustre sufficient to dazzle every human eye.

The efficacy of the Saviour's sufferings, as well as these sufferings themselves, demonstrate the holiness of God. The Saviour suffered, not, that his people might merely be exempted from punishment; but, also that they might be redeemed from all iniquity—that they might be freed from the power, and cleansed from the pollution of sin. Although the law has not a single claim to urge against them, they cannot enter into the enjoyment of the purchased possession till they have been renewed and sanctified in the spirit of their minds. Thus, holiness is displayed, as well as justice vindicated in the salvation of man.

This illustration should induce us to cultivate personal holiness. Is this attribute of the Divine character displayed in the means which have been employed for the accomplishment of salvation? Does it appear in the remarkable arrangements of the Mosaic dispensation which required the most careful external purity? Does not this point out to us, the importance of holiness; that we may possess that purity of character which these outward observances represented? When we see in the salvation of sinners, Divine holiness so strikingly portrayed, that God will in no-wise allow sin to exist in his moral government without punishment, ought not this to urge upon us the necessity of holiness without which no man can see God? If God spared not his own Son, though sin was found on him only by imputation, will he allow sin in us? No! "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. The motto inscribed on the Christian's banner, is "holiness to the Lord," and the command addressed to all, is "Be ye therefore holy, as I am holy, saith the Lord."

REMARKS ON MATTHEW XVIII. 15—17.

Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee; then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear

them, tell it to the Church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The care which our Lord Jesus Christ exercises over the sheep of his pasture is peculiarly tender. They that touch them touch the apple of his eye. He sympathizes with them in their sufferings. In their afflictions he is afflicted. When danger approaches he is a present help, the angel of his presence saves them. He is especially careful that they should all enjoy "the unity of the Spirit," and continue in the exercise of the "one faith."—That they should all feel the importance of their covenant engagements, and live "in the bond of peace." But offences will come and mar the comfort and enjoyment of the Christian. Whence come these? they come forth of our lusts. They are the bitter fruits of indwelling sin,—to suppress which, and to preserve harmony and peace among the members of his mystical body, our Lord has given the above salutary directions.

"If thy brother trespass against thee;" That we may rightly apply this portion of Scripture, the relation which the offended and trespasser sustain to each other must be kept in view. It is fraternal. They are brethren. Brethren not only, nor in this place chiefly, by the ties of consanguinity, by which we are all the children of one father; but brethren in covenant bonds. The persons at variance are under the same solemn engagements, and professedly united to support the same cause. They are members of the same church. When offences arise between persons sustaining this relation to each other, Christ hath described the path of duty and caused it to be recorded with the pen of inspiration.—The offended should go to the trespassing brother, and in a calm, dispassionate and christian manner, "tell him his fault." It is not unfrequently the case that the good effect which a judicious performance of this duty would have, is lost, from the manner in which it is performed. When the offended brother does condescend to go and visit his trespassing brother; he goes in an angry, wrathful and revengeful spirit.—A spirit, which, on the very introduction of the object of his visit, excites a kindred disposition in the offender by which the latent embers of strife are stirred up, kindled, and soon break forth into a vehement flame. The offended brother should go in the spirit of meekness. He should "lay aside all wrath, malice, and envy," and go in obedience to the command which God gave Israel. "Thou shalt

not hate thy brother in thine heart." Lev. xix. 17. A wrathful spirit always indicates a desire of revenge—always indicates a forgetfulness that vengeance belongeth to God. Rom. xii. 19. "He that hateth his brother is in darkness, and walketh in darkness." 1 John ii. 11. The interview between the persons at variance is not only to take place in the spirit of christianity; but at first it should be absolutely private. "*Between thee and him alone.*" The fault is personal. The offence may have arisen from a misunderstanding of the idea which the supposed trespassing brother intended to convey. He may be unconscious that he has given any offence, and upon obtaining the information in a spirit of meekness and love, he may be ready and willing to give a satisfactory explanation. Thus a litigious and vexatious suit may be prevented. The brother may be gained, and friendship restored.

The time when this duty is to be performed should be observed. It is not to be delayed for months or for years, until the whole disposition of the offended brother has become soured by frequent meditation upon the supposed offence. It should be attended to immediately, lest confidence be weakened, and friendship be destroyed. It is surely matter of regret that the salutary directions of our Lord, though easy and plain, should be so often neglected. How frequently do we see it the case that an offence is taken, and the offender is perfectly unconscious of it, until it has run through a long and polluted channel; and acquired an enormity of character, which excites the astonishment of the person offending when he hears of his conduct! The gentle means which at first would have stayed it in its course, are now inadequate to meet the nature of the offence, and all concerned are made to experience its blighting influence. A punctual observance of the direction which Christ has given, will likely remove the difficulty, and restore peace and confidence. The brother may be gained. But should he prove obstinate: the offended must "*take with him one or two more.*"

The question might readily be asked; Where is the necessity of such a measure? Jesus answers the question: "that in the mouth of two or three witnesses every word may be established." Should the matter have to undergo a judicial investigation; the Court would have Scriptural testimony upon which to base its decision. It would have the testimony of two or three. "One witness shall not rise up

against a man for any iniquity, or for any sin; at the mouth of two witnesses, or at the mouth of three witnesses shall every word be established." Deut. xix. 15. The reasonableness, the wisdom, and the judicious nature of the direction which our Lord gives in this passage will also appear, when we consider that a person must command a more than ordinary portion of obstinacy, who can persist in his offensive course, and resist the influence of two or three prudent, wise, and judicious Christian brethren. They will show him the nature of his offence, the necessity of reparation, and the salutary consequences arising from a restoration of confidence and friendship. By these means the brother may be gained, and the spirit of contention arrested. Indeed, here all contentions of a personal nature should cease. Here should be their final resting in oblivion.

But it is too frequently the case, that either from a spirit of pride, or a love of self, the offending brother proves incorrigible; and will not give the satisfaction required. High thoughts of ourselves are always attended with contempt for the attainments and privileges of others. The man who is excessively tenacious of his own rights, is generally the most ready to trample upon the rights of his neighbour. In such a case, should the trespassing brother continue obstinate and refuse to *hear thee*, "*tell it to the church.*" Here it is impliedly but plainly taught that the church has a government and laws relative to such conduct. Yes; Government is necessary to the well being of society, and we cannot suppose that the Church, which is composed of God's peculiar people, was ever without law. No. God hath "set some in the church; first Apostles, secondly Prophets, thirdly teachers—helps, governments, &c. 1 Cor. xii. 28. From the general tenor of the scripture, and from the nature of the case, it is evident that the term "Church," does not mean the whole body of the faithful; or an indiscriminate assembly composed of men, women, and children; for women are by the Holy Spirit forbidden to speak in the Church, and children are incapable of judging righteously.

By the term "Church," we understand the representatives or officers of the congregation of which the trespassing brother is a member. Tell it to the officers—to the elders, or to the *Church*, and have his conduct investigated by them in their official character. Should he hearken to their counsels, and, in a spirit evidently conscious of his guilt, submit

to their decision, receive him as a brother. And here we would observe, that though a sense of guilt is absolutely necessary on the part of the trespassing brother; it is not all that is requisite. He must do more. A man may put forth his hand upon the goods of his neighbour; for this he may be in grief. He may even hate himself for the sin which he has committed; yet his sorrow will never procure for him an exemption from punishment. He must endure the penalty specified by law. In like manner the person offending, contracts a debt with the Church, which his sorrow, however genuine, can never liquidate. He must bow to the rod; though it wound his flesh, it will not break his head. The person who has violated the laws of the Church, must become a subject of her censure. His sorrow is not sufficient to restore him to her privileges. On his submission to her reproofs, her admonitions, or rebukes, we must receive him into fellowship, and treat him as a brother. But should he prove obstinate; Should he refuse to hear the Church,

“Let him be to you as an heathen man, or a publican.” An heathen man and a publican were peculiarly obnoxious to the Jews. They entertained the idea, that the kingdom of heaven was theirs, and that an heathen man, or a publican could have no part in their inheritance. A publican was especially abhorred: he was regarded as a person dishonest in the extreme: they would avoid him: he was excluded from all their privileges and enjoyments, and looked upon as an outcast from society. His presence was reckoned a disgrace to their assembly. In accordance with this, we are to regard the man, who will not hear the Church. (It matters not though he shield himself under a declination.) He should be to us as *“an heathen man or a publican.”* The apostle Paul commands the faithful followers of the Lord Jesus Christ, to *“withdraw themselves from every brother that walketh disorderly.”* 2 Thess. iii. 6. And in his epistle to the Romans, earnestly beseeches his brethren to *“mark them which cause divisions, and offences, and avoid them.”* Rom. xvi. 17.

But we might ask, who are to treat offenders in this manner? We would answer; not only those who have sat in judgment upon their case, but all who regard the decision as righteous. All who wish to preserve the peace of Jerusalem. All who desire the rod of discipline to have a salutary effect upon God's own people, all who seek the good of the

offender. The same important precept is taught by the apostle Paul in 2 Thess. iii. 14. "And if any man obey not our word by this epistle, note that man and have no company with him, *that he may be ashamed.*"

Let us not attempt to evade the force of these instructions, by supposing that they are of a private or special character. This is not their nature. No Scripture is of private interpretation. They are general, and designed by our Lord for the use, and edification of his body, the Church, through all generations. A disregard to these salutary precepts, is one prominent reason why the spirit of insubordination prevails to such an alarming degree among professors at the present. It is a case of no unfrequent occurrence that an offence is taken, perhaps at the Minister—perhaps at an elder—or perhaps at some member of the congregation, and the matter is kept profoundly secret for months, and sometimes for years, or until the person offended discovers some other person or persons who have become displeased from the same or other causes. Then, like kindred spirits, they unite their energies, and in secret conclave, revile the character, impugn the actions, and boldly impeach the motives of the person at whom they are offended.

Thus they strengthen one another's hands, and the offence, which at first was based upon suspicion, becomes matter of conviction, and the displeasure grows into a deeply settled hatred. The offender persists in his offensive course. He will not hear the church. How are we to regard him? All who wish to preserve the purity of Zion, will "note that man and have no company with him that he may be ashamed."

A faithful exercise of the discipline of God's house is necessary to preserve her purity, and her peace. Tares are still among the wheat, and must remain until they are clearly distinguishable; but then, the careful husbandman will have them rooted up and committed to the flames. A little leaven leaveneth the whole lump. It is a lamentable truth, that the tares are often fostered too long. And often not altogether from a want of faithfulness; but from a *superabundance of sympathy*. Flattery is used for the exercise of discipline, and forced or feigned promises of amendment are received as satisfaction for the violation of the laws of the sanctuary. The man who has proved himself disorderly and subjected himself to the censures of the Church, is too often fawned upon and flattered by many. They will not look upon him as a heathen

man, or as a publican; but as an injured brother! By this conduct the trespassing brother takes strength to himself in his wickedness. He knows that if he has not the expressed approbation; he has at least the sympathies of his associates. Thus the laws of God's house are paralyzed in their effect, the hands of the sinner are strengthened, and the streets of Jerusalem filled with complaint. The Apostle charged the Corinthians that if any brother be a railer, or a drunkard, or an extortioner, to keep no company with him; "*with such a one, no, not to eat*;" 1 Cor. v. 11. And surely every sin that is equally heinous should command the same circumspection. So long as we associate with the man who will not hear the Church: or exhibit a willingness to receive him as a brother, he will not become ashamed of his conduct. He will not see the nature of his sin. He will view those who have faithfully executed the laws of the sanctuary as tyrants,—as men seeking their own gratification, and not the purity of the Church, or the sanctification of his immortal soul.

But, avoid him; keep no company with him, leave him to reflect upon the situation in which he has placed himself, and if he is a child of the covenant, he will soon not only see the church to be "fair as the Moon," but "terrible as an army with banners." The awful remembrance that whatsoever she shall bind on earth, shall be bound in heaven, will press heavily upon his mind. He will arise and return to his father's house, saying, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants." Such will be the happy result: while every undue tone of compassion, every improper expression of sympathy for a trespassing brother will embolden him in his obstinacy, and prevent the rod of discipline from having the desired effect. If he will not hear the church, let him be to you as an heathen man and a publican.

W. J.

PSALMODY.

MR. EDITOR,—Having seen some time since, in your Periodical, a very interesting article signed "A LAYMAN;" and at the same time an invitation, for other Laymen to follow his example, I have taken it upon me to prepare and for-

ward the following simple and plain remarks on an all-important subject.—**PSALMODY.**

At the present time, and for years past, very many—the great majority of professing Christians, have stumbled and fallen on this, to them, stumbling block. For this reason, therefore, I wish, through the medium of your publication, to call the attention of Christians to the subject and suggest a few things as answers to objections that have been made to the use of the inspired Psalms, by many that have excluded them from the worship of God. It is admitted by all who deserve to be called Presbyterians, that the very object for which the Psalms were intended by the Spirit of God was, that they might be used in his own service. But one great objection to them by some is, that they were made for Old Testament times, and are, therefore, not suited to New Testament worship. This objection is altogether unfounded in whatever way we view it. It is unscriptural to make any such distinction as the objection implies between the Old and New Testaments. Are they not both the same revelation of grace and mercy to man? What would the New Testament be without the old? God, the author of both, has joined them together, and it is impious for man to attempt to put them asunder. The New Testament gives further light indeed; but it is the same sun that sends forth the rays of the morning, which shines more and more unto the perfect day; and it is the same light that is emitted, though emitted in different degrees. If we look into the lives and conversation of believers under the Old Testament dispensation, we shall find them not inferior to those under the New. Although they had not the Gospel so fully revealed to them as we have, yet they had what was necessary for them, both in revelation and in the communications of the Holy Spirit. Job's words are as plain and strong as any of the Apostles used. Chap. xix. 20. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body; yet in my flesh shall I see God, whom I shall see for myself and my eyes shall behold him and not another, though my reins be consumed within me." Is not this the very language of the New Testament? "God was manifest in the flesh." 1 Tim. iii. 16. "For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12. This points out

the self-same Spirit, revealing the one Gospel, from the first promise made to Adam, to the last recorded in scripture.

Where can we find, even in the New Testament, any portions breathing more of spirituality, heavenly mindedness, and devotedness to God, than the Psalms? Where, even in the New Testament, are the pollution of man by sin; the necessity of regeneration, of sanctification, of uprightness before God, and of our need of and dependence upon the Lord Jesus Christ as the only Redeemer, more clearly and forcibly expressed? It is presumption to compare for a moment, any human composition with the Psalms indited by the Holy Ghost; in which there are so many grand ideas contained in so few words—some of them describing the glory of God and the extent of the Redeemer's kingdom; Others the glory of his person, others the conduct and character of a believer, showing what grace can make a sinner to be; others illustrating the providence of God to nations in general, and to his own people in particular, &c. &c. Besides, there are a great many Prophetic Psalms, some of which have been fulfilled, while others refer to a future day. Our Lord Jesus Christ spake of many things being written in the Psalms concerning himself. The Apostles showed how highly they valued the Psalms, by quoting so frequently from that book. In fact, from no other part of the Old Testament scriptures are quotations so often made as from the book of Psalms. The first chapter of Hebrews, in which the dignity and glory of our Redeemer's character and office are so remarkably set forth, is nearly all taken from the Psalms.

The above considerations show how utterly unfounded is the objection, that the Psalms, being made for Old Testament times, do not suit New Testament worship. Some professing Christians are chargeable, with a strange inconsistency, when they profess to think themselves nearest the truth, profess a strict and literal adherence to it and boast that they have laid aside the works of men in every thing connected with religion; and yet, in this most solemn part of religious worship, allow, or would allow the works of men to be introduced in the place of these divinely inspired Psalms, and hymns, and spiritual songs.

Another objection is, that "some of the Psalms are cruel and vindictive!" This is strange language to use concerning that which has been indited by the Spirit of God. Some of the Psalms indeed, Hezekiah like, bring the words of the

wicked and spread them out before the Lord, praying that he would, in his own time, vindicate his own cause and avenge his own people. Others proclaim deserved punishments upon the workers of iniquity. If this be any objection many other parts of scripture would be rejected for the same reason. Why read chapters that contain threatenings, rather than sing Psalms that contain threatenings? Why read the same Psalms in prose, or allow them a place in the Bible? The souls under the altar are represented in vision, crying "How long Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth." Rev. vi. 10. And when Babylon shall be overthrown, hear the proclamation of the angel, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Rev. xviii. 20. It is doubtful whether those who bring this objection have thought fully and seriously of the extent of the charge which they bring against the scriptures and the author of the scriptures.

Another objection is, that "the name Jesus or Christ is not in the Psalms." True, they are not in our translation; but we have *Saviour* and *Anointed*, words which literally translate the original terms, as I have always heard explained, (I am no linguist,) and the former is according to the reason given by the angel why the Redeemer was to be called by the name Jesus; "because he shall save his people from their sins." In the second Psalm he is called the *Anointed*; and when this passage is quoted in the New Testament, the word is translated *Christ*. "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ." Acts iv. 26. We have a variety of other names in the Psalms equally descriptive of his glorious character, which are likewise applied to him, in the New Testament. Thus in the 110th Psalm, "The Lord said to my Lord, sit thou at my right hand until I make thine enemies thy footstool." This the Apostle Peter quotes in his sermon on the day of Pentecost and applies it to Christ. Acts. ii. 25. So also the passage, "Thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands," is quoted from the 102nd Psalm, by the writer of the Epistle to the Hebrews, and applied to Christ. Heb. i. 10. But it would be too tedious to mention other instances. The above are enough to show that Christ is often mentioned in the Psalms. We fear they

who cannot find him there are but little conversant with either him or the Psalms.

As to hymns, scripture paraphrases, or any human compositions whatever, I never could see any authority in scripture for introducing them into a most solemn part of religious worship. When God has given a system of psalmody to his church, why should man add to it, or take away from it? There is an awful threatening denounced against those that will take away, or add to what God has given in his word. Rev. xxii. 18, 19. One argument for Scripture paraphrases is, that any part of the Scripture may be paraphrased as well as the Psalms, and sung in worship. This cannot be an argument of any weight, because it is not a *paraphrase* but a *translation* of the Psalms that is allowed and ought to be sung. The metrical version of the inspired Psalms in use among the advocates of a scripture Psalmody, not only in this country, but in Scotland and Ireland, allowed by most persons of taste and sound judgment to be the best that has been produced, is not a paraphrase but a translation. In some places, a word or words may be added, as in other translations, more clearly to express the sense, or to suit the verse, but never, we have the best authority for saying, to change the meaning. We have an example in Psalm ii. 6. In the prose translation it is "Yet have I set my king upon my holy hill of Zion." In the metrical version we have,

Yet notwithstanding I have him
to be my king appointed,
And over Zion my holy hill,
I have him king anointed.

The *setting* spoken of in the prose evidently refers to the setting apart to office as in the case of prophets, priests and kings in ancient times, by anointing with oil; so that we have in the metre version, not a paraphrase, but a fuller and indeed more accurate translation. Besides, in all systems of scripture paraphrases, or psalms or hymns of human composition which have yet been prepared, there are things contained which are contrary to the truth as it is in Jesus. This declaration I make, not on the authority of the opposers of human compositions in the worship of God, but on the admissions* of the advocates of such compositions, and upon personal examination.

* Such admission may be seen on a large scale in Dr. Dwight's Preface to the 1st Edition of his *Hymns*.—Ed.

But to sum up in a word the argument between divinely inspired Psalms on the one hand, and those of human composition on the other, let us ask, can a believer's faith rest on any thing short of the word God in his song of praise? Certainly not. If we then sing any thing else than the word of divine inspiration, given in the system of Psalmody furnished to the church, we lose the profit, comfort and delight of the exercise. We say *the system of Psalmody furnished to the Church*, for we hold it to be as really unwarrantable to employ in divine praise, what God has not given and ordained to be continued in the church's *system* of inspired song, as to employ what he has not given at all. The Psalms technically so called, and they only have been so ordained; consequently we sing no other, nor will the principle of obedience to the revealed will of God authorize or allow us to go farther. We have the command of God "to sing praise to the Lord in the words of David and of Asaph, the seer;" and also the divine exhortation to employ "Psalms, and hymns and spiritual songs," which have been clearly demonstrated to refer to the three divisions of the Book of Psalms. We surely have no such command or exhortation for using human compositions.

In conclusion I would add, that Christian congregations of the present day, in a great many places have also degenerated in their way or manner of singing, as well as in the matter of their praise. Perhaps these two have operated mutually upon each other. When the singing of God's praise, instead of being viewed as an incumbent duty, a high privilege, and a delightful exercise, is looked upon rather as a prologue or an epilogue to the discourse of a preacher, it does not seem to matter much what is sung! A person accustomed to worship with an assembly of Christians joining with one voice, and apparently with one heart, must feel very unhappy when present with a congregation where the new-fashioned *refinements*! are introduced—a leader, with a choir of "singing men and singing women," performing the whole of this part of divine service; while the congregation, with perhaps a few exceptions, remain as mute as the seats they occupy. In such a case, one is almost tempted to ask; Is this a church of Christ? Can these be christians, who care so little either for the glorifying of God, or the enjoying of him, as to resign both to a few others? If people assemble together only as spectators or hearers, without desiring to worship the Lord

with all the heart, soul, strength and mind, it is no wonder that they reap little benefit. As little wonder is it that they should be indifferent to the matter of the church's praise.

J. S.

BACKSLIDING.

There is a perpetual and there is a temporary backsliding. The first is the case of those who, being partially awakened and enlightened by the word accompanied by the common operations of the Spirit, make a profession of religion, and for a while seem to run well, and to outstrip the humble believer in zeal and activity; but having no root in themselves in the time of temptation, fall totally away, and not only relinquish their profession, but frequently renounce christianity itself, and become the bitterest enemies of religion. Or, seduced by the pride of their own hearts, they forsake the true doctrines of the gospel, and fall in love with some flattering, flesh-pleasing form of heresy; and spend their time in zealous efforts to overthrow that very truth, which they once professed to prize. Or, thirdly, they are overcome by some insidious lust or passion, and fall into the habitual practice of some sin, which at first they secretly indulge, but after a while cast off all disguise, and shew to all that they are enslaved by some hurtful and hateful iniquity. Persons who thus apostatize from the profession and belief of Christianity, or who fall into a habitual course of sinning, are commonly in the most hopeless condition of all who live in the midst of the means of grace. When they openly reject Christianity, their infidelity is commonly accompanied by contempt and a malign temper, which often prompts them to blasphemy; and are, according to our apprehension, in great danger of committing the unpardonable sin; and some who in these circumstances are actuated by inveterate hatred to the truth, and who make use of their tongues to express the feelings of enmity which rankle in them, do fall into this unpardonable sin. The case of such seems to be described by Paul in the sixth chapter of his Epistle to the Hebrews. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word God and the

powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Some suppose that the Apostle here describes the character of the true Christian and that he merely supposes the case, if such should fall away, what would be the fearful consequence; but this seems to us a forced construction. It seems more reasonable to believe that he is describing a case which may, and often does occur, and that the description applies to such professors as had received the miraculous endowments of the Holy Spirit, and yet apostatized: and by crucifying the Son of God afresh he probably alludes to the manner in which those who went back to the Jews, were required to execrate the name of Christ in the Synagogues and to profess that he deserved to be crucified as he had been, and thus put him to an open shame. But whether such apostates do actually commit the unpardonable sin or not, seems in most cases to be of minor consequence, for they commonly die in their sins, and all sin unrepented of is unpardonable. In some cases, however, apostates stop short of infidelity and blasphemy, and while they stand aloof from religion, content themselves with decency, and do not treat religion with disrespect; yet it will be found on examination that the hearts of such are extremely callous, their consciences are seared as with a hot iron. The Spirit of God, evidently has left them, and strives no more with them; and they often die as they have lived, fearfully insensible, having "no bands in their death." But sometimes conscience is let loose upon them in their last hour, and they are left to die in the horrors of despair. In the days of the apostles, they seem to have had some way of knowing when a man had committed the 'sin unto death,' and for such, Christians were not to pray, as their destiny was irretrievably fixed; but such knowledge cannot be possessed now, and we may therefore, pray for all, as long as they are in the place of repentance.

But when we speak of backsliding, we commonly mean those awful departures of real Christians from God, which are so common, and often so injurious to the cause of religion. These cases are so common, that some have thought that all Christians had their seasons of backsliding; when they left their first love, and lost the sweet relish of divine things, and were excluded from intimate communion with

God. No doubt all experience short seasons of comparative coldness and insensibility, and they who live near to God have not always equal light and life, and comfort, in the divine life; those fluctuations of feeling, which are so common, are not included in the idea of a state of backsliding. This occurs when the Christian is gradually led off from close walking with God, loses the lively sense of divine things, becomes too much attached to the world and too much occupied with secular concerns, until at length the keeping of the heart is neglected, closet duties are omitted or slightly performed, zeal for the advancement of religion is quenched, and many things once rejected by a sensitive conscience, are now indulged and defended.

All this may take place, and continue long before the person is aware of his danger, or acknowledges that there has been any serious departure from God. The forms of religion may be still kept up, and open sin avoided. But more commonly backsliders fall into some evil habits, they are evidently too much conformed to the world, and often go too far in participating in the pleasures and amusements of the world; and too often there is an indulgence in known sin, into which they are gradually led, and on account of which they experience frequent compunction, and make solemn resolutions to avoid it in future; but when the hour of temptation comes, they are overcome again and again, and thus they live a miserable life, enslaved by some sin, over which, though they sometimes struggle hard, they cannot get the victory. There is in nature no more inconsistent thing than a backsliding Christian. Looking at one side of his character, he seems to have praises, penitential feelings, and his heart to be right in its purposes and aims, but look at the other side, and he seems to be 'carnal sold under sin.' O wretched man! how he writhes, often in anguish, and groans for deliverance; but he is like Sampson shorn of his locks, his strength, is departed, and he is not able to arise and go forth, at liberty, as in former times. All backsliders are not alike.—Some are asleep, but the one now described, is in a state of almost perpetual conflict, which keeps him wide awake; sometimes when his pious feelings are lively he cannot but hope that he loves God and hates sin, and is encouraged, but O when sin prevails against him, and he is led away captive, he cannot think that he is a true Christian. Is it possible, that one who is thus overcome, can have in him any principle of piety?

Sometimes, he gives up all hope, and concludes, that he was deceived in ever thinking himself converted ; but then again when he feels a broken and contrite heart, and an ardent breathing and groaning after deliverance, he cannot but conclude that there is some principle above mere nature, operating with him.

The sleeping backslider is one who by being surrounded with earthly comforts, and engaged in secular pursuits, and mingling much with the decent and respectable people of the world, by degrees, loses the deep impression of divine and eternal things ; his spiritual senses become obtuse, and he has no longer the views and feelings of one awake to the reality of spiritual things. His case nearly resembles that of a man gradually sinking into sleep. Still he sees dimly, and hears indistinctly, but he is fast losing the impression of the objects of the spiritual world, and sinking under the impression of the things of time and sense. There may be no remarkable change in the external conduct of such a person ; except that he has no longer any relish for religious conversation, and rather is disposed to wave it. And the difference between such an one, and the rest of the world becomes less and less distinguishable. From any thing you see or hear, you would not suspect him to be a professor of religion, until you see him taking his seat at the Lord's table. Such backsliders are commonly awakened by some severe judgments, the earthly objects on which they had too much fixed their affections are snatched away, and they are made bitterly to feel that it is an evil thing to forget, and depart from the living God.

There is still another species of backsliding, where by a sudden temptation, one who appeared to stand firm, is cast down. Such was the fall of Peter, and many others have given full evidence, that a man's standing is not in himself ; for frequently men are overcome in those very things in which they were least afraid, and had most confidence in their own strength. These cases are usually more disgraceful than other instances of backsliding, but they are less dangerous ; for, commonly, where there is grace they produce such an overwhelming conviction of sin, and shame of having acted so unworthy, that repentance soon follows the lapse, and the person when restored, is more watchful than ever against all kinds of sin, and more distrustful of himself. Such falls may be compared to a sudden accident by which a bone is

broken, or put out of joint, they are very painful, and cause the person to go limping all the remainder of his life ; but do not so much affect the vitals, as more secret, and insidious diseases, which pray inwardly, without being perceived.

There are many persons, who never made a public profession of religion, who for a while, are the subjects of serious impressions, whose consciences are much awake, and whose feelings are tender. They seem to love to hear the truth, and in a considerable degree fall under its influence, so as to be almost persuaded to be Christians ; and for a season give to the pious, lively hopes of their speedy conversion. They are such as the person to whom Christ said, "thou art not far from the kingdom of God." But through the blinding influence of avarice or ambition, or some other carnal motive, they are led away and lose all their serious thoughts and good resolutions. Such persons usually lose their day of grace. I have seen an amiable young man, weeping under the faithful preaching of the gospel, and my hopes were sanguine, that I should soon see him at the table of the Lord, but alas, I believe that on that very day, he quenched the spirit, and has been going farther and farther from the Lord ever since !—*Dr. Alexander.*

POPERY UNVEILING ITSELF.

One of the encouraging "signs of the times" is found in the facts, that Papists, in this country, are beginning to throw off the disguise under which they have been acting ; and that the Protestant community are thus forced to open their eyes upon the evil, danger and abominations of the system of Popery. So jesuitical has been the course generally pursued by the votaries of Rome, and so stupidly careless and indifferent have the multitude of American citizens been to the true nature of the religion of the "man of sin," that very generally the idea has been entertained that Popery is *not* what it *was*. Many have comforted themselves with the consideration that Papists never can succeed in this country, under its civil institutions, as they have done in other places. That Popery has changed, should be sufficiently refuted by considering that one of its boasted characteristics is *infallibility*. It allows not of, nor makes provision for any change. As to the possibility of success

in this country, we know not what evidence would satisfy those who remain to be convinced that there is any danger. Where did this system of "deceivableness" ever undertake to insinuate itself without succeeding in greater or less degree? Has it not of late progressed in acquiring influence, with fearful rapidity? Each of the present political parties has courted the papists, who are known to vote *en masse*, under the direction of their priests. They have already found their way, in various instances, to councils of cities, to legislative halls, and other places of power and trust. The chief justice of the Supreme Court of the United States—the highest judicial officer in the commonwealth—is a papist. They are multiplying schools, academies and colleges throughout the land, which they manage so as to make them contribute to the *one* end which popery has ever had in view,—its own success. Thousands of Roman Catholics emigrate to the country annually, all under a sworn allegiance to the Pope, which they are taught to regard as paramount to any and every other obligation. Thousands of dollars are annually furnished from foreign funds and appropriated to the spread of Romanism in the United States; while thousands more, levied upon the votaries of superstition here, are expended for the same object. In very many instances, Protestants have contributed to the erection of mass houses, and patronized popish schools, even to the extent,—awful consideration!—of placing their sons and daughters within these temples of idolatry, there to have their tender minds brought under the sway of an influence the most dangerous and unholy. These and many other evidences of the progress of Popery have been before the public mind; and yet an apathy, painful and astonishing, has all along been manifested. There seems to have been more disposition to connive at and promote the success of the foe secretly operating in his lurking places, than to be warned of the danger, and have brought to light his hidden works of darkness.

Recent events, however, are regarded by many in a different light, who begin to see in the movements of Papists a disposition that any but the blind might have seen years ago. Besides the arrogant claims put forth by the dignitaries of the Church of Rome, and the violence used to break up Protestant meetings by some of the lower class countenanced by their superiors, we refer particularly to their efforts to obtain a part of the New York school fund

for the avowed purpose of aiding them in teaching their sectarian tenets, usages, &c. Some months since, a petition was presented by Roman Catholics to the Common Council of New York, asking that a part of said fund should be appropriated to the schools that were exclusively under papal direction. They objected to a number of the books used in the common public schools of the city, and complained of other things, some of which had no existence, while others are right in the estimation of every person, except papists. After a lengthened investigation of the matter by a committee and otherwise, the Common Council decided, with one exception, *unanimously*, against the claim put in for a diversion of the fund from its proper object. Many supposed this would end the matter. But such is not the way of Jesuitism. On the 11th ult. a large meeting of Roman Catholics was held for the purpose of effecting in another way the object in which thus far they had failed. Priest Power and Bishop Hughes harangued the meeting at considerable length in just such style as might be expected. One account says, "To gratify his hearers, Mr. Power then scoffed at the English translation of the Bible, slandered Luther and Calvin, ridiculed revivals of religion, reviled Protestant pulpits as *tubs*, &c. Bishop Hughes claimed as partisans, who are dissatisfied with the common English version of the Holy Scriptures, Unitarians and Baptists. How true it is, that all heresy tends to a common level! At his dictation, it was resolved to petition the Legislature of the state of New York to grant them by legal enactment, what the Common Council had refused. Repeatedly the determination was expressed, and sometimes with menace, to persevere in *claiming, demanding and asserting* their rights, until they obtained them.

The following remarks from the New York Observer are so judicious, and pointed, that we give them instead of lengthening our own on the subject.

The "Church and State party," is now fully and fairly in the field. All disguise is thrown off; Jesuitism has been at work until the Protestant community have begun to believe that, after all, Popery is not as bad as it has been represented, and when the "Bishop of Basileopolis," a supernumerary from Rome, thinks the time has come, his forces are drawn out and the war cry raised.

This is not idle declamation. The people of this country may shut their eyes on the fact, but that will not make it less true that

a party has now taken the field with the new but bold inscription on their banners, "*the people's money is ours.*" It is a *religious* party.

It is led on by a man who is sustained in his plans by the contributions of societies in Italy and Austria that hate Republicanism and defend despotism with their best blood. The appeal is to be made to the Legislature to pass laws by which Roman Catholics may draw the people's money for the support of exclusively sectarian schools, and, if that is done, the Roman Catholic religion is supported from the State treasury. If the children may be taught Romanism with the funds of the state, what more could they ask? All the tools of the Pope will at once be employed to bring as many children as possible from other and no denominations into the schools, that the amount of money drawn may be greater, and proselytes may be made. So the work will go on, under the auspices of the State; the Romish schools exclusively patronized by legislative aid, and the poison of their dogmas instilled into the minds of thousands of youth, at the expense of the people.

The Romanists have more hopes of success in this application to the Legislature, than they had in coming to the Common Council. They are sure of some support at the capitol. They rely strongly, if not with reason, on the sentiments uttered by Gov. Seward, in his message of 1839, and if they are backed by executive recommendation they may well calculate on legislative favor. But we rely on the well known fact that the suspicion of Gov. Seward's partiality to the Roman Catholic pretensions nearly lost him his election; and we trust that this will be remembered when the question is asked, "What will the people say?" It was asserted by Gov. Seward's friends before the last election that his views had been misunderstood, and after his election, we were led to suppose that his message would fully explain them and demonstrate their soundness. How well it has been done we will not say. But we are rejoiced that the Popish party have unfurled their flag and brought the politicians of the day, to the mark. They must now take their stand, and the people must know who is and who is not for the "union of Church and State."

HORRORS OF THE SLAVE TRADE.

Dr. Walsh, in his "Notices of Brazil," gives a most animated picture of the state of a Spanish slaver, detained by the vessel of war, in which he returned from Brazil, in May, 1829. He says: "When we mounted her decks, we found her full of slaves; she had taken on board 562, and had been out seventeen days, during which she lost fifty-five. The slaves were all enclosed under grated hatchways between decks. The space was so low that they sat between each other's legs, and stowed so close together that there was no possibility of their lying down, or at all changing their position by night or day. As they belonged to, and were shipped on account of different individuals, they were all branded like sheep, with the owner's marks of different forms. These were impressed under their breasts, or on their arms; and, as the mate informed me with perfect indifference, 'burnt with a red-hot iron.'

After many other particulars, the statement of which our limits will not admit, Dr. Walsh continues: "The poor beings were all turned up together. They came swarming up like bees from the aperture of a hive, till the whole deck was crowded to suffocation from stem to stern. On looking into the places where they had been crammed, there were found some children next the sides of the ship. The little creatures seemed indifferent as to life or death, and when they were carried on deck many of them could not stand.—Some water was brought; it was then that the extent of their sufferings was exposed in a fearful manner. They all rushed like maniacs towards it. No entreaties, or threats, or blows could restrain them; they shrieked and fought for a drop of the precious liquid, as if they grew rabid at the sight of it. There is nothing from which the slaves during the middle passage suffer so much as from want of water. It is sometimes usual to take out casks filled with sea-water as ballast, and when the slaves are received on board, to start the casks and refill them with fresh. On one occasion a ship from Bahia neglected to change the contents of the casks, and on the mid-passage, found to their horror that they were filled with nothing but salt water. All the slaves on board perished! We could judge of the extent of their sufferings from the sight we now saw. When the poor creatures were ordered down again, several of them came and pressed their heads against our knees, with looks of the greatest anguish, at the prospects of returning to the horrid place of suffering below. It was not surprising that they had lost fifty-five in the space of seventeen days. Indeed, many of the survivors were seen lying about the decks in the last stage of emaciation, and in a state of filth and misery not to be looked at.

"While expressing my horror at what I saw, and exclaiming against the state of this vessel, I was informed by my friends, who had passed so long a time on the coast of Africa, and visited so many

ships, that this was one of the best they had seen. The height sometimes between decks, was only eighteen inches; so that the unfortunate beings could not turn round, or even on their sides, the elevation being less than the breadth of their shoulders; and here they are usually chained to the decks by the neck and legs. After much deliberation this wretched vessel was allowed to proceed on her voyage.

"It was dark when we separated; and the last parting sound we heard from the unhallowed ship were the cries and shrieks of the slaves suffering under some bodily infliction."

To the above we add the following extracts, from a letter recently written from Havanna.

"On Sabbath morning last information was given that a slaver, captured by a British sloop of war, (the Ringdove,) had arrived during the night, and I determined to visit her. An officer reported the small pox on board, and directed the Negroes, to be removed to the Romney, a British receiving ship in this harbor. Not fearing the small pox, I went on board the Romney, on Thursday. Her commander is Lieut. Hawkins, who was in the battle of Trafalgar, and who received me kindly. On his deck transferred from the slaver, were 240 children, boys and girls, from 7 to 13 years of age, all naked. Four females of about 20, and one of these had an infant in her arms. They were busy washing and feeding them. Some appeared to be very ill, and many were much chafed and sore from the motion of the vessel; a great number of them seemed to straighten themselves and stand up with difficulty, from their long confinement and bent position in the hold of the slaver.

She was lying alongside a Spanish built vessel, named the "Jesu Maria" about one half the size of a common river sloop, and in all respects like a lime or manure boat from a Jersey or Long Island inlet. The water casks and ship stores were stowed in the hold, leaving above them, and under the deck, a space of from 2 to 3 feet, into which these children had been crowded. The cargo originally consisted of 280; 30 had died before and 10 after the capture.

I expressed to the honest old lieutenant a desire to learn the story of these children and of their captivity, if it were possible, and he called up a black man who had been sent on board, and professed to speak their language. He stated that he had conversed with them, and that they had told him they had all been sold to traders in Africa by their parents. I asked him to point out one with whom he could speak—he hesitated—the lieutenant then ordered the woman with the child to be brought before him and directed certain questions to be put to her. It was soon apparent to the lieutenant, to myself and to a gentleman of Boston who had accompanied me on board, that the black man was an impostor, and that he and the woman did not understand a word of what passed between them.

The slave trade is much encouraged here by public feeling.—When a Guinea vessel arrives, it is immediately proclaimed by every body, if the slaves are men, that they were captives taken in war, and shipped to save their lives; if children that they are sold by their parents. The commerce is thus reputed to be philanthropic, and curses are loud and open against British interference. The city has several *barracones*, or public slave-markets in its vicinity. If slaves can once be got into any inlet before capture, they are beyond the reach of British authority.

THE CAPTURED AFRICANS.

The case of these men, now generally denominated "the Amistad case," from the name of their vessel, came up before the Supreme Court of the U. S. on the 26th ult. The decision of course is not yet known. We expect to be able to give it in our next No. The case has produced an intense interest, increasing at every step of its progress. It has at length become, in measure, identified with the great question of slavery, as we suggested several months ago it was likely to do. Mr. Fox, the British Minister at Washington, has lately communicated with the Secretary of State on the subject, setting forth the interest felt in the case by the British Government, arising from the provisions made for the suppression of the Slave Trade, by Spain and the United States as well as Great Britain. If his letter breaks the spirit of the Government he represents, it is easy to see that a British court would at once restore these men to the enjoyment of their inalienable rights—"life, liberty and the pursuit of happiness." Whether the highest civil tribunal in this land of liberty will make such a decree; or whether it will, by its decision, surrender the Africans to the Spanish Minister, that they may, by a Spanish Court, be adjudged to death for daring to use the means which God put in their power to regain their freedom that was wrested from them, or whether they will be transmitted to the "Mixed Commission Court at Havanna,"—a court in which British influence is exerted on behalf of oppressed, kidnapped Africans,—remains to be seen. The last named measure seems to us most likely to be the one that will be adopted. If so, their ultimate liberation may be considered certain.

The following extracts from an editorial article recently published in the Boston Recorder evince sound judgment and a proper tone of feeling on the matter. The Recorder is one of the oldest religious newspapers in the United States, is far enough from favoring the Abolition movements, and is said to exert a powerful influence on the people of the New England States.

“ Great efforts have been made in certain quarters to ensure the condemnation of the Africans to a fate as cruel and unjust, as jealousy can wish. On the other hand, the friends of humanity have not been inactive, nor slow to meet every shadow of argument that has been conjured up to sustain the cause of oppression and blood. Nor have they argued the cause unsuccessfully, so far as arguments can affect men, whose ears are not steeled against the cry of the injured, and whose hearts are made of flesh instead of adamant or iron. But what will be regarded as LAW by the Judges of the Supreme court, a majority of whom are members of slave-holding States, none can foresee.

It is nothing less than an imperative duty, to carry the case humbly and earnestly to the throne of a prayer-hearing God. His interposition alone can secure justice and equity for these defenceless men. We hesitate not to say, that their surrender to the Spanish Minister, and their consequent murder will involve consequences the most appalling to our country. Blood for blood is the irrevocable law of the Universe. Till God be dethroned it cannot be evaded. When those Africans are delivered up, the penalty is incurred. Blood will flow on our own soil. Our fellow citizens will expiate the offence by their sufferings. Nor can our brethren at the South, who deprecate so fervently all interference with their “peculiar institutions,” escape the evils which they most dread, if thro’ their influence the iniquity contemplated be consummated.

One consolation will remain, even if the law of heaven be trampled under foot, and these heroic Africans be consigned to the tender mercies of the Spanish Minister and the Havanna Courts. It will be the death blow of Southern Slavery. It will arm the entire North as one man, against a system of abominations, that hitherto has been protected by the broad shield of constitutional law; it will create in thousands of minds the conviction that something *must* be done—that some measure must be devised without delay, to rid the country of an evil that brings such consequences in its train. Till now, these minds have been reposing on the fond hope that Providence would throw open some other door than any yet thought of, for the extirpation of Slavery—and they have been grieved by the denunciatory spirit of Abolitionism, and offended by its imputation of unhallowed motives to themselves, as well as to slaveholders, and have been disposed to claim for their southern brethren time and candor, in the belief that they would soon reason correctly, and act righteously; but if they are to witness the consummation of the high-handed injustice argued for, by “southern intellects of the highest order,” and these kidnapped sons of Africa are to be sent to Cuba, for condemnation and death, it is not *reasonable* to suppose that they will endure it patiently. It will be to them, a call from heaven, to “be up and doing,” which they will not dare to disobey. They will arise in the majesty of heaven-commissioned men, to assert the rights of the oppressed, and no authority at Washington

or elsewhere, will prevent them from vindicating effectually the cause of injured innocence. And, who can tell, but *this* may be the very instrumentality that heaven has ordained to give our country deliverance from the broadest, deepest plague spot that rests on the "body politic?" Whom God would destroy he first infatuates. And never was infatuation more glaring and fearful, than that which rests on a large portion of southern mind at the present moment, in relation to the question at issue.

ITEMS OF INTELLIGENCE.

Turkey and Egypt.—On the 12th of January, one of the officers of the Sultan left Constantinople for Alexandria, the bearer of a firman, by which his Highness officially accedes to Mehemet Ali the hereditary possession of Egypt. Two days afterwards the Pacha restored the Turkish fleet. The London Morning Chronicle of the 2nd ultimo confirms this news in the following manner: "The public may be at length congratulated upon the arrangement of the Eastern question. This most important and satisfactory intelligence was received by her Majesty's Government yesterday, in despatches from Sir Coben Stopford, dated Marmorice Bay, January 14."

Ibrahim's army was immediately to evacuate Syria, and to return to Egypt; and arrangements had been made to send transports to Caiffa, to bring away the women and children, and sick of the army, if they could go to that port."

According to a letter from Malta, Scheriff Pasha, the Egyptian Governor of Damascus was put to death by Ibrahim's orders, "because he had been detected in a treasonable correspondence with the Maronites," Papists. The presencé of Ibrahim Pasha in Damascus was confirmed. The Egyptian chief still held possession of that city, with an army of 30,000 men, mostly composed of Arnauts, who had faithfully adhered to Mehemet Ali. Letters from Beyrout confirmed the departure of the Turkish army, 12,000 strong for Zahle, where it was to be joined by an equal number of mountaineers. It was said that, immediately after the junction of those two corps, military operations would commence against Damascus.

Switzerland.—An alarming insurrection has broken out in Soleure and Argovia, in consequence of the adoption of a new constitution, which gave dissatisfaction to a party composed principally of Roman Catholics. It was suppressed after considerable bloodshed. The grand Council of Argovia has decreed the suppression of all monasteries within the jurisdiction of the canton.

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THE FORM OF BAPTISM.

The object of the following remarks is to confirm the doctrine of the Scripture that immersion or dipping is not necessary in the administration of baptism, but that it is rightly performed by pouring or sprinkling the water on the person baptised.

In a former number, this was maintained by the signification of the words employed in the original language of the New Testament, the proper import of which is, that it denotes the application of the element employed to the person baptised, not of the person to the element, and that these words were moreover variously employed to signify the ceremonial washings of the Old Testament by sprinkling or pouring.

It is now proposed further to confirm this principle by the spiritual signification of the sacrament itself, whereby it will be shewn that the form of pouring or sprinkling is most congenial and appropriate.

It will not be denied that the two great benefits which it represents and signifies are the sprinkling of the blood of Christ, and the effusion of the Holy Spirit, for justification and regeneration, which, although the latter precedes the former in the order of nature, are simultaneously conferred on the elect, to whom this sacrament is a seal of these benefits. Now, whatever other form of expression be employed it is obvious, that *immersion* into the blood of Christ and into the Holy Spirit, are expressions entirely unknown in the language of the Scriptures. But the application of the blood of Christ by sprinkling, and of the Holy Spirit by sprinkling

and by pouring, are commonly and constantly employed.— This will appear from a few passages which follow, selected from the New Testament, and from promises in the Old Testament, referring to New Testament times.

I Pet. i. 2 “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and *sprinkling of the blood of Jesus Christ.*” Heb. xii. 24. “To Jesus, the Mediator of the New Covenant, and to the blood of *sprinkling*, which speaketh better things than that of Abel.” x. 22. “*Having our hearts sprinkled from an evil conscience,*” compared with I. Pet. iii. 21. “The like figure, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the *answer of a good conscience toward God.*”) Isaiah xlv. 3. “I will *pour* water upon him that is thirsty, and floods upon the dry ground; I will *pour my Spirit* upon thy seed, and my blessing upon thine offspring.” These are testimonies from the sacred writings too plainly referring to benefits of the covenant of grace to require any argument on that subject in confirmation. They all, moreover, refer immediately and expressly to the communication of the Holy Spirit in the act of regeneration, or the progressive work of sanctification, and the application of the blood of Christ or the merit of his death for justification.— Now it will not be denied that the special and immediate design of the sacrament of baptism is to represent and seal these benefits for the confirmation of the faith of the people of God, and since such is its design, it is most appropriate that it should bear the form of what it is intended to represent, and be a figure of that which it seals. When to this it is added that the import of the original word employed in the institution amply justifies such an understanding of its form, we have at once the authority of the divine and recorded institution, together with the signification and uses of the institution itself to conclude that immersion is not essential, forms no part of the substance of the sacred rite either in its form or its import.

This will be further confirmed by two remarkable testimonies from the prophetic writings of the Old Testament, very eminently referring to New Testament times.— Isaiah lii. 13—15. “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man; and his form more than the sons of

men;) so shall he *sprinkle* many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." This prediction is from an inspired writer, whose singular fulness and perspicuity in regard to New Testament times, has acquired for him the distinction by many, of being considered the Evangelical Prophet;—a distinction, by the way, it may be remarked, not proper in itself, inasmuch as all the Prophets whose writings are handed down to us are declared to have "prophesied of the grace that should come unto us," and to have been moved "by the Spirit of Christ in them, testifying beforehand the sufferings of Christ and the glory that should follow," and moreover, "to Him give all the prophets witness." 1 Pet. i. 10. 11. 12., and Acts x. 43. Yet from the peculiar character of the writings of Isaiah, especially toward the close of them, it may be inferred that this passage is a summary view of the humiliation and exaltation of Christ, on which in the succeeding passages, he so enlarges. Now in the progress and exercise of that dominion and majesty to which he is exalted, in which nations and kings shall yield a silent, meaning, an unhesitating and ready submission, it is said he "shall sprinkle many nations," an expression which surely means he will bring them under an open and acknowledged subjection to his holy and gracious authority; and has a remarkable analogy to that commission in its actual execution which he gave his apostles, "go teach *all nations, baptizing them* in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe whatever things I have commanded you, and lo! I am with you always to the end of the world." Math. xxviii. 19—20.

Again, in a very signal prediction of the restoration of the ancient people of God to their long lost participation in the Covenant contained in Ezek. xxxvi. 24—25, &c., similar language is used. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; then will I *sprinkle* clean water upon you and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you," &c., and more of the same import. Now when the communication of the saving benefits of his Mediation to the Gentile nations of the earth, and to his ancient people recalled and restored to his

fellowship, is done only by the gift of the spirit of regeneration and sanctification, and by the application of the blood of sprinkling for justification—benefits always represented and sealed by this one holy institution of baptism, how reasonable the conclusion that the inspired writer contemplated in the language employed the form as well as the import of the outward symbol by which these benefits were to be represented and sealed to the nations of the saved, “*taught, baptized, sprinkled,*” and made sacramentally and virtually to experience the effusion of the Holy Ghost and the sprinkling of the blood of Christ, “so shall he sprinkle many nations.” So has he done already, so may he continue to do till the whole earth be filled with his glory.

RELIGIOUS FASTING—ITS NATURE.

We find in a Scottish periodical, “The Christian Instructor,” for 1832, a full and able discussion of the subject of religious fasting, under the divisions of—*First*, The nature,—*Second*, The obligation, and *Third*, The advantages of religious fasting. The papers are too long to insert entire in our pages, and as a considerable share of remarks which apply strictly to the existing state of things in Scotland, is intermingled throughout the whole, we intend to present the substance of the discussion as accurately as we can in a condensed form. In introducing his subject, the writer remarks, he is well aware, there exists, in many of all ranks, a deep rooted aversion to the service of fasting. Many *Senators*, though they ought to be teachers of sound principles, and patterns of religious practice, treat the subject with ridicule. He speaks of others, who, though they ought to hail every measure which tends to strengthen “the two great pillars of the state—*religion and morals,*” treat the subject with an indifference for which no decent excuse can be framed. In answer to the question, “By what means shall this aversion be removed?” he remarks, that nothing less than the gracious influence of the Divine Spirit is adequate to take away this evil. He only can soften the obstinacy and subdue the irreligion of the human heart. He only can bestow the precious faith, the godly sorrow, and the ingenuous shame which form the chief elements of true humiliation

before God, on account of abounding sins. And for the promised effusion of his teaching, subduing, and sanctifying influences, fervent prayers should ascend from all parts of the land. But more is required than importunate prayer for the Divine influence. It is requisite, that sound, simple, appropriate, seasonable *instruction* be furnished. Efforts should be made to enlighten the public mind respecting the nature, obligation, importance and causes of national humiliation. The pulpits of the land should resound with the condemnation of public sins, the denunciation of threatened judgments, and loud calls on the inhabitants to immediate repentance. The press should teem with publications directed against errors, immoralities and abuses wherever they prevail, exhibiting the *Bible as the perfect standard of religion, morals, and politics*, to which all classes should return; and pointing out obedience to the will of God as the only policy that can secure to the country genuine prosperity, and to her rulers immortal renown. After entreating his readers to banish from their minds all prejudiced notions, and bring into exercise their own judgments, with an impartiality becoming enquirers after religious truth, he proceeds to the discussion of

I. *The Nature of Religious Fasting.*—A Fast he defines a “voluntary abstinence from food, labor, and recreation, during a specified time, as an outward sign of cordial humiliation before God, on account of personal, domestic, and national sins.” In this definition there are two things that require consideration,—*the external sign*, and *the particular state of mind* necessary in the right observance of the duty of Fasting.

1. *The external sign.* *Voluntary abstinence from labor*, as one part of the sign, is indispensably necessary to the proper observance of religious fasting. This was enjoined upon the Jews, by an express statute, during all the ages of their typical economy. Under no circumstances but those of absolute necessity, were they at liberty to engage in secular pursuits, agricultural, commercial, or mechanical. Thus, respecting the fast connected with the great annual atonement it was enjoined. “This shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and *do no work at all*, whether it be one of your own country, or a stranger that sojourneth among you. It shall be a Sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.” Lev. xvi. 29, 31. And again, “On the tenth day of this seventh month,

there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a statute forever throughout your generations, in all your dwellings." Lev. xxiii. 27, 31. Accordingly, at a subsequent period, when the Jews transgressed this law, by prosecuting their secular employments, they fell under the sharp reproofs of God, and lost the spiritual benefits for which the solemn rite had been instituted. "Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold," says God, "in the day of your fast, ye find pleasure, and exact all your labours." Isa. lviii. 3. Might not the same divine reproof be tendered now, to all such as allow, or set apart, no time during which they will abstain from work, for the purpose of fasting before God; And also to those who pursue their worldly avocations, or allow their children, and persons in their employment, to pursue them, on the fast days appointed and to be observed by those who have not altogether left off the observance of this duty so clearly enjoined in the word of God.

Equally necessary to the right observance of the duty of fasting, is *abstinence from recreation*. For this indeed, we meet with no law in the Scriptures, expressed in so many terms; but it is evidently deducible from those laws that are recorded in relation to fasting. Thus in the passages quoted above, the Jews were required to "*afflict their souls*," in connection with their refraining from work; and God as much reproveth them for "*finding their pleasure*," as for exacting their labors on days of fasting. Surely when they were required to cease from their secular labors, they were not at liberty to turn to worldly amusements. Repairing to, and engaging in the various diversions which were allowable on other days, or indulging in the social pleasures which tended chiefly to gratify their external senses and corporeal appetites, would have been a sight equally inconsistent with the spiritual design of the institution, and unacceptable to the mind of God. Accordingly, in their approved practice, they refrained from all their usual recreations, no less than from their civil toils, and appropriated the whole day to those

private and public exercises of religion which had been appointed for their spiritual improvement. When, at an after period, they deviated from this course, and indulged in recreations not proper on any day consecrated to the service in question, they exposed themselves to sharp rebuke. "Behold in the day of your fast ye find pleasure." Isa. lviii. 3. This inspired rebuke is applicable surely to all who, on days of fasting, refuse or neglect to abstain from recreation; while certainly, they are not exempt who fail to spend portions of time at suitable seasons in the sacred duties which require them to refrain from the recreations that are proper at other times. How many days are observed throughout the land, and in its various sections, in mere recreation and amusement! How lamentable that a fast day is scarcely known any longer, notwithstanding the extent to which iniquity abounds. It would seem that the multitude, even of professors of religion, are much more ready to spend time in ways that are at best unprofitable, than in the mortification of the flesh with its affections and lusts. Even many ministers of the gospel can take part in the recreations of public days, as they are called, who are never heard to plead the necessity or duty of observing days of fasting on account of the sins chargeable upon the nation, churches, families, individuals, &c. in whose welfare they should take a special interest, and whom they should exhort and excite to sincere repentance for all their iniquities. It is no wonder that the great mass of the people, with the example of ministers and professors of religion before them, should be averse to the appropriation of any part of their time to a service on which so many, from whom better things might be expected, throw contempt and treat with utter neglect.

A third thing necessary to this religious service is *abstinence from food*. So essential is this part of the service, that it gives the distinctive name to the whole. There cannot be a doubt entertained, that the Jews observed the duty in this point with the greatest strictness. They would have accounted themselves guilty of a gross inconsistency, had they indulged themselves in this respect, at any time of the day, to the extent which was usual on other days. The very light of nature taught the Ninevites and other heathen nations the necessity and propriety of abstaining from food during periods of humiliation. See Jonah iii. 7. Upon what ground, many who pretend to observe more or less frequent-

ly the duty of fasting, can justify the liberties they take in indulging their appetites on fast days, we cannot understand. And there are some that do refrain from labor and from ordinary recreation on such days, who are chargeable with such indulgence. If they gratify their appetites to the extent allowed on other days—nay, if in ordinary health, &c., they eat enough to prevent them from feeling the sense of want, they evidently neglect one of the objects for which such days are enjoined, and ought to cease to employ a term so extremely inappropriate to *their* mode of proceeding, as *Fasting*. Whatever the day may be to such, it certainly is not a *fast* day. The rule prescribed by the church in her purest times, and observed by those who walked most closely with God in this and other duties, is plain and Scriptural. “A religious fast, requires total abstinence from all food (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, &c.)*”

But it has been often asked, Why enjoin abstinence from food as a religious service? As well might we ask the reason for any of all the other appointments which God has made, or for any of all the other observances which he has approved and sanctioned. Still when this question, or any other is proposed in the exercise of a proper spirit, with a view to ascertain the true reason of that about which the enquiry is, we should be ready to give an answer to every man that asketh, a reason of the hope that is in us. While the true worshipper will yield obedience to that which God has commanded, because he has commanded it, and observe that which he sanctions and enjoins by his approbation, because he sanctions and enjoins it; yet the pious mind, impelled by a curiosity not inconsistent with reverence, seeks after the reasons of things commanded, as far as it is proper, and enquires into the appropriateness of appointed signs to express the things signified by them severally. Now, on various accounts does abstinence from food, on days of humiliation for sin, appear exceedingly appropriate.

1. *It is a natural expression of mourning.* When a strong feeling of grief takes possession of the mind on account of any evil, the edge of hunger is taken off, the stomach refuses to receive the accustomed bodily nourishment, and a season

* See Directory for Worship, by the Westminster Assembly, as received by the Church of Scotland, under *Public Solemn Fasting*.

of fasting naturally ensues. Thus, fasting comes to be a natural sign or symbol of penitential sorrow, excited and cherished in the heart on account of sin, either personal, domestic, ecclesiastical, or natural.

2. It involves an act of self-denial,—a circumstance, essential to true humiliation. Few lessons are more difficult to acquire, and none are more important to the religious improvement of the Christian, than *self-denial* even of innocent gratifications and enjoyments, when they would interfere with the growth of religious principles, or the practice of religious duties. As the believer must ever prefer the well-being of his soul to the mere gratification of his body, the cultivation of his gracious affections to the indulgence of his corporeal appetites, and the exalted pleasures of eternity to the inferior enjoyments of time, he will habituate himself to the exercise of that self-denial which God enjoins in his word as a duty most intimately connected with, and contributing to the gradual purification of his soul, and the maintenance of his christian character.

3. It is a means appointed for weakening and subduing those bodily appetites, the undue indulgence of which is so injurious to the power of Godliness in the soul. Among the causes that repress the growth of grace, and of religious excellence, and that damp the ardour of sanctified affections, a prominent place is due to that pampering of the body of which so many are guilty—even of those who consider themselves, and are considered by others, far enough from being either gluttonous or drunken in their habits. When the believer has his mind impressed with due anxiety about his real, his spiritual welfare, and his energies excited by the Holy Spirit, to “work out his salvation with fear and trembling,” he will carefully reject all unnecessary gratifications which, by nourishing his inferior propensities, diminish the liveliness of devotional feelings, and impair the relish for spiritual enjoyments. Is not this to imitate the Apostle to the Gentiles, who, by frequent fastings “kept under his body and brought it into subjection?” Is it not prominently implied in those injunctions which require us to “mortify the deeds of the body” to “make no provision for the lusts of the flesh” and to “abstain from fleshy lusts which war against the soul.”

4. It reminds us of our sins and unworthiness. A sense of want naturally prompts us to enquire into the cause of the want. We have, by our sins, forfeited all right even to our

daily bread, and rendered ourselves unworthy to partake of the smallest crumb. How well calculated to remind us of all this is the effect produced upon the body by voluntary abstinence from food until we are made to feel, in a measure, what our sins have, in this respect, exposed us unto! If "by the sadness of the countenance, the heart is made better," surely by the cravings of hunger not indulged, in our afflicting the body as well as the soul, we employ a means equally calculated to produce a salutary impression on the heart.—The above considerations not only show the appropriateness of fasting, as a sign to express that which is signified by it, but make it plain that abstinence from food is a divinely appointed means for bringing us to the exercise of that humiliation and sorrow for sin which God enjoins upon us in his word. This will be still farther illustrated in the continuance of this subject, in treating of the particular state of mind indicated by this outward sign.

(To be continued.)

RECOVERY FROM BACKSLIDING.

The backsliding believer can only be distinguished from the final apostate by the fact of his recovery; at least, when Christians have slidden far back no satisfactory evidence of the genuineness of their piety can be exhibited; nor can they have any which ought to satisfy their own minds. In the course of pastoral visitation I once called upon a habitual drunkard, who had been a flaming professor. I asked him what he thought of his former exercises of religion. He said that he was confident that they were genuine; and expressed a strong confidence that the Lord would recover him from his backsliding state. Now here was the very spirit of Antinomianism. Whether he was ever recovered from his besetting sin, I cannot tell; but I rather think that he continued his intemperate habits until the very last. I have often remarked how tenaciously the most profane and obstinate sinners will cleave to the hope of having been once converted, if they have ever been the subjects of religious impressions. One of the profanest men I ever heard speak, when on his death-bed, to which he was brought by intemperance, when asked respecting his prospects beyond the grave, said,

that when a very young man, he had been among the Methodists, and thought that he was converted; and though he had lived in the most open and daring wickedness for more than twenty years since that time, yet he seemed to depend on those early exercises. Miserable delusion! But a drowning man will catch at a straw. An old sea captain, whom I visited on his death-bed, seemed to be trusting to a similar delusion. He related to me certain religious exercises which he had when he first went to sea, but of which he had no return ever since, though half a century had elapsed. I have met with few persons who had neglected to cherish and improve early impressions, who were ever afterwards happily converted. They are generally given up to blindness of mind and hardness of heart. But some of these are sometimes at a late period, driven to the Gospel-refuge, by severe affliction. The conviction of a Christian backslider is often more severe and overwhelming than when first awakened. When his eyes are opened to see the ingratitude and wicked rebellion of his conduct, he is ready to despair, and to give up all hope of being pardoned. He sinks into deep waters where the billows of divine displeasure roll over him; or he is like a prisoner, in a horrible pit, upon miry clay. All around him is dark and desolate, and he feels himself to be in a deplorably helpless condition. His own strivings seem to sink him deeper in the mire; but as his last and only resource he cries out of the *depths* unto God. As his case is urgent he cries with unceasing importunity, and the Lord hears the voice of his supplications, and brings him up out of the horrible pit, and places his feet upon a rock, and establishes his goings, and puts a new song into his mouth, even of praise to the Redeemer. The freeness of pardon to the returning backslider is a thing which is hard to be believed, until it is experienced. No sooner is the proud heart humbled, and the hard heart broken into contrition, than Jehovah is near with his healing balm. To heal the broken in heart, and to revive the spirit of the contrite ones is the delight of Immanuel. And he receives the returning penitent without reproaches. He pardons him freely, and sheds abroad his love in his heart, and fills him with the joy of the Holy Ghost. It is, in fact, a new conversion; there is but one regeneration. We never hear of a sinner being born a *third time*, but we remember that Christ said unto Peter "when thou art converted strengthen thy brethren." Indeed, the

exercises of the soul on these occasions may be so much more clear and comfortable than on its first conversion, that the person is disposed to think that this is the real commencement of spiritual life, and to set down all his former experience as spurious; or, at least, essentially defective. Christians, when recovered from backsliding, are commonly more watchful, and walk more circumspectly than they ever did before. They cannot but be more humble. The remembrance of their base departure from God fills them with self-loathing. Whenever spiritual pride would lift up its head, one thought of a disgraceful fall will often lay the soul in the dust. And whether the backslider's sins have been open or secret, the recollection of his traitorous behaviour fills him with shame and self-abhorrence. When such persons have so conducted themselves as to bring upon them the censures of the church, so as to be separated from the communion of his people, at first it is probable, resentment would be felt towards the officers of the church who performed this painful duty; but after reflection these resentments are turned against themselves, and they pass much heavier censures on themselves than the church ever did. Judicious, seasonable discipline is a powerful means of grace, and often would be the effectual means of recovering the backslider, if exercised as it should be. Indeed, this may be said to be one main design of its appointment. If whenever there is an appearance of declension in a church member, the pastor, or some other officer of the church, would go to the person, and in the spirit and by the authority of Christ, would address a serious admonition to him, and then a second, and then a third, and if these were unheeded, then to bring him before the Church, backsliding, in most cases, would be arrested before it proceeded far. But every member of the church has a duty to perform towards erring brethren. When they see them going astray, they should not act towards them as if they hated them, but should in any wise rebuke them. Christian reproof from one Christian to another seems to be almost banished from the churches. There is a quick eye to discern a brother's faults, and a ready tongue to speak of them to others, but where do we find the faithful reprove of sin, who goes to the man himself, without saying a word to any one, and between themselves, faithfully warns, exhorts, and entreats a straying brother to return. The serious discipline of formal accusations, and witnesses, &c., by such a course

would be, in a great measure, rendered unnecessary; but the practice is, to let the evil grow until it has become inveterate, and breaks over into overt acts, and then there is a necessity to pay attention to the matter, and to put in force the discipline of the church. But even this often proves salutary, and is a powerful means of reclaiming the offender; or if he persists in his evil courses, it serves to separate an unworthy member from the communion of saints. But when church officers and private Christians utterly fail in their duty towards backsliding brethren, God himself often makes use of a means of his own, which does not require the intervention of men. He smites the offender with his rod, and causes him to smart in some tender part. He sends such afflictions as bring his sins forcibly before his conscience. He deprives him of the objects for the sake of which he forsook the Lord. It may be the wife of his youth, or a beloved child, on which his affections were too fondly fixed, so as to become idolatrous. Or if it was the love of the world which was the seductive cause of his backsliding, "riches are caused to make to themselves wings and flee away like the eagle to heaven." Or was the love of ease and indulgence of the sensual appetites the cause of his delinquency, the stroke falls on his own body. He is brought low by sickness, and is tried upon his bed with excruciating pains, until he cries out in his distress, and humbly confesses his sins. Or if he was carried away by an undue love of the honor that cometh from men, it is not unlikely that his reputation, which he cherished with a fondness which caused him to neglect the honor of his God, will be permitted to be tarnished by the tongue of slander, and things may be so situated, that although innocent, he may not have it in his power to make the truth appear. Children too much indulged become by their misconduct fruitful causes of affliction to parents, and thus they are made to suffer in the very point where they had sinned. Look at the case of Eli and of David. All afflictions, however, are not for chastisement, but sometimes for trial; and those whom God loves best are most afflicted in this world. They are kept in the furnace, and that heated seven times, until their dross is consumed, and their piety shines forth as pure gold, which has been tried in the fire. But we are now concerned only with those afflictions which are more effective to bring back the backslider; the virtue of which the Psalmist acknowledges when he says, "It is

good for me to be afflicted, for before I was afflicted I went astray." It may truly be said, that many who had backslidden never would have returned had it not been for the rod; other means seemed to have lost their power, but this comes home to the feelings of every one.—Whether a believer is permitted to go out of the world in a backslidden state, is a question of minor practical importance; but it seems probable that Christians see all conditions in which any of this character are ever found. No one has any right to presume, that if he backslides, death may not overtake him in that unprepared condition. Backsliding then is a fearful evil; may we all be enabled to avoid it; or if fallen into it; to be recovered speedily from so dangerous a state!—*Dr. Alexander.*

CHRIST'S INTERCESSION—ITS REALITY.

Intercession is the correlate of atonement. It is not, therefore, to be wondered at, that those who deny the doctrine of Christ's atonement, should have maintained the position that his intercession is only figurative. This is the view taken of the subject by Socinians, who resolve the intercession of Christ into his kingly office, understanding by it nothing more than the exercise of his regal power in communicating to men the blessings of his mediation. That the Saviour possesses and exerts such a power, is not by any means denied, but that it is the same thing as his intercession, and is all that is meant by this part of his work, may fairly be disputed on the most satisfactory grounds.

The relation which intercession bears to atonement has just been remarked. They are correlate ideas. They stand to each other in much the same character as do the ideas of creation and providence. The providence of God consists in upholding all things, or maintaining in being the creatures he has made: it is best conceived of as a continued putting forth of the creative energy. So the intercession of Christ is the continued efficacy of his expiatory merit; on which account it has been spoken of by some of the ancient writers as a perpetual oblation. If the providence of God were suspended, all created being must be annihilated; and if Jesus were not to make intercession, the merit of his atonement would prove utterly unavailing. The arguments

by which the reality of atonement is established, thus support the reality of intercession. Admit the necessity and truth of Christ's atoning sacrifice, and the certainty and prevalence of his intercession within the vail naturally and irrefragably follow.

Christ's intercession is, indeed, essential to the fulfilment of the covenant of grace. As "mediator of the covenant" every thing which he performs as a priest has a relation to this divine economy. The sacerdotal functions of oblation and intercession have regard respectively to the condition and the administration of the covenant. The stipulated condition of the covenant is, that satisfaction shall be made to the law and justice of God for the sins of those who are redeemed; and this is done by the sacrifice of Christ. The administration of the covenant comprehends whatever is concerned with putting and maintaining the covenant children in possession of the blessings of redemption: and this takes its rise directly and immediately from the intercession of Christ. True it is, the agency of the Spirit, and the instrumentality of means are concerned in this object: but, in the economy of man's salvation, the intercession of the Mediator is necessary alike to the operation of the one; and to the efficacy of the other. It is so arranged by infinite wisdom that all the good done to the souls of men, in connection with the covenant of grace, shall be begun, carried forward, completed, and maintained, through eternity, in relation to Christ's intercession.

The perfection of his priesthood also demonstrates the reality of his intercession. That Christ's intercession belongs to his priestly, and not to his regal office, is a necessary proof of its reality. And that it constitutes one of his sacerdotal functions, appears from the connexion in which it is spoken of: "He bare the sin of many, and made intercession for the transgressors." Isa. liii. 12. To bear sin, means to make atonement; and it is here connected with making intercession. "Who is he that condemneth? It is Christ who died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 24. Here his intercession stands connected with his death. But the connexion is expressed in so many terms, in the following words: "This man, because he continueth ever, hath an unchangeable *priesthood*: WHEREFORE he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25. Moreover, he is spoken of as being a priest in heaven. Not on the cross only does he act in his sacerdotal character:—"He shall be a *priest upon his throne*." Zech. vi. 13. His priestly office claims the stamp of perpetuity:—"Thou art a *priest forever*, after the order of Melchizedek," Psa. cx. 4. Heaven is the scene of his priestly acts:—"We have such an *high priest*, who is set on the right hand of the throne of the Majesty in the *heavens*." Heb. viii. 1. If then, Christ is a priest on the throne of the heavens for ever, there must be some sacerdotal act which he performs in this situation. And what is this act? Oblation it cannot be; he offered himself a sacrifice for sin *once* for all; by *one* offering he perfected forever them that are sanctified: and this one oblation was made upon earth. It can only, then, be intercession; and if it is denied that Christ is thus occupied in heaven, the name priest is an empty sound, and you fix on him the degrading stigma of holding an office without a function, of accepting a title without a corresponding work. If further proof be necessary, it is derived from the fact, that the intercession of Christ is ever represented as proceeding on the ground of his atonement. One passage may suffice in proof of this assertion; that, namely, in which his propitiation is exhibited as supporting his all-powerful, comforting advocacy:—"If any man sin, we have an *advocate* with the Father, Jesus Christ the righteous; and he is the *propitiation* for our sins." 1 John ii. 1, 2. But the best evidence of all, is that which is furnished by the act of the high priest under the law. It was not enough that he offered sacrifice on the brazen altar in the outer part of the tabernacle, on the day of expiation; he must afterwards enter into the holy place, and burn sweet incense on the golden altar, after having sprinkled it seven times with the blood of atonement. "And Aaron shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." Lev. xvi. 12, 13. The import of this significant ceremony we are not left to conjecture. "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to *appear in the presence of God for us*."

Heb. ix. 24. "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the *golden altar* which was before the throne. And the smoke of the *incense* which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. viii. 3, 4. The intercession of Christ was significantly prefigured by this solemn act of the ancient high priest: and as the latter was, without doubt, a sacerdotal act, so also must be the former. In this way does it appear, that, for the reality of Christ's intercession, we have the same evidence as for the reality of his priesthood. If the one is figurative, the other is also figurative; if the one is real, the other is also real. And, unless it is meant to reduce the whole sacerdotal character of the Redeemer to a thin shadow, a mere figment, his intercession must be held to be a true and proper intercession.

We might even contend that the circumstances of the people of God render the intercession of Christ necessary. Numerous and daily are their wants: they are made up of wants: their necessities are innumerable and constant. Blessings to supply these necessities, it is true, are procured by the atoning sacrifice of the Redeemer. But who shall apply to God for the bestowment of these purchased benefits? They cannot themselves; they have neither merit, nor skill, nor even, at first, inclination to apply for any such thing: they cannot plead their own cause; they are altogether unfit to appear in the presence of God for themselves; another must appear for them. Without the intercession, the purchase of Christ had thus been in vain, and the elect of God must have remained strangers forever to a single saving blessing.

The passages then which speak of the work of intercession, we regard as descriptive of a high and glorious function which is actually performed by the Saviour of sinners. A function, without a believing knowledge of which we can neither behold the Saviour's glory, nor understand the nature of man's salvation, nor experience the comforts of the redeemed.

It is no valid objection to the view we have given of this subject, that God loves his people, and has determined to confer on them the blessings purchased by his Son. If so, it has been asked, where is there need or room for Christ's intercession? The objection proceeds altogether on a mista-

ken conception regarding the use and object of the Saviour's intercession. It is not to awaken the love of the Father; it is not to obtain a decree in favor of those who are its subjects, that constitutes the object of this mediatorial function. Far be the impious thought! Its very existence is a fruit of God's love—an evidence of his gracious purpose. It is that his almighty love may be displayed, his sovereign decree fulfilled, in a way most consistent with the divine glory, most compatible with the honor of the divine government, most productive of the good of man, and most consonant with the interests of the moral universe at large. It is the method by which God has wisely determined to express his affection, and fulfil his purposes of mercy toward fallen man. And no objection on this ground, can be urged against the intercession of Christ, which will not apply with equal force against our presenting a prayer on our own behalf, or on that of our fellow men.

Neither is there any validity in the objection, that intercession supposes something derogatory to the honour of the Redeemer. It is true, that the act of petitioning, in one point of view, implies inferiority in the petitioner with reference to the person petitioned. But, in the case before us, there is no inferiority supposed inconsistent either with the personal dignity or with the mediatorial glory of the Son of God. His person is divine, and on this the value of both his sacrifice and intercession greatly depends; but as they are official functions, whatever inferiority they may possess is wholly *official*, and affects not in the least his dignity as God. If it was not incompatible with his divine Majesty to offer himself as an oblation, no more can it be so to plead the cause of his people. If it was not derogatory to the honour of the Redeemer to assume the office, it cannot be derogatory to discharge its functions. The discharge of official duties can never disgrace an official functionary, unless the office itself be discreditable. This part of service is expressly represented as required of the only begotten of the Father:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8. And so far from being dishonoured by such a requirement, it is the very purpose for which he lives in official glory:—"He ever liveth *to make intercession* for them." Heb. vii. 25. It is to be remembered too, that in making intercession, he pleads not for himself, but for

others. The humiliation attaching to personal supplication has no place here. To petition on behalf of another is compatible, not only with equality, but even with superiority in the petitioner over him with whom he intercedes. And then, it is to be borne in mind, that an essential distinction exists, in respect of their nature, between the prayers presented by Christ in his state of humiliation, and those in his state of exaltation and glory. On earth "he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death;" but no infirmities of this kind attach to his intercessory prayers on high. There all tears are wiped away from his, as from his people's eyes; there is nothing of servility or servitude supposed in these; they partake more of demand than of petition, of claim than of request, and evince rather the dignity of a claimant urging a right, than the poverty of a suppliant begging an unmerited favor. "Father, I WILL that they whom thou hast given me be with me where I am." Say not then, that there is anything degrading in the supposition that Christ should make intercession. No. While his church has a want, while his people's necessities continue, he will count it his delight, his pleasure, his honor, his glory, to present their case to his Father, and to secure for them the bestowment of every needed boon. SYMINGTON.

THE ESTABLISHED CHURCH OF SCOTLAND.

We have published from time to time the state of the difficulties in the Established Church of Scotland touching the question of patronage. The ecclesiastical and civil courts have been for a considerable time at issue in various cases brought before them. In one of these cases, that of Strathbogie, matters have been brought to a crisis, and we now await, with increased anxiety, the result. That our readers may have a connected view of the case we give briefly the particulars as they have occurred.

In 1837, a Mr. Edwards was presented by the patron of the parish of Marnoch as minister to said parish. He was unacceptable to the almost entire body of the parishioners. It is stated that but *one* communicant in that large congregation was favorable to him. According to the *Veto Act*, passed by the General Assembly in 1834, prohibiting presbyteries from settling a minister in any parish against the will of a majority of the communicants, Mr. Edwards was in-

admissible, and the Presbytery of Strathbogie so decided. From this decision seven ministers of the Presbytery dissented. Mr. Edwards applied to the civil court—the Court of Session. While matters were pending before the civil tribunal, the Commission of the General Assembly suspended the seven dissenting ministers.—The civil court at length decided in favor of Mr. Edwards, declared the suspension of the seven ministers null and void, and authorized them to proceed in the settlement of Mr. Edwards in the parish to which he had received the presentation. With no better authority, either for the exercise of their ministerial functions, or for the induction of a man whom almost the whole parish refused to receive as their minister, five of these suspended men accomplished his settlement on the 21st of January last. We presume this will bring matters to a crisis in reference to the patronage question in the Church of Scotland. Surely it is time that the gross erastianism of that establishment were abandoned and denounced by the many able and evangelical men that are found in her communion. The developments that are continually making must clearly illustrate to all unprejudiced minds the propriety, duty and wisdom, of the course pursued by our fathers, the Covenanters of Scotland, when they refused to accept or acknowledge the systems, civil and ecclesiastical, which were set up at the time of the Revolution. It will soon, we trust, be demonstrated in divine providence, that they, and those who have followed in their footsteps, and not the time-serving men who then and ever since have owned either the civil, or the ecclesiastical establishment, or both, were the true and enlightened friends of civil and religious liberty. With the above particulars we give the following account, abridged from the *N. Y. Observer*, of the settlement of Mr. Edwards, in the parish of Marnoch. The account was written by an eye witness, and we are confident it will prove interesting to our readers. The allusion to the Covenanters, in the times of Claverhouse and Dalzell, is truly thrilling.

Thursday the 21st of January, 1841, will continue a memorable day in the annals of the church of Scotland. The contumacious and suspended clergy of Strathbogie had set apart that day for the commission of the most daring act of intrusion ever perpetrated in this country. We say this advisedly; for while we know that there have been men calling themselves the ministers of peace thrust into parishes surrounded by a guard of bayonets, and preceded by a squadron of cavalry; while we know that the iron hoof of the dragoon's horse has trampled the grass on the graves of former generations, at the very moment when world-seeking, stipend-blinded, presentees, with reckless and sinful ministers, were trampling on the high and dearly-purchased

privileges of the existing generation within the church; knowing all this, we do not hesitate to say, that the intrusion of Mr. Edwards into Marnoch, under the peculiar circumstances of the case, from the opposition alike of patron, of people, and of the Assembly, is without parallel in the history of Scotland, or Scotland's church.

Stormy as Wednesday had been, and few more stormy days have been experienced for many years; deep as the snow lay on the face of the earth, and gathered as it was in large and almost impassable wreaths on high-way and by-way,—the interest of the people around Marnoch, in the threatened proceedings of the day, overcame every dread of danger or difficulty by the way; and early in the morning of Thursday, they were seen in little companies from every quarter, with some stout man leading the way, and oft-times an individual taking the duty of breaking a path in turn, and all his companions following in a line, and wending their way towards the spot where a most unhalloed desecration of Scriptural and sacred ordinances was about to be perpetrated—the clear and well-founded rights of a Christian people violated, and the name of the Lord Jesus Christ insulted, by being used as an envelope to that of the Lord President and the Court of Session. By ten o'clock vast numbers had collected about the manse of Marnoch, and on to eleven large parties continued to assemble. The principal actors in the day's calamity arrived in two or three carriages, drawn by four horses each, and, we believe, it was with considerable difficulty that they forced their way through the snow to force on this settlement. When they arrived at the manse, there were no means of ingress provided; and considerable difficulty was felt by the party on this score, especially as it was rather unpleasant to wait until legitimate and regular means of entrance were obtained, amongst such a crowd as were gathered around. To remove this difficulty, and as if to shadow forth the events of the day, Mr. Forbes, a solicitor from Banff, most chivalrously leaped into the manse through the window, instead of the door, as Mr. Edwards was about to leap into the church. By this means an entrance was effected, and the party proceeded into the manse. Of the doings there, we know nothing more than the minutes tell.

Shortly after eleven, the very small party of intrusionists, along with Mr. Edwards, moved from the manse to the

church. They had represented to the session that they had the authority of one or more heritors to obtain admission, and no obstacle was thrown in the way, but the key was at once given them.

Mr. Thomson of Keith, opened the meeting with prayer. At the close of the prayer, Mr. Murray, one of the elders, said, "I wish to ask you, by whose authority you have met here?"

Mr. Thomson—By the authority of the National Church, and in the name of the Lord Jesus Christ.

Mr. Murray—Have you any proof to show that you meet here by the authority of the National Church? Come you here by the authority of the General Assembly? I ask you that as a member of the Church of Scotland, and an elder in the parish of Marnoch.

Mr. Thomson—We will give any information to parties at the bar, but not to any other. Do you intend to sist yourselves as a party at the bar?

Mr. Murray—No, sir—(cheers.)

Mr. Duncan of Aberdeen, as law agent for the elders, heads of families, and communicants of the parish of Marnoch, and particularly for Mr. Murray—I put again the question which has been as yet refused an answer. I assure you no party of the parishioners of Marnoch will appear at your bar until that question is answered, and I do not see how you can deny our right of questioning you first upon your own authority. (Cheers.)

Mr. Masson, of Botriphnie—You have no right at all.

Mr. Duncan—Do you appear here by the authority of the General Assembly, or against its authority? (Great Cheers.)

This question seemed a complete poser to the gentlemen who, only an instant before, had declared themselves, through the mouth of their Moderator, a part of the National Church. No answer was attempted by them, and, notwithstanding the solemn and melancholy nature of the business on hand, a good number of people seemed very much, although very quietly, to enjoy the dilemma in which their persecutors were placed.

The conversation was thus continued to some length, and the people, by their agents, failing to obtain any answer from the ministers, Mr. Duncan then read the protests of the elders and people against the intrusion of Mr. Edwards and the authority of the suspended ministers.

Having read the protests, Mr. Duncan said—"As agent for the elders, male heads of families, and communicants of Marnoch, I have now only to say that they take no farther part in these unconstitutional proceedings. They wait for a better time and another court. They can have no farther business here; and they will, I believe, all accompany me now from the church, and leave you to force a minister on a

parish against the people's will, but with scarcely one of the parishioners to witness the deed." (Great cheering.) The people of Marnoch immediately arose from their seats in the body of the church, and left the house where they and their fathers had long worshipped, in silence, and many, doubtless, in sorrow. This formal leave-taking of a tabernacle in which their prayers had so often arisen, was the most powerful protest against the conduct of the suspended clergy, and the miserable presentee, that by any means could have been taken. Oh! far more powerful and more heart-touching than the most eloquent appeals, and more bitter to those who caused it than the most pungent satire, surely was the spectacle then presented. Old men, with heads as white as the snow that lay deep on their native hills, the middle-aged, and the young, who were but rising into life, and some of whom had only once or twice communicated there, joined together in this most solemn protest. They left the church once free to them and theirs, but now given up to the spoiler; and, like the Israelites of old, passed from the house of bondage, with no trust save in that God who deserted not his people of old, and will not leave any portion of them now. They literally went out into the wilderness, for they have no church in the meantime to which they shall turn. They went out, many in tears, and all in grief. We noticed some very aged men who may not live to return in joy, who literally wept as they passed over the threshold of *their* church; and it is a deep and strong feeling that draws tears from old men's eyes, as it is a fearful thing to see a grown-up man, an aged man weep, and a frightful guilt so to wrench men's breasts that tears pour from their eyes, at their banishment from the house of God—a guilt which those who know their Bibles and fear Him who speaks in its pages, would not incur for a *millenium* of all the stipends and manses of Scotland. One little circumstance, which in city churches would never be observed, struck us as very significant of the determination of the people. On the seats of country churches, bibles and psalm-books are frequently left for half a century. There they wait on whoever comes to worship. But on last Sabbath a great portion of them had been removed; and on Thursday, when the parishioners left, the remnant were carried away. The church of Marnoch was no longer a scriptural church and the Scriptures were withdrawn. The people of Marnoch were no longer to be seen as Sabbath-day came

round crowding its pews, and their Bibles were not left behind. We never witnessed a scene bearing the slightest resemblance to this protest of the people, or approaching in the slightest degree to the moral beauty of their withdrawal, for stern though its features were, they were also sublime. No word of disrespect or reproach escaped them. They went away in a strong conviction that their cause was with the most Powerful and that with Him rested the redress of all their wrong. Even the callous-hearted people who sat in the pews, the only few representing *Intrusionism* and forced settlements, were moved—they were awed—and the hearts of some amongst them appeared to give way. Will they all leave? we heard some of them whispering. Yes, *they all left, never to return* until the temple is purified again, and the buyers and the sellers—the traffickers in religion, are driven from the house of God. **THEY ALL LEFT.**

When the parishioners left the church, they proceeded in a body to the foot of the hill on which their church is built. There they held their first meeting after this virtual expulsion from their church. The congregating of those honest-hearted country people in that spot was an interesting spectacle to any party. Feelings of curiosity might have detained many in the church to behold an extraordinary and unwonted sight. For about 60 years there had been no ordination in their church and parish. Even the aged and grey-haired amongst them could scarcely recollect its occurrence. The feeling of curiosity in the minds of the younger portion must have been intense, but there was then scarcely a single individual absent: The man of the world may well ask why they had all abandoned an imposing ceremony, even although they dissented from its object? The Christian alone will understand, appreciate and honor their motives. The people of Marnoch had wandered forth from the visible fold where they had often been collected together. But they had not gone forth as sheep without a shepherd. The great Head of the Church, for whose right to govern in his own house—in his own Church—they had contended, is ready to guide them, and provide for all their necessities.

We have mingled in many larger meetings—we have taken part in many great assemblages met for the assertion of civil rights—we have witnessed a hundred thousand men congregated to do honor to the presence of the living, and as many express their esteem for the memory of the dead—but

never before have we seen any meeting calculated like this to arouse the sympathy of every generous breast. The memory of the ancient times, when the Covenanters of Scotland—the truly noble champions of civil and religious liberty, stood forward the bulwarks of a nation's freedom—came gushing o'er the mind. Old times are living here again—a poet would have said: and the good old spirit, the spirit extracted from the Bible was living and breathing there. Oft-times in the winter's depth were the excellent men of old expelled from their homes—ofttimes the snow, not more pure than their minds of the crimes with which they were charged, was purpled with their blood. The sword is sheathed and the musket is silent, but the despotic spirit lives which would draw the one, and awake the echoes of the hills with the other. The people of Marnoch felt its cruelty on Thursday; and we thank not the men who wield interdicts, and rejoice in forced settlements, that they dare not, and cannot, set a Claverhouse on his horse, or arm a Dalzell once more, and send them to do in the north the work once attempted in the west. The power is wanting---we know not that the will is deficient.

Mr. Duncan, the law agent of the people here addressed them, counselling them to proceed with great prudence, to preserve cordial union and to petition the General Assembly for redress of grievances. After his remarks, the parishioners separated, and in a few minutes they were seen hastening homewards in their different directions. A few had to pass the church, but they passed it as a place where they had no interest—they looked on it as a blighted thing—as a defiled house, which could not be theirs until it was purified again from the corruption and oppression—the greed and the ungodliness of which it had become the scene.

In the mean time, the five ministers proceeded with the ordination service. The solemn questions enjoined by the Constitution were distinctly answered by the Candidate, and when the 7th was put, "Have you used any undue methods either by yourself or others in procuring this call," and he replied "No," the writer remarks; "Need we say that a deep shudder ran through the whole assembly at this exhibition. Men felt that they were in the presence of God. They knew there were other men in his presence. They knew what the English language means; and they thought—Oh! what right-hearted man could abstain from thinking fearful

thoughts, such as we do not utter. It is an awful fate to be wrapped in ignorance like that of Mr. Edwards, and the five men who went through the forms of ordination—who caused him to vow these vows, and who thus again re-vowed themselves, if ignorance is the cause of their sin.

After the accustomed forms had been proceeded with, the imposition of hands was gone over, and once more the same suppressed and painful murmuring ran through the meeting. Men held their breath in awe, and turned from the horrid sickening scene within, to the cold damp scene without the church, where, however uncomfortable, there was no sacrilege.

We have seen a young minister ordained and welcomed by a religious people, with sincere and earnest prayers for his success; but, until Thursday, we never saw a minister ordained, and have no single parishioner, no human being in his charge, to bid him God-speed, and pray for his well-being. So it was however, with pitiable Mr. Edwards. True, Mr. Peterkin wished him much joy—a cautious clever gentleman—thinking of his long bill; and Mr. Robertson of the *Constitutional* shook hands with him warmly, and Mr. Adam of the *Herald*, but just as he would rather not. But what are they? Cruel comforters—merciless satirists of a people's warm love. And Capt. Anderson of the police took his arm, with an air that said, *this is my duty*, while two or three policemen surrounded him, and the people *hissed, hissed, hissed* a minister from his church door on his ordination day! We never knew a presentee so wretched that he was utterly friendless! that no gentleman for pity's sake, or crawling wretch for a crumb's sake, did not pretend to receive him graciously. But here was a case without a parallel—a minister without a parishioner—a man without a friend—and if he was not punished that night for that act of intrusion, in the bitterness of his thoughts, and if he is not punished day by day, in the recollection of those policemen, those guards from the place of his ordination in his parish—those *hisses*—those fearful *hisses*; then we say he is a man without a heart to feel, or a soul to think.

THE NATIONAL PRAYERS.

Mr. Editor,—I visited Washington, among the thousands who resorted thither on the late occasion—the Inauguration. Anxious to see and hear the doings of Congress, I went two days before the inauguration was to take place. I was particularly desirous of hearing the prayers, offered up by the representatives of the people, in the halls of legislation; and that for two reasons; first, I had heard that one of the chaplains could say his prayers in very short order. Secondly, I have been frequently told that the saying of prayers in Congress, is such an acknowledgment of God, as entitles the United States to more credit for religion or Christianity, than Covenants are willing to concede. I assure you, sir, that I have fully satisfied myself on both these points.

I spent the first day in the house of Representatives, but arrived too late to hear the opening services, and as I design to confine my remarks to the devotions of the Capitol, without touching any thing which you can read in the newspapers, I say nothing of the transactions of that day.

The second day, I was in the gallery of the Senate, early enough to secure a stand, there was little opportunity for sitting. A little before “the hour,” the Senators began to take their seats. I suppose about one third of them were present, when the Chaplain went to the Vice-President’s desk, and opened with prayer. When the service commenced, the people in the galleries seemed taken by surprise; most of us, however, got our hats off, before the Chaplain had got half through; I confess, that although the hearing of the prayers was a special part of the object of my visit, the sayings and doings in the city and in the capitol, on the preceding day, seemed to have so little connection with prayer, or any thing sacred, that I was almost as much off my guard as my neighbours.

I cannot give you the exact words of the prayer, I will try to give you, I had almost said the substance, but substance, it had none. The address was to some “great being” above us, whose name was never *honestly* inscribed on any altar except one in Athens: yet, the characters inscribed on the altar at Washington, are sufficiently legible. Thanks were expressed to this great being, for his goodness to that body since their meeting; the specifications of this goodness were, that the members had enjoyed a good degree of health, and that they had not been taken away by death. Thanks were also expressed for his goodness to the nation, over which they presided; the specifications under this particular were very few, and *all* of a *temporal* kind. The light of Divine Revelation, or the Gospel of peace, formed no part of the favors for which thanks were given.

Petitions were then offered, for the continuance of these favors to the nation; but nothing was said about the averting of impending

wrath, or the enjoyment of any spiritual blessings. Next, that the Lord would bless the President of the United States, the Vice President, and the heads of the departments; but there was no specification of the blessings, or the kind of blessings desired. In the next place, prayer was offered for the Senators, that the same favors would be continued to them as heretofore; and as they were to adjourn that day, that the Lord would preserve them from sickness and death, while returning to their families, to enjoy their dear *domestic relations*. This was the only part of the prayer, which seemed to occupy the thoughts of the speaker; and the only evidence that even this occupied his thoughts, was that he repeated it three times in the course of his prayer, each time committing himself and the Senators to the Divine protection. Three times did he intimate that they were about to separate, and that it was not likely that they should all meet there again; and the last time he expressed a desire, that they might all meet together, where the wicked cease from troubling, and the weary are at rest; his highest aspirations reached no higher. In all that was said, no intimation was given that any person present had a soul, or that there is either angel or spirit; we did not so much as hear that there is any Holy Spirit, nor was there any reference to his work or any part of it, or direction sought from him either in temporal or spiritual things.

I had formed no very high opinion of the national prayers before I heard them; but this example was below my very lowest expectation. In it all there was not an acknowledgment of a single sin, nor any petition for pardon, nor anything implying sin, either in the person officiating, or in the Senators, or in the nation, or any individual, member, or officer; nor was there any reference to a Saviour or his work, except in the conclusion, which was a bare mentioning of his name, in the usual form, "for Christ's sake."

You may think perhaps, that I might have been better employed than merely hearing as a critic. For this I have two apologies. In the first place, neither the attitude of the speaker, nor the tone of voice, nor form of expression, had in them ought of the spirit of prayer; to unite in praying "with the spirit and with the understanding," was therefore impossible. In the second place, no petition was offered for, nor any reference made to us poor sinners in the gallery, although we amounted to some hundreds; nor was there any intimation of a hope, that ever any of our sins would be forgiven; of course none of us had any encouragement to pray at all, much less to presume that we had any interest in petitions put up for Senators!

Another circumstance is worth noticing; although it was the day immediately preceding the inauguration of a President of the United States, no reference was made, either to the transaction or to the person. I could not learn what was the reason of this.

Perhaps "the powers that be," are the only subjects of prayer, at the Capitol, and the powers that are about to be in twenty four

hours, are nothing accounted of by their predecessors. Probably his Reverence could not conscientiously pray for the new administration. Perhaps he forgot, or thought that they did not need any such thing. Or it may be that he had not time to mention every thing in the short space of a minute and three quarters. I was not looking at the stop watch, but to the best of my judgment, the whole operation did not occupy two minutes. There were no petitions for the Supreme Court, then sitting.

If I had a fair example of the devotions of the Capitol, there is little ground to boast of national religion; it is so far from softening the atheism and infidelity of the Constitution, that it aggravates these features of it, as much as an outlaw would aggravate his former criminality by coming into the palace of his sovereign, and insulting him to his face.

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” “So is this nation, and so is every work of their hands, and that which they offer there is unclean.”
Prov. xxviii. 9. Hag, ii. 14.

R. H.

March, 9th, 1841.

OBITUARY OF MR. JOHN GLASGOW.

John Glasgow was born in the county Derry, Ireland, near Portglenone, April 28, 1780. His parents belonged to the synod of Ulster, by whom he was trained up in a knowledge and belief of the Westminster confession of faith. He emigrated with his father to America in 1796, and having an opportunity in the parts where he occasionally resided and where he ultimately permanently located himself, of becoming acquainted with the principles of the Reformed Presbyterian Church, he readily embraced them, and acceded to her communion in 1804, under the ministry of the late Rev. Matthew Williams. In 1822 he was ordained to the office of ruling elder.

From the time of his accession to the Reformed Presbyterian Church, he gave ample evidence of having received the truth in the love of it. He kept a watchful eye on his principles, and while from her ministers he received the word with all readiness of mind, he searched the Scriptures daily to see if the things they taught were true. When many ministers and people became tired of a covenanted work of reformation, he stood firm to his principles, and early detected the unsoundness of his pastor, who by his duplicity for a time deceived many.

Firmness to his purpose was a distinguishing trait of his character. This, as it was regulated by judgment and sanctified by the Spirit of God, proved vastly advantageous in the discharge of relative and official duties. It led him to pursue a course of family regimen, which resulted in the intelligent and unwavering attachment

of his children to his principles, who still keep his name in the church. It also led him to prevent, so far as his influence went, any from entering the church who did not understand, or had not embraced her principles, and to faithfully administer the discipline of the Lord's house to them who transgressed its laws.

The disease that terminated his earthly career, was acute rheumatism. His sufferings for five months were intense. In his agony his cries were often heard at a distance, but he was careful to let the witnesses of his sufferings know, that his cries did not proceed from impatience, or repining under the afflicting hand of God. No soundness remaining in the weak and weary flesh, he departed to the world of spirits, Aug. 28, 1840, leaving his family and friends to mourn their loss, and a want in the church that cannot easily be supplied.

OBITUARY OF MR. JOSEPH DOUTHETT.

Joseph Douthett was born in the parish of Drumboe, county Derry, Ireland, in 1756. His parents dying when he was about five years of age, he was thrown upon a friendless world, but the Father of the fatherless was with him. After his parents' decease, he resided for some time with an Episcopalian, who took a deep interest in him, and endeavoured to instil into his mind the principles of the established church. These might have been readily received, and made a lasting impression, had not an incident produced prejudice against that communion which time and experience proved to be well founded. Having been taken regularly to public worship by his master, on a communion sabbath before the elements were distributed, he was sent from the church. He could not conjecture the reason of this. He thought it might be because he was poorly clad and destitute of shoes, or because he had no parents and might be treated as they pleased. Whatever was the cause, he was satisfied that he had not received christian treatment, and that those who would act so, had little claim to be Christ's followers. Children observe the conduct of professors sooner than they are aware.

When he was about fifteen years of age, he became acquainted with an aged man who was highly esteemed for his piety. This man on a certain occasion asked him, What he would think of a man who would leave his house not knowing where he was going, or where he would find another? He said he would consider him a very foolish man: well, said his aged friend, I am just such a man. My clay tabernacle is soon to be taken down, and I am not certain where my future residence will be. The remark astounded him, and sent an arrow of conviction to his conscience. What, thought he, a man so eminent for his piety, not assured of his eternal salvation! If such be this man's condition, what is mine? "If the righteous scarcely be saved, where shall the ungodly and

sinner appear?" The conviction was not as the morning cloud or early dew that passeth away.

At this time he attended the ministry of a Presbyterian minister named Knox; from him he derived little advantage or satisfaction. His uniform practice was to leave the last head of his discourse and the application to another time. Mr. Douthett went often with great desire to hear the discourse ended on the succeeding Sabbath. But he was ever disappointed in his expectations. Unedified and dissatisfied with such preaching, he joined the Burgher Seceders, and was much profited under the ministry of Mr. Campbell, of the Whins.

He emigrated to America, in 1793, and joined the Associate Reformed body. Becoming acquainted with the principles of the Reformed Presbyterian Church, he readily embraced them, and acceded to her communion in 1801. He was ordained to the office of ruling elder in 1808 by Mr. Williams. Few men possess better qualifications than did he for the discharge of this important office. He understood well his principles, and had an exceedingly happy way of expressing his ideas. He was prudent in the management of church matters, and ever followed after the things that make for peace, and things wherewith one might edify another. He was public spirited; devising and cheerfully engaging in whatever he saw was for the church's good, and above all he was actuated by unfeigned piety. Animated by this he was unwearied in the cause of his royal Master.

Being possessed of a considerable vein of wit, he was an agreeable companion to both young and old. The access that this gave him to the young, and their familiarity with him, were well improved to their spiritual advantage. He never left them without giving an advice or passing a remark that generally made a lasting impression on the mind.

The disease that terminated his life was of the nervous kind. It commenced in 1830, and continued with but little interruption till his death, Nov. 13th, 1840. His sufferings, which were principally in his head, were so great, that it was a matter of astonishment to those who witnessed them, how a body worn down by the infirmities of age, could bear them so long; and still more, that the mind was not impaired by them. By medical advice he had the nerve cut that appeared to be most affected. In the operation the physician turned the edge of his instrument on the bone: yet, he said, that the pain of the operation was but as the scratch of a pin, compared with the pain of his head. All this he suffered with Christian patience and resignation to the will of God, often observing that "sour fruit was hard to ripen." In the intervals of his suffering when most intense, he would make a cheerful remark, and recommend the ways of God, showing that the consolations of the Holy Spirit, were not small with him. Shortly before his death, he enjoyed several hours rest. When he awoke he was seen to lift his hands

expressing his gratitude to God. A person then engaged in supplicating a throne of grace. He was asked if he knew what he was attending to? And he nodded his head in assent, and soon surrendered his spirit to the hands of him who is able to keep that which is committed to him against that day.

Well may it be written, "Blessed are the dead that die in the Lord," and earnestly ought all to pray, "Help Lord, for the godly man man ceaseth; for the faithful fail from among the children of men."

ITEMS OF INTELLIGENCE.

The captured Africans:—We are now able, as was intimated in our last No., to announce the result of the trial, before the Supreme Court, of the Africans of the *Amistad*. **THEY ARE DECLARED FREE.** The decision of the court below was affirmed, except in the one point which decided that the Africans should be delivered to the President of the United States, to be carried back to Africa. The whole case seems to have turned chiefly on the question, Were these men *property* in the sense of the 8th article of the treaty between the United States and Spain? The testimony being clear that they were direct from Africa, by the way of Havanna the decision was given on the principle that they were free-men, not slaves. While we rejoice in this decision, for the sake of righteousness, humanity, and the honor of the country, it is nevertheless painful and humbling to reflect, that were an equal number or any number of men, held as slaves in the Spanish dominions, to be driven upon our shores under similar circumstances, or any circumstances, they must all, according to the principles on which this case has been decided, be delivered up to the tender mercies of the authorities of Spain. And why? Because the Government of the United States would regard them, being slaves, as property! and has bound itself by treaty to surrender all property!!

What these strangers may choose to do, now that they are restored to the enjoyment of freedom, is not yet known. The whole number, thirty-six, have been taught to read, and all of them, we believe, have acquired some knowledge of the elements of an English education. This, besides the advantage which it confers on themselves, may make them yet greatly useful, as instruments in the hand of God, in accomplishing his purposes, in ways that we are incapable of perceiving. They are in the hand of him who has thus far led him in an eventful path, and who will order, in infinite wisdom, all things that yet concern them. To his grace in Christ Jesus they should be commended in the prayers of all his people.

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HEBREW LITERATURE.*

Were youth to commence their literary career with the Hebrew language instead of the Latin, it would accomplish a reformation favorable to the interests of religion and learning. The author of our nature, by a law which no power can reverse, has decreed that the education of human beings shall commence with the learning of language. The infant learns the meaning of the terms Papa, and Mama, before it can articulate the words. This important, incipient step in education is not made without much mental effort, more laborious probably to the young mind than any other in its whole future progress. It must hear those words pronounced before it connects them inseparably with the notion of its parents. That affair settled, the question that must be next solved is, whether both of the words belong to each parent, or one of them to the father and one to the mother. To settle that point must occupy considerable time; and when that is done, the child has much yet to learn, before it understands the meaning of the terms. Every woman is a mama and every man a papa; or rather the former word means woman, the latter man, and nothing more. It next discovers that to apply these words to any other than its parents is an error. The words do mean a man and a woman; and in process of time, they are found to mean much more—mama, a woman that is the child's mother, and papa its father, who are its best earthly friends. There is much yet

* Introductory Lecture at the opening of the Alleghany Institute, Nov. 2d, 1840.

to be learned, and the most difficult point remains yet to be settled, before the import of these common nouns is fully apprehended. Finding that they are not common to all men and all women, it is impossible for the young disciple to know that they may be applied to other human beings; and so it uses them as proper names until, as we may believe, by a long and laborious process it is discovered that they are common nouns, framed on the abstract, differential properties of paternity and maternity.

No child ever tells us any thing of all this, and none of us can remember the least part of the process. But we trace it in their learning of other words. A child learns the name of a goat, and if the next animal which it sees of nearly the same size is a calf, it will call it a goat. In the first instance, the term is understood to mean a four-footed animal, and it is in part the true meaning of the word; but it requires considerable observation and reflection to discover that the name is limited to a species comprehended under the generic noun quadruped.

This learning of the power of words in their generic and specific meanings, together with the use of the organs of speech in articulating them, is not the mere acquisition of verbal knowledge only. The signification of words can never be known without some understanding of the nature or at least of the attributes of those things or truths of which they are the symbols. When Adam in the garden of Eden gave names to the animals, he not only invented a zoological nomenclature, but he acquired a knowledge of the science of zoology as the various, beautiful and wondrous tribes of animated nature passed in review before him. When he taught our fair mother the names of all the ranks of the animal kingdom, he taught her a delightful science, which he had learned himself but a few hours before.

We commonly, if not in every mental act, think by the use of words as symbols, and not by the conceptions of things separate from their names. Hence, when little children are learning to speak their vernacular tongue, they are growing in the knowledge of things and truths, which so far as we know, could be acquired by no other process. It is ordained by the Creator; and it is well that he has rendered it impossible to reverse his order in this business. Were it possible, no doubt the effort would be made, as men have done in almost every other matter. In the reign of French infidelity,

an attempt was made by Pestolazzi, an Italian, who called himself a philosopher, to introduce arithmetic and mathematics into the primary schools, as the starting point of elementary education, instead of learning to read. It proved, however, a total failure, from its absurdity and utter impracticability.

When we commence the instruction of children in the alphabet, and go on to teach them the art of reading, the process which we have analyzed is followed out, except that we use synthesis instead of analysis for very sufficient reasons. Again, in the commencement of the course of learning for those youth who are destined to be literary men, it has been the wise usage of all ages to commence with the study of language. We go on to strengthen the mental faculties in pursuing the process commenced by the infant in the nursery, and carried forward in its learning to read the vernacular tongue. Our object is to strengthen the memory, the first faculty which develops itself prominently, and to cultivate the power of discrimination.

For this purpose the first foreign language taught in the learned institutions is the Latin. Many youth, indeed, both male and female, learn French, German or Hebrew, without intending to acquire the knowledge of any other foreign language. But it has been the practice, and perhaps the faith, that no one can become a literary man without commencing with the Latin tongue. Perhaps nineteen out of twenty of all the learned men in the world have begun their academical course by acquiring some knowledge of the Latin language. It is believed that the cause of this is to be sought for in the history of the learned world, and not in nature, sound philosophy or religion. The Latin was taught in the schools of Pagan Rome as the vernacular tongue, and it has never been changed. It is fair to remark, in entering on an argument to prove that in all our academies Hebrew should be substituted for the language of Pagan Rome, the reasoning ought to be clear, cogent and irrefragable. Less than this should not satisfy any sensible man in consenting to so great a change in what has the sanction of ages, what has been approved and practised by the wisest and best men, and what, having been the commencement of a course of mental discipline, has elaborated literary men of gigantic stature. A wise man, however, will listen without prejudice to reasoning even in the face of all this array, when the object is

to demonstrate that improvements may be suggested. If they are clearly reasonable, he will adopt them.

The arguments on this subject shall be drawn from the three following topics.

I. The acquisition of valuable knowledge.

II. The culture of the mental faculties.

III. Moral and religious improvement.

I. Whatever course of education furnishes the best facilities for increasing the pupil's stores of valuable knowledge, ought to be adopted. The immediate objects of education are three fold. The attainment of knowledge is one of them. While youth are in the academy, it may be thought that the immediate object of all their labours is rather to qualify for the facile acquisition of knowledge than its actual attainment. But if this should be admitted, as when well understood it may be, no one, surely, will assert that from the age of seven years, when boys destined to the pursuits of literature in England, commence the Latin grammar, till the age of twenty-five, when they finish their collegiate course, the acquisition of knowledge must not be regarded as an element in computing the worth of their labours. It is admitted, that could a young man forget, on his leaving college, all that he has learned in fourteen years laborious study, and retain the mental power which he had acquired and the intellectual habits that he had formed, his labour would have been well bestowed. That, however, is impossible. Indeed, knowledge is the basis on which the literary edifice has been reared, and the material which has been wrought into the structure. The student's mind does not perform one useful mental act, which has not knowledge of some kind for its object. What is useful for the pupil to know while he is in the school, it will be useful for him to know during his whole life. Much useful knowledge of men and things is acquired by the learner who reads *Viri Romæ*, for it is useful to know something of the heroes, sages, and statesmen of that great Pagan empire. *Cæsar's Commentaries* narrate the deeds of a great destroyer of nations, with the best apology that a huge wholesale murderer could frame for shedding oceans of human blood in unoffending Gaul, and for making his fair and lovely native Italy a *Zalmunah*, a field of blood. *Cæsar's Commentaries* demonstrate that not all the learning and power of so very learned and great a man as *Cæsar* was, make him better ; but on the contrary, that great literary attain-

ments make a man worse, if his learning is not sanctified by the grace of God. We have much valuable information on ancient geography in the same book; and much that illustrates the character of the ancient Britons, Franks, Gauls, Germans, and Romans. All this may be, and has been, turned to good account by sanctified minds. The pupil, too, having acquired this knowledge through the medium of a foreign language, was compelled to apply his mind to it more intensely, it made a deeper impression, and he remembers it better. These remarks apply in all their force to the life of Alexander by Quintus Curtius, the historical narratives of Sallust, and the profound and elaborate histories of the Roman Empire by Titus Livy and Tacitus. They are the history of the fourth beast of Daniel, and of the seven headed and ten horned beast of the Apocalypse. They historically illustrate what John says of the seven heads of the Roman beast—they were all labelled *blasphemy*,—that the dragon or devil gave the Roman government under all the seven forms “its power and seat and great authority.” These monuments of Pagan Rome, monuments of great learning and elaborate research, are not useless. To know their contents is important. They were written, and they are preserved in the providence of God, for very important purposes.

But now let us turn to the Hebrew Bible. A lad who commences the study of the Latin language, if he has good health, ordinary natural endowments, industry and a good teacher, may have read well all these and some other Latin books at the age of fifteen years, and have made some progress in the Greek tongue, in Belles Lettres, Roman antiquities, and geography both ancient and modern. If he had expended the same labour on the Hebrew Bible, attending to its orthography, etymology, and syntax, as critically; read its historical narratives as carefully, with such a sacred atlas as Mathews and Leigh's, and made himself as familiar with its contents, would he not have acquired more knowledge and that of an incomparably more precious character?

1. The being and attributes of God—Father, Son, and Holy Spirit, are revealed and shine resplendent in the whole firmament of the Hebrew Oracles. The mind of a pupil who learns to read the original of the Holy Scriptures becomes imbued with the knowledge of an infinitely great, most glorious and most excellent Being. A poet says “the proper

knowledge of man is man." It is a much better maxim, that the proper knowledge of man is to know God. It is for this purpose that man has been created with intellectual faculties suited to the investigation of the works of creation, that he may find in them a revelation of the perfections of their author, inscribed on every leaf in the whole volume of nature. All other knowledge shall vanish away. Is it not an error to employ the mind of a young pupil laboriously on the study of books, in which he cannot find one correct thought respecting that Being whom to know is life eternal. In what page of all the works of pagan philosophers will his mind be directed to meditations on the true God ?

2. That man is a sinner, the pupil may discover in the volumes of paganism, but how he became so cannot be learned there, nor how aggravated sin is, nor the vengeance of eternal justice. Many and most aggravated sins are recommended as virtues by even the best of Pagan moralists.—Seneca recommends, as do perhaps all the literary men of Pagan Rome, suicide, as heroic, virtuous, and most praiseworthy. But in the Hebrew scriptures the great evil of sin, as a violation of the law of God, as disturbing the harmony of Jehovah's moral empire, and as disastrous to the best interests of man, is revealed in every chapter. The origin of moral evil is what the wisest heathens never knew. Nature did not reveal it, and the lights of tradition, as to that catastrophe, had been extinguished in the pagan world for ages before the Roman literati had learned to write books. "By the law is the knowledge of sin." The sacrificial rites of the Jews, recorded so minutely in the books of the Old Testament, are replete with instruction as to the great evil of sin. No mere knowledge, without the operations of the Holy Ghost convincing of sin, will work in the soul a holy hatred of it, and there is no abhorrence of iniquity, as a violation of the divine law, without such instructions as the Holy Scriptures impart. The origin, infinite baseness, and eternally ruinous consequences of sin, are what all learners should be taught to know, and what ought to be deeply impressed on the whole intellectual and moral man. To this Pagan writers contribute nothing that can produce the necessary conviction.

Again, though in the historical works of Roman authors there are exhibited some evil consequences of sin in the lives of bad men, yet it is poor, frigid, vapid, compared with its odiousness and ruinous consequences as learned in the old

Testament. Cataline, it is true, perished as a traitor deserved to perish, by the hands of the executioner. But it is the crime against his country, and not the sin against God, that is learned from Sallust's History and Cicero's orations. Not so, the death of Saul, who perished in the disastrous field of Gilboa. He sinned against God first and then against the nation. If it be, as all will admit, important to imbue the youthful mind with a holy and vehement detestation of sin, by imparting a knowledge of its abominable nature, let the learner pore over the pages of the Hebrew Bible, and not over those of Cæsar and Virgil, Livy and Horace.

3. The way of deliverance from sin in its debasing influence and in the penal sufferings which it deserves, can be learned in the Holy Scriptures only. The pagans commend their votaries to repentance, reformation, and the sacrifice of animals, or at the most, human victims to deprecate the divine wrath and propitiate the favor of their gods. They knew, and guided by the light of nature only, they could know no other mode of escaping that vengeance which their conscience forewarned them is the doom of the transgressor. That the Son of God, appearing in our nature as the seed of the woman, should bruise the head of the serpent by dying the just for the unjust, that we might live unto God, is a doctrine not revealed in the book of nature. The young disciple digs with toilsome and painful efforts in the mines of pagan literature, for many long years, without one ray of heavenly light shining upon him in these dreary caverns. The main object of the divine oracles is to communicate knowledge to man respecting God as the God of salvation. They who know the name of God, as the God of grace, and they only, will put their trust in him. The plan of redemption and its execution are the chief of the ways of God; surely then a course of education that employs the mind of the young at that age when knowledge moulds the character with more efficiency than at any other—employs it for years without any reference to instruction in the way of salvation, is not happily chosen.—The knowledge acquired in Pagan lore is calculated to puff up the learner and not to humble and sanctify him. We forget in the education of our children that they are God's, and that he should be the alpha and omega of all education. In our fallen condition this never can be accomplished, but in the Lord Jesus Christ. If we wish our children to be educated as the children of God in Christ, and to be taught to

know him as the Creator and Redeemer, we will be more careful to replenish their minds with a knowledge of gospel truth, than with all that the wisest pagans ever knew.

Again, it must never be forgotten that the redemption of the soul is precious, and that our children should be trained up for immortality. All earthly pursuits are secondary—secondary do I say: viewed in the light of immortality, they are all vanity of vanities and vexation of spirit. Will any one say, rather will any christian say that years of labour spent in the elaborate analysis of Cæsar, Livy, Tacitus, Ovid, Virgil, Horace and Cicero, are as well adapted to prepare a son or daughter for the heavenly kingdom, as the employing of those years in the study of Moses, Joshua, Samuel, David, Solomon, Isaiah and Zechariah?

4. A knowledge of the divine law is learned to very little advantage in the monuments of heathen antiquity. It is true, "they having not the written law are a law unto themselves, which shows the work of the law written on their hearts." Fine maxims of morality occasionally sparkle as bright gems on the rocky and barren fields of pagan lore.—These, however, nearly all relate to the duties enjoined in the second table of the law. Of the duty of man, pagan scholars knew and they record many valuable precepts, transcribed from the pages of the law of nature. Many of these are believed on good ground to have been transmitted to them by tradition. Some of the Grecian sages seem evidently to have had access to the Hebrew scriptures, and to have learned much from them, especially from the proverbs of Solomon. Considering the fame of that wisest of all kings, many of his proverbs must have been diffused among surrounding nations. By these traditionary lights of revelation held up to the book of nature, they read many of its laws more distinctly than they could otherwise have done. But, after all, will any one pretend to say that were all the maxims of heathen moralists collected into one volume, its contents would equal ten chapters of the divinely inspired Hebrew legislator—from the 20th to the 30th chapter of the book of Exodus? Notwithstanding all the boasted jurisprudence of heathen Rome, very soon after the Roman empire became christian, when Constantine took possession of the throne of Cæsar, the Mosaic code supplanted almost entirely the Pagan. The emperor Justinian wrote out what is since known by the name of the Justinian code, which has formed the basis

of the jurisprudence of Christendom for many ages. Now, were the pupil to employ the first and most important years of his literary course in holding intimate fellowship with the divine legislator in the careful analysis of God's holy, just and good commandments, would he not occupy his time more judiciously than in holding communion with Cæsar, Seneca, or Cicero? It would seem to be almost impossible that any Christian philosopher could for a moment entertain a doubt in relation to a matter so plain. Would any one be wise who would light his taper and retire into a dark cavern to enjoy its light, when the sun shineth in its strength? Would that when the Mosaic code supplanted the Pagan in the courts of the Roman empire, the Hebrew Bible had supplanted Horace in the colleges of Christendom.

The law of God as it is embodied in the lives of good men addresses itself to our minds with more force than when read as engraven on brazen tablets, or printed in the pages of a book. "Ye are our epistle," says Paul to the Christians at Corinth—"written not with ink, but with the spirit of the living God; not in tables of stone, but in the fleshly tables of the heart." In the lives of the saints, the law shines with a living lustre that enlightens, warms and quickens. Among the Pagans there are recorded a few illustrious actions and splendid lives when compared with the moral debasement of the great mass of society around them. But their highest motive was the love of praise. To do any thing for the glory of God is what they never once thought of as necessary to constitute a praiseworthy action. Piety towards the living God was impossible; for they had no notion of either who or what God is, or how he is to be worshipped. Their devotions were mere blind superstitions. Is there any model of a good man, presented in the whole Latin course of the schools from Viri Romæ to Tacitus, that a christian father would wish his son to imitate? Not one. How very little knowledge of the moral law can be acquired from all the lives of pagan moralists, statesmen, heroes, poets, orators and philosophers!

It is not so in the lives of the Lord's people recorded in the scriptures. Their living examples of illustrious piety and virtue, make them shine as lights for the illumination of all ages and nations. Whether is it more desirable that a boy should take lessons in the law of God by studying the life of Moses as written out by the Holy Spirit, or that of Alex-

under the Great as written by Quintus Curtius, by studying the life of Abraham, or that of Numa Pompilius—the life of Joshua or that of Cæsar—the life of David or that of Augustus—the character and oratory of Cicero, or those of Isaiah? The practical response from all the colleges and academies, is, the youth will learn more and to better purpose of the law of God from the examples of pagans, than from those of Bible saints. Can you believe them?

(To be continued.)

RELIGIOUS FASTING—ITS NATURE.

[Continued from page 42.]

In our last No. we considered the *external or outward sign* in the duty of religious fasting. We now proceed to consider the *particular state of mind*, indicated by that outward sign. This state of mind consists largely in *penitential sorrow*. Without this feeling fostered in the breasts of the worshippers, their mere abstaining from a variety of outward objects cannot possibly please God, or benefit themselves. Accordingly the spiritual design of a day of fasting, kept either by individuals or families, or congregations, or the church, or nations, is a humbling of the soul before God, under a painful sense of guilt, pollution, suffering and danger, in which penitential grief forms a principal element. "Is it such a fast that I have chosen—a day for man to afflict his soul?" And ye shall afflict your souls by a statute forever. "Also on the tenth day of this seventh month, there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls. For whatsoever soul it be, that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. xxiii. 27, 29. These general requirements are illustrated by the approved practice of pious Israelites, in subsequent ages. If Nehemiah fasted, his *spirit was in heaviness* from reflecting on the aggravated iniquities that had exposed the nation to severe judgments, and from witnessing the sad desolations that had befallen the church on account of her uncorrected abuses. If Daniel fasted, his *spirit was oppressed* from thinking on the sufferings to which the Jews had been subjected in captivity, the sins they had committed, and the "desolations of the holy city,"

from which they had been banished. If David fasted, he "*chastened his soul with fasting,*" from ruminating on the sins into which he had fallen, on the iniquities prevalent in the land, and the calamities inflicted on the community. Indeed, every true penitent would say, "As for me, I humbled my soul with fasting, and my prayer returned into my own bosom." Ps. xxxv. 13.

The essential grief, essential to true humiliation of soul, should be accurately distinguished from various counterfeits. There are a variety of painful feelings very similar to this, which often exist in the mind of an individual who has never experienced true regeneration. He may, for example, have his soul harrowed up with *remorse* even to such an extent as shall prevent him from enjoying his usual sleep, his innocent recreations, and his secular pursuits. He may also suffer *shame* to such a degree as shall crimson his countenance with blushes before his fellow men, restrain him from appearing in public as he was wont to do, and condemn him to many bitter reflections in his private retirement. He may also be tormented with *fear*—the fear even of immediate vengeance from the Almighty, of utter exclusion from the mercy of the Savior, and of everlasting destruction in a future state, reserved for hardened offenders. Under the rebukes of natural conscience, and the frowns of Divine Providence, he may endure, for a season, these distressing emotions torturing his guilty bosom, without experiencing that genuine contrition—that godly sorrow, which softens and subdues, and humbles the soul of the true penitent. Hence it is very possible for many, at a crisis like this, to have their souls afflicted with natural feelings which have no necessary connection with penitential grief. When they behold the hand of God lifted up to chastise a guilty nation—when they see a frightful disease committing its ravages among their fellow mortals, that the anxious efforts of able and skilful physicians cannot avert—when they hear of calamities or disturbances existing in various places that are fraught with much that causes human woe—especially when they themselves share in privations, diseases, present sufferings and gloomy prospects under which various classes of the community labor and groan, they cannot fail to have their hearts dejected with sorrow, distracted with anxiety and agitated with fear. Let such, however, beware of stopping short of that "godly sorrow," which affects the soul, rather on account of inher-

ent defilement—indwelling sin, than outward sufferings—less from the pressure of national troubles, than from the pressure of national sins.

True penitential sorrow, let it be remembered, arises from scriptural apprehensions in the mind, of God's *gracious character—or of his merciful designs*. So long as we contemplate merely his unspotted purity, his inflexible justice, his irreversible determination to punish us with everlasting destruction, on account of our offences, we regard him with hatred, dread and despair; but with none of the sentiments included in genuine evangelical repentance. *These* sentiments never arise in our minds, until we have fixed our contemplations, by the direction and aid of his Spirit, on the discoveries he has made of his special mercy towards us, through the mediation of the Divine Savior. When our minds are savingly directed to our deliverance from our state of guilt and condemnation—when we hear the repeated assurances that God has no pleasure in our present wretchedness or our future ruin—no pleasure in the death of the sinner—when we see him dispelling the clouds that had collected around his throne, revealing the smiles of his gracious countenance, and stretching forth the arms of his infinite compassion towards us in our needy condition, or perilous situation—when, in a word, we are made to see that he is ready to forgive our sins, to subdue our passions, and to receive our persons into intimate, uninterrupted and eternal friendship with himself, on account of the obedience, sufferings and death of his Son, then are our hearts melted into the tenderness of genuine contrition, which grows with our progress in the knowledge of his infinite love, his long suffering patience towards us in times past, and his abundant goodness laid up for us in time to come. Now, it will be so with all true penitents on a day of fasting. When humbled with the consciousness of their own faults, and sighing over the sins by which they and others have dishonored God, they will look with filial confidence, affection and hope to the encouraging displays of his gracious character. In confessing sins they will draw near to him with holy boldness, and in offering petitions they will persevere with fervent importunity; assured that they have to deal with a Father who is more ready to forgive their offences when acknowledged, than they are to acknowledge them, and who will overrule all their present trials for their ultimate profit. This was the view taken of God by his

people in times of old, on their days of religious fasting.—Did the Israelites observe a fast “at the river Ahava,” it was before *their* God that they afflicted themselves—that is, before him who had revealed himself to them as “the Lord God, merciful, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin.” Did they assemble for fasting under the direction of Nehemiah ; they joined in the following adoration : “Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness and forsakest us not.”

Again, it should also be remembered, that genuine humiliation of soul, suited to a day of fasting, will lead to *sincere, particular and unreserved confession of sins before God*. Of this we meet with a striking illustration in Neh. ix. 1--3. “Now, in the twenty and and fourth day of this month, the children of Israel were assembled with *fasting*. And they separated themselves from all strangers, and stood, and *confessed their sins and the iniquities of their fathers*. And they stood up in their place, and read in the book of the law of the Lord their God, one fourth part of the day, and *another fourth part they confessed*.” Let the reader, if he desire a fuller exemplification of this point, and as often as he would have his mind rightly imbued with the spirit of confession, read over with care, the following chapters, or parts of them, which are replete with confessions made on days of humiliation and fasting by pious Israelites : Ezra ix. 5-15, x. 1-11., Neh. i. 4-11, ix. 16-37, Dan. ix. 3-19. Now, similar to these will be the confessions of all, who, on fasting days enter into the spirit of this divine service. Their confessions will be *cordial*. A formal enumeration of evil deeds, however just, full, and satisfactory to irreligious hearers, will not satisfy true penitents. Desiring to honor and please God, and to benefit their own souls, they must have their hearts impressed with suitable emotions. By reflecting on the inherent turpitude of their sins, by contemplating the inexhaustible compassion of God towards them, and by praying for the promised effusion of the Holy Spirit upon their souls, they seek to have their hearts duly engaged—prompting every confession they utter, dictating every desire they breathe, and taking hold by faith on the divine Savior, through whom alone they have been promised pardon and acceptance, purity and peace.

These confessions will also be *particular*. Irreligious persons satisfy their consciences by *vague* allusions to their

sins, or by *general* confessions of them. Not so true penitents. They are willing to particularize and specify their sins, as far as they can call them to their remembrance.— They know that every one of them is offensive to God, is injurious to themselves, and will be recorded against them if not confessed and forsaken. They know, too, that every one of them will be forgiven on right application to him who alone can forgive sins, will be consigned to entire oblivion, and overruled for the brighter illustration of that mercy of which they shall be the everlasting monuments. They feel that their penitence would be insincere if they attempted to harbor in their hearts a single sin—that their destruction would be inevitable if they refused to renounce a single fault; just as a single leak in a vessel, unless closed up, is sufficient to admit such a quantity of water as shall sink her to the bottom. Accordingly they endeavor to confess with the greatest particularity, all their sins committed in youth, in manhood, or in riper years, against God, themselves, or their fellow men, in solitude, the domestic circle, or the more general relations of life. In one word, *such confessions* will be made by *all classes*, if they be properly employed. The *poor* will mourn over their repining at the allotments of Providence, their envying of others placed in easier circumstances, and their neglect of the true riches offered to them in heaven. The *rich* will mourn over their ingratitude to God for their superior riches, their neglect of religion amidst fashionable follies, the injury they do the lower classes of society, by whatever is bad in their example, and the small amount of good they have done, compared with their means, influence and opportunities. The *young* will mourn over their levity, their disobedience to parents, their contempt of religion, their profanation of the Sabbath, their indulgence of unlawful pleasures, their rejection of judicious counsels, their misimprovement of religious education and of precious opportunities. The *aged* will mourn over their querulousness, their peevishness, their worldly-mindedness, their languor in religious exercises, their deadness to heavenly enjoyments, their inattention to the welfare of the rising generation, their indolence in preparing for their approaching dissolution. *Citizens* should mourn over their want of zeal in seeking the good of the land, their want of enlightened action, their want of decision in remonstrating against the mischievous policy that has long been

pursued in civil matters, their want of zeal in applying, or having applied, the rich resources of the country, to the great cause of religion, morals, liberty and peace, their countenance of and participation in the national evils, sins, and transgressions by which the land has become exceedingly guilty before God. *Rulers* should mourn over the alienation of their minds from God, their omission of his worship, their desecration of his sabbath by political business and festive pleasures, their disregard of his authority in political and civil transactions, their disregard of the scriptures, and their entire refusal to attend to the honor of that reigning Mediator, before whom at all times they ought to bow with profound reverence and unreserved obedience. "Be wise now, therefore, O ye kings, be instructed ye judges of the earth; Kiss the Son lest he be angry and ye perish from the way." Ps. ii. 10-12. "In that day shall there be a great mourning in Jerusalem." Zech. xii. 11.—"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the *greatest of them even unto the least of them.*" Jonah iii. 5.

In fine, no less essential to genuine humiliation on a day of fasting, is the *instant renunciation*, by all ranks, of those sins to which they have been, in any degree addicted, or with which they are chargeable. "Break off thy sins by righteousness" is God's command to every one, whatever may be his rank or station. See you an individual professing penitence before his fellow men, you naturally expect that he will prove his sincerity, by the immediate abandonment of any vices to which he has hitherto been accustomed. Unless he does this, indicating in some degree a radical change of mind, you hold either that his heart has not experienced the humiliation which his lips have expressed, or that that humiliation, instead of being a gracious affection, is only a natural feeling. On the same principle must we estimate the sincerity of humiliation professed by a nation on a day of public fasting. We must see them abandoning the sins, the errors, and the corruptions against which tokens of the divine displeasure have been revealed, and on account of which they afflict their souls by actual fasting. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are

cast out of thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh." Isa. lviii. 6-7. It is a truth that must never be forgotten, that mere humiliation, without *actual amendment*, cannot be expected to turn away threatened calamities. The humbled Ninevites had turned "every one from his evil way and the violence that was in his hands," ere God assured them, that he would save their city from the predicted overthrow. The penitent Israelites, too, always forsook their sins which had brought threatenings of the divine wrath, before they could have evidence that they should escape the bursting of any cloud which was collecting in their troubled horizon. So must individuals, so must families, so must the church, so must nations. If there be any who imagine that by dedicating a day to religious exercises, in which humiliation shall hold a principal place, but from which practical reformation shall not flow, threatened judgments shall be averted or existing judgments removed, they are indulging one of the wildest delusions that ever preyed on the human mind, or insulted a God of righteousness too jealous thus to be mocked with impunity. Humiliation can have no efficacy, because it has no sincerity, without reformation. We speak not merely of reform in political arrangements. This may be important; but we refer to reformation far more important—a reformation in the religion, the morals, and the manners of the community; a reformation in the great constitutional and practical immoralities that expose the land to divine displeasure. This is a reform without which we can never expect the judgments of heaven to be turned away. It is a reform by which present distresses might be turned into real blessings, and dreaded calamities averted through divine mercy. Would all classes correct their own faults with unsparing impartiality—would individuals turn from all the evils in which they have hitherto indulged—would families become the nurseries of religion, virtue, peace and benevolence—would churches put away the errors, the corruptions in worship and discipline, the secular customs, the heretical and carnal ministers, &c. which they tolerate or approve and sanction—and would civil rulers cultivate the personal excellencies which they are in the scriptures required to possess, and act on the pure principles of scriptural morality which they are bound to administer, then would all ranks be blessed, the country be free from embarrassments,

escape threatened judgments, enjoy a bright career of temporal prosperity, and experiencing the blessedness resulting from the true humiliation that terminates in and shews itself by actual, sincere and thorough reformation.

CHRIST'S INTERCESSION—ITS NATURE.

(Continued from page 51.)

To intercede means literally "to pass between." The term is used figuratively, to denote mediating between two parties with a view of reconciling differences, particularly in the way of supplicating in favor of one with another. In this sense, intercession is frequently affirmed of Christ in the scriptures. "Who also maketh intercession for us." Rom. v. 34. "He ever liveth to make intercession for them."—Heb. vii. 25. The verb employed in these passages, when connected with the preposition that follows, includes every form of acting in behalf of another; it is improper to limit it to prayer, as it denotes mediating in every possible way in which the interests of another can be promoted. But other terms are employed in speaking of the same thing. It is expressed by *asking*: "Ask of me, and I shall give thee the heathen for thine inheritance." Ps. ii. 8. It is expressed by *praying*. "I pray for them; I pray not for the world."—John xvii. 9. These shew that supplication is included, though not to the exclusion of other ideas. It is also described by *advocacy*. "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous." 1 John ii. 1. This is a law term, which was in common use among the Greeks and Romans, to denote one who appeared in a court of justice to maintain the cause of a person accused—an attorney, a pleader, a spokesman, a patron, who, placing himself in the room of his client, advocated his interests with all zeal and ability. The term is expressly applied to Christ in the passage quoted; and in his own words, it is distinctly supposed to belong to him, when, consoling his disciples in prospect of his own removal from them, he says, "I will pray the Father, and he shall give you another Comforter." But, with reference to him, there must be understood this difference, that *his* plea is not the innocence of his clients,

but his own merits ; *his* appeal is not to absolute justice, but to sovereign mercy ; what *he* sues for is not a legal right to which they are entitled, but a free favor to which in themselves they have no claim.

How the intercession of Christ, thus explained is conducted—in what form this asking, praying, advocacy, is carried on, it does not become us either anxiously to inquire, or dogmatically to affirm. It becomes us rather to content ourselves with the account given of it in scripture. Beyond this it is useless, and worse than useless to conjecture.

It may be remarked, that, for one thing, Christ is said to *appear in the presence of God* for his people. "Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us." Heb. ix. 24. To this there seems to be an obvious reference in the preternatural vision of Stephen. "Behold I see the heavens opened, and the Son of man standing on the right hand of God." Acts vii. 56.—The same also is the reference in the Apocalyptic vision, Rev. viii. 3, "And another angel came and *stood* at the altar, having a golden censer, &c." His presenting himself before God is denoted by his *appearing*, and *standing*, language which plainly enough marks some sort of official activity. This is the first thing implied in his intercession ; when our case is called, so to speak, at the bar of heaven, he *appears* in our room ; when we are summoned to appear, he *stands* up in our name.

But appearance is not all. He is farther said to *exhibit his atoning sacrifice*, as the ground on which the blessings for which he pleads are to be conferred on his people. The Hebrew high priest's entering into the sanctuary, on the day of expiation, prefigured the intercession of Christ. But it was not a simple appearance within the holy place that was made by this typical functionary ; he carried with him the blood of the victim which had just been offered in the outer apartment, and sprinkled it seven times on the mercy-seat and the ark of the covenant. Without this his appearance could be of no avail, his entrance could have no efficacy ; corresponding to which is Christ's *presenting the memorials of his atonement* before God in heaven. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but

BY HIS OWN BLOOD, he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 11, 12. To the same circumstance does the apostle refer when he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but *the heavenly things themselves with better sacrifices than these.*" Heb. ix. 23. By his blood and sacrifice, represented in these passages as carried by him into heaven, it is almost unnecessary to remark, we are not to understand the material blood which flowed in the garden and on the cross, but the merit of his sufferings and death, the virtue of his atonement, the substance of his sacrifice, the whole essence of his passion.—The intercession is founded on the oblation. The former is nothing without the latter. It may, without impropriety, be said that it is the sacrifice which intercedes: it is the blood of Jesus Christ in heaven that cries to God on our behalf:—"the blood of sprinkling **SPEAKETH** better things than that of Abel." Heb. xii. 24. Even in the midst of the throne, he stands "a lamb as it had been slain." Rev. v. 6. The vestments of mediatorial exaltation conceal not the marks of mediatorial suffering; the diadem of glory hides not the impression left by the crown of thorns; he is still red in his apparel, and his garments dyed with blood; the scars of conflict are visible in the body of the Conqueror. His wounds are still open, and every mouth pleads our cause with God. His death pleads for our life; his blood cries for our safety; his tears procure our comfort; and everlasting joy is borne to us on the breeze of his deep-drawn sighs.

It is not difficult for us to understand how intercession is made for us in heaven by the memorials of the Saviour's sacrifice. The language of signs is no strange thing among men. God has condescended to allow himself to be addressed in the same way:—"The bow shall be in the cloud, and I *will look upon it* that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. ix. 16. Or, to adduce an example more directly bearing upon the present subject:—"And the blood shall be to you for a token upon the houses where you are: and *when I see the blood*, I will pass over you." Ex. xii. 13. In like manner, there is a *rainbow* round about the throne like unto an emerald, which pleads with God our exemption from the deluge of wrath, and which derives its vivid tints from the rays of the Saviour's love, re-

fracted by the shower of divine anger, and reflected from the dark cloud of his suffering. It is when he *sees the blood of the everlasting covenant*, that Jehovah passes by those who were deserving of destruction. Even profane history has happily adduced an illustration of this subject. Amintas had performed meritorious services in behalf of the commonwealth, in course of which he had lost a hand. When his brother Æchylus is about to be condemned to death for some offence of which he has been guilty, Amintas rushes into the court; without uttering a syllable he holds up the mutilated limb; the judges are moved; and Æchylus is set free. Thus the sacrifice of our Redeemer,—the wounds in his hands and in his feet, and his transfixed side, plead the cause of his people with perfect clearness, and infallible power. The advocate and the propitiation are the same:—"We have an *advocate* with the Father. He is the *propitiation* for our sins."

In the intercession of Christ there is also included an *intimation of his will* that the purchased blessings of redemption be conferred. In whatever form conducted, it supposes substantial prayer or petition. There is the expressing of a wish, the intimating of a request. "Father, I **WILL** that they also whom thou hast given me be with me where I am."—John xvii. 24. "Simon, Simon, satan hath desired to have you that he might sift you as wheat: but I have **PRAYED** for thee that thy faith fail not." Luke xxii. 31. 32. This seems to correspond to that part of the function of the Levitical high priest, which consisted in burning incense on the golden altar, within the sanctuary, on the day of expiation. It was appointed that he should "take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of *sweet incense* beaten small, and bring it within the vail, and put the incense upon the fire before the Lord, that the cloud of incense may cover the mercy-seat that is upon the testimony." The intercessory prayers or requests of the Saviour himself, not the prayers of his people which he presents, constitute the antitype of this expressive symbol. Incense and the prayers of saints do not yield corresponding ideas. It is the prayers of Christ which breathe the sweetness, and produce the effects of incense. Accordingly, in the vision of the angel seen by John, "the smoke of the incense came up **WITH** the prayers of the saints out of the angel's hand;" thus demonstrating that the incense and the prayers of the saints do not mean the same thing. And what

can we understand by this cloud of incense, but those innumerable intimations of the Saviour's will, which in performing his work of intercession, ascend to God with so sweet a savour, and such glorious results?

We take not upon us to determine the question, whether these requests are conveyed vocally or symbolically, by words or by signs. Indeed, we are inclined to think the question is unworthy of being entertained at all. It seems foolish and useless, if not hurtful and presumptuous, to speculate on this point. The majority of sober writers incline to the opinion, that the intercession is conducted silently, without the use of spoken language altogether. Without calling in question the soundness of this conclusion, we must be allowed to say that we are little satisfied with some of the arguments by which it is supported. To say that words are *unnecessary* to convey to God the Saviour's will, is saying only what might with equal truth be affirmed of the exhibition of his sacrifice. It is not because it is *necessary* to express his will, that Christ appears before God a Lamb as if he had been slain. It is not to remind God of what he would otherwise forget, or to make known to him what he would not otherwise know, or to incline him to that to which he would be otherwise indisposed, that Christ's intercession is introduced at all. No. It is to illustrate the divine majesty and holiness; to display the wisdom, grace, and merit of the Son; and the more to impress the redeemed themselves with their obligations to deep and lasting gratitude; these are the purposes which this part of the mediatorial economy is designed to subserve. And if for ends like these vocal utterance could be shown to be better adapted than silent symbols, we can see no reason why it should not be supposed to be used. Besides, what are words but signs? They are nothing more than symbols; symbols, it is true, of a particular kind, but after all, only symbols of thoughts and ideas. We are not to be understood in these remarks, as maintaining the position that vocal language is employed by Christ in making intercession; we only object to some parts of the reasoning to which those who oppose this view of the subject have recourse. We express no opinion of our own. We regard the whole question as vain and trifling. Without indulging in foolish conjectures, it should be enough for us to know, that the intercession of our Divine Advocate is conducted in the best possible way, for promoting the glory of

God, his own honor, and the good of his people. And one thing is certain, that such is the efficacy of the Saviour's blood, such the value of his death, such the merit of his sacrifice, that the memorials of his atonement, exhibited before God in heaven, advocate our cause more powerfully than could ever be done by the language of men. No tongue of orator, or eloquence of angel, can ever plead so effectually in favor of guilty sinners, as "the blood of sprinkling which speaketh better things than that of Abel."

CRAFTINESS OF HERETICAL TEACHERS.

One of the artifices of those who lie in wait to deceive is the wrapping up of their deceptions in scriptural phrases, and even in the language which is consecrated by the usage of the Christian church. Every thing sounds fair and looks well; has a pious air and apparently a sound sense; and they may notwithstanding be inculcating the most damnable errors, and converting the very word of God into a vehicle for the poison. Undoubtedly the inspired word expresses revealed truth in the most precise and proper manner. And the objection to these men is, not that they quote the scriptures, but that they quote them fraudulently.—The cheat lies here—the passages quoted have from time immemorial, borne in the church of God a definite sense. You of course understand them in that reserved sense. But you are not aware that these apostles of error take them in quite a different sense, they and you use the same terms, but you do not intend the same thing; and when they think you are not quite drilled enough, they will never have the candor to undeceive you. They will let out in other places and at other times, as far as they judge it prudent, what their meaning is; and in the mean while you become so accustomed to hear this perversion of holy writ, that your minds are debauched from the simplicity of Christ, and you imperceptibly slide into the pit they have digged for you. Sometimes indeed this trick overshoots the mark. It is related of John Taylor, the famous Arian of Norwich that he gave mortal offence to an Arian congregation in London by the use of scripture language. His hearers, like people of that class every where, were not much acquainted with their Bible, and mistook him for an old-fashioned puritan! Thus

the common sense of mankind, even of Arians themselves, when they are not put on their guard, decided that whatever the Bible teaches, it does not teach Arianism.

Another stratagem of deceivers is an affectation of unbounded liberality and charity.

Nothing is so odious in their eyes as bigotry. Why must you claim the exclusive privilege of being in the right? Why is not another man's opinion as good as your own? Why not allow your neighbors the privilege of which you are so tenacious, the privilege of thinking for yourselves? Why must your charity be confined to sects or principles? Cannot a man be distinguished for Christian virtues, and exemplary in the discharge of his Christian duties; a sincere lover of the truth, and ardent in the pursuit of it, unless all his ideas of propriety be squared by your own rule? How terrible that the religion of peace should set friends quarrelling! How unworthy of the good will which the gospel was intended to cherish, and of the general philanthropy of its Divine Author! All this is very fine no doubt; very plausible talk, but in the mouths of the crafty nothing but talk; yet its effect is to overthrow the faith of some, who from want of discrimination, from a softness of mind, from not suspecting any mischief with so benevolent a face, from not having nerves to withstand a little raillery from the joint power of ridicule and flattery, run headlong into the arms of the fiend, and from a dread of bigotry adopt ruinous heresy. On all which I crave leave to submit a remark or two.

1. They who are so very anxious about the liberty of thinking *for* themselves, mean in reality the liberty of thinking for you and thinking *through* you. Who hinders them from thinking and speaking too? Who meddles with their thoughts or their speech, until they invade the sanctuary of our own faith? Then if they be resisted—if every thing is not yielded to them as a matter of course—if we exercise the right of speaking, they are vastly indignant. Then come forth the lamentations about the lack of charity, and all the whinings about 'bigotry' and 'persecution,' of which the true grievance is that they cannot provoke something which might appear worthy of the name. But do you shut your mouth and allow them to have all the representation in their own way—let them without contradiction or opposition spread their doctrines and instil their poison throughout the community; and you will doubtless be lauded for you liberality and charity!

2. My second remark is, that after all, the truths of the gospel are not matters of human opinion, nor have you any right to treat them so. They are facts about which our appeal must lie to the veracity of God speaking in his word. He has committed them to us as a sacred deposit, which we are ordered to keep pure and entire, contending earnestly for them, and are not at liberty to make a compromise of them with any opinions whatsoever.

3. Once more. This profession about 'liberality' and 'charity' is a mere artifice of imposture. No men have less of it than they who boast of it the loudest. How do they exult and triumph in the misconduct of any who hold sounder principles than themselves? Now, if the Apostle understood the nature of charity when he said that she rejoiceth not in iniquity, they who do so rejoice proclaim that they are utterly destitute of its influence.

You shall find these advocates of charity, when they are in mixed companies, all gentleness, all forbearance, with nothing but the milk of human kindness; but when they are by themselves, to use the expression of one who had been once of their party—'bitter enough.' In short, of all the sects which are abroad in the world, not excepting even the followers of the man of sin, there are none which occasionally evince more virulence and violence of feeling, nor a more persecuting temper, than these smooth-tongued praisers of charity. Of all the bigots on this earth let me be farthest from the bigot to modern liberality.—*Mason.*

THE SAMARITANS.

The following extracts from a recent letter of Dr. Bowring, a distinguished oriental traveller, give the most satisfactory account of the remnant of the Samaritans which we have lately seen. The present condition of a people so ancient, and to whom such frequent references are made in the Scriptures, will prove interesting to our readers.

One of my principal motives for wishing to visit Sychar was to ascertain the situation, and, if possible, to make the acquaintance of that fragment of the old Samaritans who still inhabit their ancient capital, still observe their ancient rites, still preserve the most remarkable peculiarities which characterized them at the period of the gospel history; and my inquiries were greatly facilitated by the circumstances around me.

I found that the number of Samaritan families now living at Sychar is 11, consisting of about 120 persons. They are very careful in their registration of births, marriages and deaths, and profess to have the ancestry of the principal individuals of their body up to the time of Moses. "The numbering of the people" takes place every year; and they assured me, they observed the greatest accuracy in their family records. Their number had at one period been reduced to as low as 60 individuals, but they were now somewhat on the increase. For their chief priest, who, as they avow, is directly descended from Shem (and who himself wrote out for me his family-genealogy in Arabic,) they entertain the highest reverence. His influence over the little community seems boundless. They told me they had no positive information of any Samaritans except themselves, who "all worshipped on Mount Gerizim;" but they had heard that some of their faith were scattered in distant lands, and still preserved the religious usages of their forefathers. They had even been told that there were Samaritans in England, and in the English countries to the east (meaning British India,) and were very curious to know whether I knew or had ever heard of such Samaras or Samaritans, and whether it would be possible to establish intercourse with them. They seemed much afflicted when I told them that I believed there was no reason to suppose that any of their race existed in any portion of the British empire. They said they had been visited by many Christians, and especially by English Christians, of whom they spoke with great respect, and asked me to explain why a nation so far away should take any interest in a few poor families who were neither Christians, nor Jews, nor Mussulmans. I asked them whether they had ever heard that our Prophet had spoken of one of their nation as the good Samaritan,—referring to his conduct as a model of humanity and charity? I repeated to them the parable as it was taught by our Saviour; and the chief priest answered, "We had at that time a good Hakin (physician) among us—surely it must have been he!" And they told me of a tradition among them, that this Hakin was universally honored for his active beneficence. Had their tradition its origin in Christian history, or was the parable of Jesus itself a reference to a tradition existing in the time of our Lord?

I was escorted by the Samaritan scribe to the temple, through many dark and winding streets. On reaching the portal, he required me to take off my shoes, as did he and the other worshippers, some of whom were in the act of prayer, prostrate on the ground, with their foreheads pressing the dust. The chief priest came to meet me,—a man of calm, sober, and imposing mien, with a long white beard, little distinguished from those around him by his dress; his countenance, however, and the countenances around me, having nothing of the Hebrew expression, but resembling much those of the Druses of Mount Lebanon, the ancient Syrian race. His reception was most cordial. He introduced to me his son, and his son's sons, his

successors in the priesthood, which he said he had held in inheritance from the time of the giving the law. He spoke calmly of Christians and Mussulmans, but of the Jews with extreme bitterness as corrupters of the Holy Book, who had turned away the true worshippers from the sacred mount Gerizim. He brought from the interior of the temple the ancient copy of the Pentateuch, which he assured me was the unpolled original, and was 3,460 years old. It was in a silvered tin case covered with scarlet silk; he allowed me to unroll it. Its appearance was of far higher antiquity than any MSS. I have ever seen. It has been carefully and frequently repaired; it is in the old Samaritan character, and I found it was read with facility by himself and his descendants, and was habitually used in the service of the temple. But the language has ceased to be employed for colloquial purposes among the Samaritans, though they all profess to understand it,—and they may, perhaps, to about the same extent in which Hebrew is understood by the Jews. The chief priest frequently reverted to the controversy as to the superior sanctity of Mount Gerizim, or Jerusalem. “Here is the law,” he said, “here is the book, here are the very words. They (the Jews) could not deny the authority, so they falsified the passage.” I obtained from the chief priest a specimen, a very tolerable fac-simile of a part of the Samaritan Pentateuch, and the scribe promised that he would give me a copy of the verse which the Jews are asserted to have eliminated from the original text; but I have not yet received it.

In their domestic manners and customs, the Samaritans are but little distinguished from the races that surround them. They are bigamists, but no polygamists; and divorce is of easy attainment. Their women veil themselves like the Syrians in general; for the practice of veiling now pervades all classes; and I have often heard it inquired by Syrian Christian Ladies, whether the respectable women of England were so immodest as to walk out with uncovered faces? It would not appear that the use of the veil was so universal in the patriarchal times nor was it habitual. It is recorded of Rebecca, that she veiled herself, but only when Isaac approached her as a stranger; when she rode on her camel in the presence of her servant, her face was uncovered; and in the case of Tamar, the circumstance of her being veiled was deemed injurious to her reputation. But in the apostolic times the veiling or covering the head had become a general practice, and Mahomet, whose ritual recognized so many of the usages of Oriental life, made the veiling of women a peremptory religious duty. In fact, a stronger reproach cannot be addressed to a Mussulman lady than that her face had been seen out of the harem. When, by any accident or intrusion, a stranger encounters an unveiled woman in the East, she generally shrieks out aloud, and exclaims “O my misfortune!” “O my misery!” and in these particulars the Samaritans are not distinguished from their neighbors.

But small as is their number, great is their national pride. The chief priest told me he considered they were the appointed con-

servators of the purity of the Mosaic faith,—the guardians of the holy writ,—the favorites of Jehovah, into whose hands were committed, to be preserved through all time, the truths communicated to the patriarch by the great lawgiver. He referred to the preservation of their Pentateuch as an evidence of Divine favour. Our land, said he, has passed from conqueror to conqueror; we have been persecuted by one set of invaders after another; our town, our country, have been the seat of civil war; three times have we been compelled to hide our Holy Book in the recesses of Mount Gerizim, where it once remained concealed for more than seventy years; but we still exist, a nation apart, with our own temple, our language, the customs of our fathers; and you see before you now three generations of our priests—myself, my son, my son's sons, (pointing to a middle aged man who hung over him while he was speaking, and two little boys who were sitting at his feet.)

In truth, the whole body of the Samaritans, though removed from abject poverty, are not many degrees above that condition. I inquired who was the richest man among them, and was told that 2000 piastres (£20 sterling) was probably the largest fortune among them. But the Mahomedan governor bore testimony to their general respectability. He said they were a quiet and harmless people, and among the most trustworthy of the population of Nablous. The governor, however, did not confirm their statements as to their unshaken fidelity to the faith of their fathers. He said that many of them had become Mussulmans, and that there had been a notable diminution of their numbers. Their enmity against the Jews is so strong, that no Hebrew is admitted into the Samaritan synagogue. Happily the ill will that exists has seldom an opportunity of wreaking itself on individuals, for in Nablous there are no resident Jews, and it may be doubted if any of the Samaritans ever come in contact with their rivals. The governor told me he was not sure that the Jews ever visited his capital. I had no opportunity of ascertaining whether the feeling of dislike was reciprocal between them and the Samaritans. Perhaps few of them are aware of the existence of any of the Samaritan race.

The existence of the Samaritans in their present unchanged condition, representing as they do the habits, language, opinions, and ritual of their ancient nation, is one of the most interesting facts with which I am acquainted. During my abode among them, I could not disassociate my mind from the fancy that I was living in the very days of the apostles. So little altered was the phraseology, so kindred the prejudices, so similar the worship to those of which the narrative of the New Testament has conveyed to us the record, that I could hardly fancy sixty generations had passed away since the time when that narrative was written, for as every fact reported is accordant with the existing state of things, so there is an abiding truth and life in every touch left by the gospel historians. My second visit to Nablous was the sequence of my being unable to enter Jerusalem,

in consequence of the plague having broken out in the holy city ; but the disappointment has almost ceased to be a subject of regret, when I think of the opportunity which that disappointment gave me of passing another day at the foot of Mount Gerizim, among the men and women of Samaria, still to be seen, still to be studied, in all that characterized them when Jesus and the apostles sojourned among them more than eighteen centuries ago.

THE DECLINE OF DOCTRINAL PREACHING—ITS CAUSES.

[From the Congregational Journal.]

Another cause is found in the omission of that thorough domestic instruction, which was nearly universal in the past generation. The Sabbath school system was then unknown: parents had neither learnt nor desired to transfer to others the duties and responsibilities which devolved on themselves; or rather, every family was a Sabbath school, and every parent a teacher. Some room in the house, devoted for years to this purpose, acquired by use a sort of sanctity, and was entered with something of the awe, and more of the cheerfulness, which was wont to be felt in entering the temple of God.—The children and domestics were gathered and seated, after the return of the family from public worship; the lesson appointed upon the preceding Sabbath was recited, with frequent inquiries on the part of the pupils, and familiar explanations on the part of the parents, fitted alike to impress the truth, and enliven a service, which otherwise might be too serious for the interest, or monotonous for the endurance of a young mind: and those lessons—can it be believed by the men of this generation? were taken from a manual of christian doctrine, which has been either forgotten, or is remembered by many only to be treated with scorn: we mean, pardon us, gentle readers, the *Catechism of the Westminster Assembly*. Nothing that is human attains to perfection: truth is the daughter of time: and though in itself unchangeable and the same, it may be seen in new lights, and be contemplated in new relations, and be presented in new forms of symmetry and beauty, with the advance of Biblical knowledge, and a more intimate acquaintance with the laws of the human mind: perfection therefore is not claimed for the Assembly's Catechism, at the same time it is not presumption or bigotry to affirm, that no manual of christian doctrine approaches it in the accuracy of its statements, the perspicuity of its style, and the fulness of its views upon the leading truths of the gospel. It invigorates the intellect, at the same time that it improves the heart: and sending down its silent influence upon the whole character, forms it into all that is intelligent, steadfast and manly. Those trained up under such instruction, became "mighty in the scriptures." They were not devoid of sensibility, nor unwilling that

it should be excited, provided the instrument was truth : and though farmers and mechanics in their humble callings, they were more worthy to be created "doctors of divinity," than half of the ministers of these later days, who bear this doubtful honor ! Such men we meet at long intervals, the remnants of a bygone generation, standing like the old oaks of the forest, too deeply rooted among the rocks to be shaken by wind and storm : while the saplings around them writhe, and bend, and submit to every breeze which may chance to spring up and assail them. We reverence them ; they are the best specimens of New-England character : the life of religion and pillars in the church, wherever they dwell. For the production of another generation like them, there must be a return to the same teaching : Let the "form of sound words" regain its lost reverence, and resume its place in the training of every christian family ; and then as causes act and re-act both in the natural and moral world, so doctrinal preachers, will make doctrinal hearers, and indoctrinated hearers will make doctrinal preachers. The disuse of the Assembly's Manual, beyond all other causes, has operated to make superficial christians : its resumption in the family will be the harbinger of a better day : the proof of spiritual thrift : the signal of true advance in the churches.

A NATIONAL FAST.

No duty is more clearly inculcated in the sacred scriptures than National Fasting, when God, in the dispensations of his providence, calls for the observance of this divinely instituted service. Rightly observed, it has often been the means of averting the judgments of God, of turning away the divine displeasure, and of procuring great national benefits. It cannot but be gratifying to every mind suitably enlightened and rightly exercised, to learn that this nation is recommended by its highest civil ruler to "observe a day of Fasting and Prayer." Whether, in a well regulated state of things, when this duty would be attended to frequently, as it should be, the death of a President would call for the appointment of a special day, we do not now determine. Nor do we deem it suitable, in an article like this, to dwell upon the impropriety of *more recommendation*, were the ruler clothed with the power that rightfully belongs to him who is called to administer civil government as the ordinance of God. Nor to speak of the manifest inconsistency between the true spirit of the civil institutions of this land and the recommendation of President Tyler. These are grave matters not to be discussed or settled in a few sentences hastily written. We look at things as they are ; we remember that for about twenty-five years, the nation has neglected to humble itself, even externally, before God on account of its many sins—that when his hand has been lifted up in the infliction of judgments, *direct refusal* by its civil rulers proclaimed

and marked the nation's course of rebellion and disobedience to the God of heaven—we remember the shout of triumph emitted from the croaking throat, and articulated by the fiend-like lips of infidelity, when the president of the republic, governors of states, municipal authorities of cities, &c., proclaimed such refusal in the face of the nation, and in the presence of the destroying angel, who carried Cholera in his wings, and spread death and consternation over the long, wide track of his flight. With such remembrance, and in view of all the circumstances that crowd upon the mind, we rejoice that any event should call forth the document which we append for the satisfaction of our readers: not that we admire the document in itself considered, or regard it as even approximating the *evangelical* standard; but because we are glad that even so much—any thing of this kind, should at last, for once, appear. We could wish that the word *sin*, and the name *Christ* or *Redeemer* had, at least, been *mentioned*. We are sorry that a higher principle than “*acting in conformity with the general expectation and feelings of the community,*” should not have been avowed by the man whose place would have given the avowal sanction. Rather, we wish that an explicit acknowledgment of national sinfulness had been made with a call to repentance, and a recognition of the Lord Jesus Christ, the Redeemer of men, and Governor among the nations, as the only one through whom sins can be forgiven, judgments averted, and chastisements sanctified. But our limits will not allow us to enlarge. We therefore only remark, that our article in the present No. entitled Religious Fasting, appears at a time seasonable and appropriate.—Ed.

A Recommendation.—When a Christian people feel themselves to be overtaken by a great public calamity, it becomes them to humble themselves under the dispensation of Divine Providence, to recognise His righteous government over the children of men, to acknowledge his goodness in time past, as well as their own unworthiness, and to supplicate His merciful protection for the future.

The death of WILLIAM HENRY MARRISON, late President of the United States, so soon after his elevation to that high office, is a bereavement peculiarly calculated to be regarded as a heavy affliction, and to impress all minds with a sense of the uncertainty of human things and of the dependence of Nations as well as of individuals, upon our Heavenly Parent.

I have thought, therefore, that I should be acting in conformity with the general expectation and feelings of the community in recommending, as I now do, to the People of the United States, of every religious denomination, that according to their several modes and forms of worship, they observe a day of Fasting and Prayer, by such religious services as may be suitable on the occasion; and I recommend Friday, the fourteenth day of May next, for that purpose; to the end that, on that day, we may all, with one accord, join in humble and reverential approach to Him, in whose hands we are, invoking him to inspire us with a proper spirit and temper of heart and mind under

these frowns of His Providence, and still to bestow His gracious benedictions upon our Government and our country.

Washington, April 13th, 1841.

JOHN TYLER.

ITEMS OF INTELLIGENCE.

A French correspondent of the New York Observer, gives the following interesting particulars touching the condition of several countries in Europe. He seems to understand well the things of which he writes. The condition of Switzerland especially claims the attention, as exhibiting on the one hand, the superior intelligence, influence, &c., of the Protestant portion of the population; and, on the other, the restless spirit of Popery when all things are not subjected to its arbitrary misrule. The expectation is pretty general that the Swiss cantons may soon become the theatre of even bloody strife. In former times, this country distinguished itself by faithful and intrepid opposition to the "man of sin;" and we hope the blood of Ulrich Zwingli and his companions yet courses in the veins of a sufficient number of their descendants to maintain the blessed inheritance procured for and bequeathed to them by persecuted, suffering ancestors. In the account of the condition of Spain we see the legitimate result of Popery. "This country, so long the seat of the grossest superstition, is now become the prey of infidelity." The state of France carries us a step farther, and presents the proper fruits of the infidel institutions, principles and habits that obtain in that land. The inhabitants of our own country should take warning. The God of nations—the Prince of the kings of the earth is as jealous of his honor, and as much displeased with the disregard and violation of his law in America as in France, and will as assuredly visit the transgressions of the former upon her, if she repent not, as he has, in awful measure, taken vengeance upon the latter.—Ed.

France.—What a spectacle have we offered to the world for ten years? Continued mobs, attempts at revolution; plots to assassinate the king; the bitterest dissensions. We have changed the cabinet twice a year; the newspapers have successively slandered and vilified our best citizens. No loyalty, no morality in conduct; open and unbridled corruption; a shameless selfishness; a ridiculous vanity; no religious principles; how could France, in such a condition, but be degraded in the eyes of Europe? how could she help exciting feelings of distrust and dislike? We must not charge it upon the Government, but upon our impiety and immorality.

Prussia.—The new king of Prussia continues to employ every means in his power to terminate the religious disputes in his states. He has sent to Rome an ambassador, the Count de Bruhl, to conclude with the Pope a friendly arrangement. It is thought that Gregory XVI will agree to these proposals. His interest is not to

push things to extremes; it is better for him to make some concessions in order to prevent a schism in Germany.

Switzerland.—But if religious matters take a pacific turn in Prussia, it is quite otherwise in Switzerland. There, Protestants and Romanists have had recourse to arms. The canton of Aargau, which contains about 150,000 inhabitants, has recently witnessed scenes of bloodshed. The cause of the quarrel is as follows. This canton is composed, since 1814, of two distinct parts; one almost wholly inhabited by protestants and the other by papists. The first are the most numerous, but the majority is small. As the protestants possess the capital of the canton, Aarau, and as, generally, they are better educated and more industrious than the Catholics, they have acquired a great preponderance in the government. The chief offices are held, and all the important business is done by protestants. The Romanists being jealous of them, and instigated by the priests, tried to obtain by brute force what they could not acquire peaceably.

Several thousands of the peasantry, with monks at their head, suddenly raised the standard of revolt. Some protestant magistrates were put in prison. But the government of Aarau immediately called out the military to put down the rebels. The struggle was not long. The Romanists fled on all sides after a short resistance. The monks left their convents and sought refuge in the neighboring cantons. It is said that papers were found which prove the criminal designs of the priests, and even of a Swiss bishop. However this may be, the Council of Aargau issued a decree suppressing all the convents.

But the affair is not yet ended. The Catholic cantons of Switzerland, supported by the pope's legate and several ambassadors, maintain that the protestants of Aargau have no right to suppress the convents and to seize their goods, these establishments being protected by the federal constitution. We shall see how these difficulties are got over. Meanwhile, the popish journals violently denounce the protestants of Switzerland, and call them by the most odious names. If you would believe them, the Council of Aargau is a band of persecutors, tyrants, incendiaries, basely oppressing the Catholics. These charges are quite unjust; for it is the papists and not the protestants, who first unlawfully took up arms. We must, moreover, wait for further information to know the exact truth.

Spain.—Spain continues to be agitated with religious and political quarrels. A prelate, who filled the office of pope's legate, has been driven from the country. The cause of his banishment is differently explained. It would seem that some bishops for attempting to resist the government were deposed and their places filled by others contrary to canonical rules. The fact is, that there is in the middle classes of Spain great hostility against popery. This country, so long the seat of the grossest superstition, is now become the prey of infidelity.

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No. IV.

HEBREW LITERATURE.*

(Continued from page 74.)

5. More and far better knowledge of the history of the world is presented in the Hebrew Bible than in all the monuments of Roman antiquity. Of the origin of the world, or of the human race, the most learned Romans knew nothing. Indeed their more common belief was that the world had existed from eternity. Whether there were always generations of men on it they do not seem to have enquired. As to antiquity, then, the student of the Hebrew Bible has greatly the advantage. Indeed, in Livy, the most trust-worthy and learned of the Roman historians, we have nothing beyond the history of the Roman empire. And as to the early ages of the commonwealth, while we reject the scepticism of Niebhur, there is good evidence that much even of Livy is fabulous.—The inspired Hebrew history is replete with the most authentic narratives of the greatest and most interesting facts. The first chapter of Genesis is pregnant with incomparably more stupendous and sublime events than ever entered into the heart of a pagan to conceive. The creation of our planet, with the progress of its garniture from the primeval chaotic mass till its completion on the sixth day, fills our soul with admiration. “He made the stars also.” The formation of the other planets of the Mundane systems advanced *pari passu* with the garnishing of the earth. The other sys-

* Introductory Lecture at the opening of the Alleghany Institute, Nov. 2d, 1840.

tems of worlds, of which the fixed stars are the centres, were created and arose out of their chaotic masses contemporaneously with our solar system. The whole character of the Old Testament corresponds with this most magnificent commencement. The covenant of works, the temptation and fall of man, the corruption of the descendants of Adam, the revelation of the new covenant, the general deluge, the building of the tower of Babel, the call of Abraham, the miracles of Egypt, the giving of the law at Mount Horeb, the settlement of Israel in Palestine, and the various and wondrous dispensations of Providence in relation to his chosen people. Besides, the Hebrew Bible contains the collateral history of many of the great nations of antiquity. In the tenth chapter of Genesis, God records the origin of all the nations, and furnishes the key to their future history. All these events are recorded as the work of an Almighty overruling Providence bringing all things to pass according to a plan devised by infinite wisdom and executed by Almighty power in subservience to the good of the redeemed of the Lord. Surely it must be far more desirable to store the mind of the youthful disciple with facts such as these, and exhibited in such connections, than to replenish it from the treasures of Pagan lore.

The mere reading of these divinely inspired narratives in the vernacular tongue, which may be and often is done with slight attention, does not imbue the mind with a sense of the connections of the events with one another, their remote or proximate second causes, or with their uses and designs, as it is moulded and adorned by the daily study of them in the learning of the original language. These great facts furnish the mind of the learner with daily topics of profitable reflection, and so constitute a healthful pabulum by which the soul of the pupil is nourished, enlarged, invigorated and garnished.

6. There are various collateral and minor departments of knowledge that will be more happily cultivated in connection with the study of the Hebrew Scriptures as a classical book, than the collateral topics of Pagan literature. In all good schools, chronology, geography and ancient history are taught for the purpose of illustrating the texts of the authors. In Latin writers these are taught as subservient to Paganism. The learner is instructed in the manners of the Roman senators, knights and plebians—of Roman philosophers,

statesmen, soldiers, augurs, and priests. Without a knowledge of the manners and habits of these classes, the acquaintance of the pupil with the Latin classics must be superficial and in a great measure profitless. Surely it were much better that the Christian learner should be made familiar with the manners and habits of the heads of the houses of the fathers of Israel, of such military captains as Joshua, David, and other soldiers, who, in God's strength fought the battles of the Lord : and with those of the officers, judges, princes, priests and prophets of the Lord in the commonwealth of God's peculiar people. Without all controversy it must be much more desirable to study the manners and learn the characters of the heirs of immortal life, than of those who are heirs of perdition as the people of heathen Rome were.

It is more important to date our chronological epochs from sacred than from profane history, to make the church the meridian line rather than a pagan empire, however great and splendid—better to commence our chronological computations from the creation of the world, from the deluge, or from the exodus, than from the founding or the burning of Rome—better to refer the mind of the pupil in forming synchronisms to the reigns of the kings of Israel, than to Roman magistrates—better to estimate times by Israelitish years than by Greek olympiads.

Chronology and geography are the two eyes of history.—As every wise reader of history uses the map to make himself familiar with the places where events occurred that he may better understand them and fix them more firmly in his memory ; so every good teacher requires of his pupils to employ maps for these purposes. Learners now are familiar with the Tiber, Anio, Padanus, Hebrus, Stryman, Scamander, Illissus and Eurotas, who cannot tell whether that ancient river Kishon discharges its waters into the Lake of Tiberias or into the Mediterranean sea. They know the locality of Mount Hiblea, of Ossa, of Olympus, and of Hemus, while they are utterly ignorant in which of the tribes, Carmel, Tabor, Hermon, and Pisgah are situated. They are familiar with the location of the seven hills of Rome, the Capitoline, Esquiline, Viminal, &c., but do not know in what part of the city of Jerusalem, Mount Moriah, on which the temple was built, or Mount Zion, the citadel of David, had their location. They are taught that the river Tiber ran

through the centre of ancient Rome, but do not know on which side of the city of Jerusalem, the brook Kedron flows.

We freely admit that to every professional man and to every scholar, the knowledge of the ancient geography of Greece and Rome is important, highly important—and that he who is ignorant of it, is a sciolist and smatterer in ancient history. But surely no Bible believer will contend that if the pupil is to remain ignorant of one of them, it is better that it should be sacred geography. As it is incomparably more important to know the word of God than any—than all other books, so it is more desirable to attain that collateral knowledge by which its sacred pages are illustrated. But it may be objected that since a learned man ought to know the ancient geography of both profane and sacred history, why begin with the latter in preference to the former? The reason is obvious. Early impressions are the deepest and most lasting; what we learn first is usually best learned; and the first labours of the young mind in the cultivation of learning, are more efficient for the formation of character, than those which are later. The very mention of the river Tiber, Anio, or Xanthus, of Mount Ossa, or Olympus, awakens in the bosom of a fine classical scholar, thrilling emotions; because they are associated with the Roman military achievements, Roman eloquence and Latin and Greek poetry. Why are those emotions not produced in the soul, by the names of the rivers Gihon, Jordan, and Jabbok, and of the mountains Hermon, Tabor and Bashan? The latter were not conned over and sought out in the maps, when in youth we were employed in the study of an ancient and foreign language.

II. The second source of argument is the greater facilities for the cultivation of the mental powers: This we have affirmed is one of the primary objects to be kept steadily before us in all the expenditures and labors for the advancement of education. The mechanic labours for the many years of his apprenticeship not in acquiring property, but in order to gain by a practical knowledge of his craft, the power by which he is to make the acquisition: To a considerable extent this is true of the time, labour and expense occupied in academical studies. That system, all other things being equal, which imparts the greatest accuracy and vigour to the operations of our mental faculties, is, of course to be preferred to all others. Let us begin with the memory. So far as respects the mere knowledge of the signification of words, all languages, perhaps, are nearly equal. The learning of the vo-

cabulary, however, is but a small part of the knowledge of any language, especially of any ancient language. The inflections of nouns, pronouns and verbs; the syntax, and the idioms are altogether as essential as the vocabulary. The syntæcis, the paradigm, or the tabular exhibition of the changes which a noun undergoes is called its declension. The object of these changes is to express persons, numbers, genders and relations. In the English and in most modern languages, these changes are very few and simple. By adding the letter *s* or *es* to the singular, we make a noun plural, as book, books. By adding the letter *s* and inserting an apostrophe before it we make the noun signify property or possession. The apostrophe and *s* are nearly equivalent in signification to the preposition of; as John's book, meaning the book of John. The addition of *s* to form the plural we have derived from the French; and the use of the same letter in forming the possessive case, we have derived from the German, or rather it is an original component part of our Anglo-Saxon language. In the Latin there are ten changes made on the termination of the nouns. After the general definitions of the parts of speech, the learner commences with committing to memory these changes and the translation of them into English. It is here that the labour of committing to memory properly begins. Simply because the number of these inflections is greater in Latin than in English the memory is more invigorated by learning the declension of the Latin than that of the English substantive.

For the same reason the memory is more efficiently cultivated in learning the substantive of the Hebrew than of any other noun. The Hebrew substantive is presented to the eye and to the ear in more than four hundred forms, every one of these having a shade of meaning different from all the others. Let no one be startled at the greatness of the number of inflections, as if the judgment of the learner was in danger of being perplexed or his memory encumbered. The manner in which these changes are effected is most admirable for its perfect simplicity, order and symmetry. It will, indeed, require more labor to commit to memory all these inflections with their meanings in our own language, than to learn the declension of the Latin noun. But once learned, it is more easily remembered. This might be easily illustrated, but I pass it, not wishing to go into the technicalities of grammar in this argument. Yet I cannot pass it without

making the remark, that there are in this structure of the Hebrew noun a variety, symmetry and grandeur that plainly bespeak its heavenly origin, as taught of God to man in the bowers of paradise.

What has been exhibited respecting the inflexions of the noun is applicable with still greater emphasis to those of the pronoun and the verb. Indeed the whole etymological structure of the Hebrew language seems to have been framed so as to furnish the best means for the culture of the learner's memory.

In the learning of the Hebrew inflexions, there is a constant exercise of the understanding in subordination to the memory. This remark applies to the memorizing of the etymological exemplars in all languages, but as the inflections are in Hebrew far more numerous than in the Latin tongue, or any other language of later origin, so the exercise of judgment is on an ampler scale. The Hebrew idioms are very remote from those of the English. Comparing them with our own language and finding out appropriate phrases, by which to express the thought, invigorate the understanding. But the chief prerogative of the Hebrew tongue in furnishing facilities to improve the intellectual powers, is to be found in the facts, doctrines, laws, and exhortations of the old Testament. We never can translate the thoughts expressed by one language into that of another, without making those thoughts our own. The magnitude of the truths and the power of the ratiocination in the inspired writings, imbue the understanding of the learner with their own greatness. A plain unlettered Christian who reads and attains to a saving knowledge of the doctrines and laws of the Bible, has acquired more vigor of mind and more noble intellectual culture, than the most profound linguist or philosopher, who is ignorant of the things contained in the Holy Scriptures. No Christian will deny the truth of this aphorism. It is perfectly evident then that the learning of a language that furnishes what is better than all the present literary facilities of the schools for the improvement of the understanding, and combines with them a process of invigoration derived from the exercise of the mind, in the contemplation of the attributes, doctrines, and works of God, must be preferable. Besides, man is endowed with intellectual powers that he may exercise them in acquiring a knowledge of his Creator. God is the proper and primary object of human knowledge. That scheme of edu-

cation, which is prosecuted from its commencement to its termination, with hardly any reference to the true God, must be, to say the least, very defective, as it diverts the mind from its appropriate objects to those that are comparatively insignificant. It must be far short of attaining the high and holy aims of a good education. Whether will the mind formed on the model of Moses, or on that of Numa Pompilius, be the greatest? Were it possible to press home on Christian parents the argument of this lecture from no other topic than this one, is it not cogent enough to bring Moses, as in the days of Elijah, into the schools?

The taste, as well as the memory and the understanding, will be more efficiently refined by the study of Hebrew than in the learning of the Latin tongue. Those who fondly cling to the present Pagan course, will undoubtedly be startled at this declaration. Their chief argument for commencing the culture of the youthful mind in the Latin classics, is the elegant literary finish of these monuments of heathen learning. That Cæsar, Ovid, Horace, Virgil and Cicero have left us highly finished specimens of composition, is the unanimous verdict of learned men in all ages since their day. No one who has any taste can call it in question. Their writings are like their architecture and paintings—fine and even splendid models. On the other hand, many parts of the Holy Scriptures are written in a style of so much majesty as to scorn the little embellishments of art. The writers nobly spread their gorgeous folds of thought to the breeze, with such glory and emblazonment, that petty refinements, if they were there, could neither be felt nor seen. The style of the Hebrew original is like the work of God in the material world. The wild, lofty and craggy mountain scenery, the broad, deep and dark forest, the rushing flood and roaring cataract, and the dark and dreadful thunder storm are not, could not be clad in the drapery of the dahliah, or the rose, the humming bird, or the dove. Christian writers have conceded, on this point, too much to the enemies of revelation. The style of Moses is in every respect more perfect than that of Cæsar; that of Isaiah than Cicero; and the Psalms of David and Song of Solomon are incomparably finer in point of literary finish, than Horace's Satires, or Virgil's Bucolics. Why should it not be so? Nay, how can it possibly be otherwise? The spirit of the Lord that has garnished the heavens and earth with all their beauty, is the author of these

Hebrew compositions. In truth, it is ignorance of the Hebrew language that causes many to think lightly of the finished and matchless beauty of the inspired Hebrew compositions.

There were probably about thirty amanuenses employed by the Holy Spirit in the writing of the Hebrew Testament. The greater part of them were like Moses, educated in all the learning of ancient oriental nations. No two of them have altogether the same style, for the Holy Spirit moved them to write, each according to the habitual literary complexion of his intellectual operations. Yet the diction as well as the thought proceeding from the inspiration of the Holy Ghost, is incomparably more excellent than any thing that could have been elaborated by their unassisted mental powers.

It will undoubtedly be admitted that no translation can equal in point of taste the original. Translations of valuable, uninspired works are perhaps always, certainly as a general rule, inferior to the fountains. This must be much more emphatically true, in all translations from the inspired Hebrew. In all good versions their complexions, as tasteful or otherwise, will be in some degree determined by the text.—The version of the Scriptures by Luther into German, has been for nearly three hundred years the standard of the purity and of the legitimate idiom of that language. And it has been said truly that Luther did as much for the cause of German Literature by that version, as he did for the cause of religion. Indeed that translation was to Germany and Europe generally a new era, both in learning and religion. Our present common English Bible has been for two hundred years the best standard of purity in our own language; and is so admitted to be by all the best critics. So high a claim cannot be put in for the translation of any Latin classic.—The inference is irresistible, that the incomparably better original of the Word of God, is the best model on which the taste of the learner can be formed. To appreciate and imitate a style of writing dictated by the Holy Spirit is evidently the best means for the improvement of taste in composition. To maintain that this object will be better attained by the studying and imitation of the models of Pagan Rome is almost if not altogether impious.

The power of imagination in its more common operations, or in the creation of lively, picturesque, or magnificent poetical imagery, is no where exemplified so happily as in the

prophetical and poetical portions of the word of God. In the translation of a verse of the eighteenth Psalm, speaking of the dispensations of divine providence, we have the following admirable lines in Sternhold and Hopkins,

“On cherub and on cherubim,
Full royally he rode;
And on the wings of mighty winds,
Came flying all abroad.”

Dr. Johnson says he would rather have been the author of this stanza than to possess all the wealth of the Spanish mines. And yet it falls far below the simple grandeur of the original. It is surely far better to cultivate the imaginative faculty by rendering it familiar with the chaste imagery of the Bible, than to mould it into the monstrous creations of pagan faucy. Many tropes and other figures of Roman poets and orators are beautiful; so are some of their mythological fables; but they are all miserably tame compared with the chaste and elegantly proportioned ornaments of the Holy Scripture. Lowth in his lectures on Hebrew poetry proves that the muse of Zion is the parent from which Grecian and of course Latin poetry has sprung. Virgil says, (Geo. iii. 56) *Primus Idumeas referam tibi, Mantua, palmas*. I first have brought to thee, Mantua, the Idumean palms. The Idumean palms is a poetical phrase for Hebrew poetry, especially David's Psalms. In the study of the Hebrew Bible, we ascend to the remote fountains from which issue all the streams of learning that adorn the most enlightened nations.

(To be concluded.)

RELIGIOUS FASTING—ITS OBLIGATION.

(Continued from p. 81.)

In preceding Nos. we offered some explanations of the Nature of that ill-understood, and, in modern times, much neglected duty—*Religious Fasting*, considering the import of the external sign, and the particular state of mind indicated thereby. We now proceed to offer, under a second division, a few arguments which seem to be sufficient, in our apprehension, to prove,

II. *The obligation of Religious Fasting under the New Testament dispensation.*

It is not meant that all the *circumstantial appointments*, relative to this service, under the Jewish ritual, are obligatory under the Christian economy. A number of these, it is evident, have been done away, never to be revived,—as wearing sackcloth, sprinkling ashes on the head, leaving the face unwashed, and restricting the service to certain days, from which the slightest deviation became a positive offence.—But what is meant is simply this, that the principle of the service remains obligatory, while such circumstances have been abolished—that the duty, divested of temporary accidents, which were adapted to the infancy of the church under the Jewish dispensation, is binding on christians in all ages, countries and conditions.

In maintaining this position, we are aware we have to encounter a good deal of unexamined, ignorant and carnal prejudice. The great majority of people, including professors of religion, have caught the impression that fasting is one of the peculiarities that ceased with the ancient dispensation; at least, that it is not obligatory now as it was then. This impression, it is true, they have never examined with that attention which is certainly requisite to determine its truth or its falsity. Neither are they willing now to do so, either because they dislike the mental exertion necessary to a fair examination, or because they dislike the salutary restraints connected with the right performance of a religious duty.—But we would entreat such to bear in mind, that they have judgments which it is puerile, irrational, sinful for them not to exercise with becoming freedom—that they are accountable to a Judge who will hold them guilty for the groundless prejudices which they decline examining. We would beseech them to bring the matter to the test of Revelation, to search with diligence what God, in his blessed word, teaches on the subject, to pray with earnestness for the enlightening influence of the Holy Spirit, and to resolve, with the conscientiousness becoming the disciples of Jesus, to embrace truth, to whatever humbling conclusions it may lead, and whatever painful restrictions it may impose. We beg their attention to the following arguments.

Consider in the *first* place, that Fasting, as a religious duty, was practised in countries to which the Jewish ritual did not extend. The Ninevites, for example, were not subject-

ed to that system. They were neither native Israelites, who were bound by its singular enactments, nor Gentile proselytes, who owed obedience to the laws of the Jewish commonwealth. They were Pagans, occupying the capital of Assyria, which stood on the banks of the Tigris, and were favored with no other intimations of the Divine will, than those they collected from oral tradition, the light of nature, the suggestions of their own minds, and the announcements of the inspired prophet who was sent among them. And yet *they fasted*; and they fasted evidently with the approbation of God, who was pleased, in consequence, to pardon the gross iniquities that had called down his displeasure, and to avert the immediate destruction which he had denounced against their magnificent city. "And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and *proclaimed a fast*, and put on sackcloth, from the greatest of them even to the least of them. And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." Jonah iii. 4, 5, 10. How instructive is this fact! Does it not clearly indicate that fasting is a service not limited to the ancient Jews—not peculiar to the typical worship—not confined within the boundaries of that particular country, to which the ceremonial observances were restricted? Does it not clearly intimate, that it extends to all other countries, especially those on which the lights of christianity arise, and is obligatory on every other people, especially those to whom the unsearchable riches of Christ are preached? Hence it was practised, as we find, by devout men "in every nation, who feared God, and wrought righteousness," as Cornelius, the Roman centurion; and is indeed, to a certain extent, the dictate of our common nature, when oppressed with the consciousness of aggravated iniquities, and alarmed with the fear of impending judgments.

Consider, in the *second* place, that fasting was practised by the most eminent christians of the early ages. It cannot be denied, that the apostles "approved themselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in *fastings*." 2 Cor. vi. 4, 5. Paul was "in weariness and painfulness, in watchings often, in hunger and thirst, in *fastings often*." 2 Cor. xi. 27. Nor should it be forgotten, that at the ordination of elders in every church, fasting was an exercise attended to no less than prayer. "And

when they had ordained them elders in every church, and had prayed *with fasting*, they commended them to the Lord, on whom they believed." Acts xiv. 23. Neither can it be refused, that "certain prophets and teachers, who were in the church that was at Antioch," on designating missionaries to the work to which they had been called, engaged in fasting. "As they ministered to the Lord and *fasted*, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had *fasted* and prayed, and laid their hands on them, they sent them away." Acts xiii. 2, 3. Now when we consider that the christian system was in full operation when these instances of fasting took place—that they were accompanied with evident tokens of the Divine approbation—and that the conduct of the first Christians is held up as an example to all succeeding ages, must we not see that the service in question is one that belongs to the New Testament dispensation, as well as to the Old, and is obligatory on Christians in all ages, in whatever countries they live? Surely this is the reasonable, the necessary, the scriptural conclusion.

Consider, in the *third* place, that fasting has been sanctioned by the express authority of our Redeemer. It is true, he has not enjoined it in *direct* terms—in a formal command. But he has alluded to it in such a way as implies that it had been enjoined in that manner before, and that the appointment laid down in this authoritative form was not abolished. Assuredly, had he determined that it should cease with the ritual, with which it had been connected, during many ages, he would have said so in some shape, with that explicitness with which he always spake as the divine teacher of religious truth and pure morals. But, instead of this, he gives a variety of directions respecting the manner of its observance,—respecting the feelings with which it should be observed—the objects for which it was instituted—and the occasions on which it was obligatory—all evidently implying, that it was to be binding during that new economy which had now been introduced under his immediate superintendence. Hear him addressing his disciples on the Mount:—"Moreover, *when ye fast*, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. But thou, *when thou fastest*, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret." Mat. vi.

10—18. Hear him replying to the followers of John, who had expressed their surprise that his disciples never fasted: "Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and *then shall they fast in those days.*" Luke v. 34, 35.

Such are a few considerations, briefly stated, sufficient to shew that fasting continues obligatory under the Christian economy. The reluctance to observe this duty, arising from indolence or worldly mindedness, from the native irreligion of the heart, or the open profligacy of the life, ought never to be put in competition with the Divine authority. Is it not our duty to resist our natural inclinations when they are wrong,—to expel our acquired prejudices when they are erroneous? Is it not our interest to acquiesce in the gracious appointments of Heaven, however obnoxious to the popular taste—to engage in the scriptural institutions of religion, however opposed to prevailing sentiment? Is it not our honor to adopt the religious opinions the bible teaches, to cherish the doctrinal feelings it inculcates, and to conform to the outward observances it prescribes, illustrates, and exemplifies? Having thus shewn the obligation of Religious Fasting, we reserve the consideration of its *advantages* for other numbers.

GROWTH IN GRACE.

When there is no growth there is no life. We have taken it for granted, that among the regenerate, at the moment of their conversion, there is a difference in the vigour of the principle of spiritual life, analogous to what we observe in the natural world, and no doubt the analogy holds good as it relates to growth. As some children who were weak and sickly in the first days of their existence become healthy and strong, and greatly outgrow others who commenced life with far greater advantages, so it is with the "new man;" some who enter on the spiritual life with a weak and wavering faith, by the blessing of God on a diligent use of means, far outstrip others, who, in the beginning, were greatly before them.

It is often observed, that there are professors who never appear to grow, but rather decline perpetually, until they

become in spirit and conduct, entirely conformed to the world, from whence they professed to come out. The result in regard to them is, one of two things; they either retain their standing in the church, and become dead formalists, 'having a name to live while they are dead,'—'a form of godliness, while they deny the power thereof,' or they renounce their profession and abandon their connexion with the Church, and openly take their stand with the enemies of Christ; and not unfrequently go beyond them all in daring impiety. Of all such we may confidently say, "they were not of us or undoubtedly they would have continued with us." But of such I mean not now to speak further, as the case of backsliders will be considered in a future number.

That growth in grace is gradual and progressive is very evident from Scripture: as in all those passages where believers are exhorted to mortify sin and crucify the flesh; and to increase and abound in all the exercises of piety and good works. One text on this subject will be sufficient. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And this passage furnishes us with information of the origin and nature of this growth. It is *knowledge*; even the knowledge of our Lord and Saviour Jesus Christ. Just so far as any soul increases in spiritual knowledge, in the same degree it grows in grace. Persons may advance rapidly in other kinds of knowledge, and yet make no advances in piety; but the contrary. They may even have their minds filled with correct theoretical knowledge of divine truth; and yet its effect may not be to humble, but to "puff up." Many an accurate and profound theologian has lived and died without a ray of saving light. The natural man, however gifted with talent or enriched with speculative knowledge, has no spiritual discernment. After all his acquisitions, he is destitute of the knowledge of Jesus Christ. But it should not be forgotten, that divine illumination is not independent of the word, but accompanies it. Those christians, therefore, who are most diligent in attending upon the word in public and private, will be most likely to make progress in piety. Young converts are prone to depend too much on joyful frames, and love high excitement in their devotional exercises; but their heavenly Father cures them of this folly, by leaving them for a season to walk in darkness, and struggle with their own corruptions. When most sorely pressed and discouraged, however, he strengthens them

with might in the inner man. He enables them to stand firmly against temptation; or, if they slide, he quickly restores them, and by such exercises they become much more sensible of their entire dependence, than they were at first. They learn to be in the fear of the Lord all the day long, and to distrust entirely their own wisdom and strength; and to rely for all needed aid on the grace of Christ Jesus. Such a soul will not readily believe that it is growing in grace; but to be emptied of self-dependence and to know that we need aid for every duty and even for every good thought, is an important step in our progress in piety. The flowers may have disappeared from the plant of grace, and even the leaves may have fallen off, and wintry blasts may have shaken it, but it now is striking its roots deeper, and becoming every day stronger, to endure the rugged storm. One circumstance attends the growth of a real Christian, in grace, which renders it exceedingly difficult for him to know the fact, upon a superficial view of his case, and that is, the clearer and deeper insight which he obtains into the evils of his own heart. Now this is one of the best evidences of growth, but the first conclusion is apt to be, "I am growing worse every day,"—"I see innumerable evils springing up within me which I never saw before." This person may be compared to one shut up in a dark room, where he is surrounded by many loathsome objects. If a single ray of light be let into the room, he sees the more prominent objects; but if the light gradually increases, he sees more and more of the filth by which he has been surrounded. It was there before, but he perceived it not. His increased knowledge of the fact is a sure evidence of increasing light. Hypocrites often learn to talk by rote of the wickedness of their hearts; but go to them and seriously accuse them of indulging secret pride, or envy, or covetousness, or any other heart sins, and they will be offended. Their confessions of sin are only intended to raise them in the opinion of others, as truly humble persons; and not that any should believe that corruption abounds within them. Growth in grace is evinced by a more habitual vigilance against besetting sins and temptations, and by a greater self-denial, in regard to personal indulgence. A growing conscientiousness in regard to what may be called minor duties, is also a good sign. The counterfeit of this is a scrupulous conscience, which sometimes staggers at the most innocent gratifications, and has led some to hes-

itate about taking their daily food. Increasing spiritual-mindedness is a sure evidence of progress in piety; and this will always be accompanied by deadness to the world. Continual aspirations to God, in the house and by the way, in lying down and rising up, in company and in solitude, indicates the in-dwelling of the Holy Spirit, by whose agency all progress in sanctification is made. A victory over besetting sins by which the person was frequently led away, shows an increased vigor in the renewed principle. Increasing solicitude for the salvation of men, and sorrow on account of their sinful and miserable condition, and a disposition tenderly to warn sinners of their danger, evince a growing state of piety. It is also a strong evidence of growth in grace, when you can bear injuries and provocations with meekness, and when you can from the heart desire the temporal and eternal welfare of your bitterest enemies. An entire and confident reliance on the promises and providence of God, however dark may be your horizon, or however many difficulties environ you, is a sign that you have learned to live by faith; and humble contentment with your condition, though it be one of poverty and obscurity, shows that you have profited by sitting at the feet of Jesus. Diligence in the duties of our calling with a view to the glory of God, is not an evidence to be despised. Indeed, there is no surer standard of spiritual growth, than a habit of aiming at the glory of God in every thing. That mind which is steady to the main end, is as good evidence of being touched by divine grace as the tendency of the needle to the pole proves that it has been touched by the magnet. Increasing love to the brethren is a sure sign of growth; for as brotherly love is a proof of the existence of grace; so exercising brotherly love is of vigor in the divine life. This love when pure is not confined within those limits which party spirit circumscribes, but overleaping all the barriers of sects embraces the real and true disciples of Christ wherever it finds them. A healthy state of piety is always a growing state; that child which grows not at all must be sickly. If we would enjoy spiritual comfort, we must be in thriving condition. None enjoy the pleasures of bodily health, but they who are in health. If we would be useful to the Church and the world, we must be growing Christians. If we would live in daily preparation for our change, we must endeavor to grow in grace daily. The aged saint laden with the fruits of righte-

ousness is like a shock of corn fully ripe, which is ready for the garner; or like a mature fruit, which gradually loosens its hold of the tree, until at last it gently falls off. Thus the aged, mature Christian, departs in peace. As growth in grace is gradual, and the progress from day to day imperceptible, we should aim to do something in this work every day. We should "die daily unto sin and live unto righteousness." Sometimes the children of God grow faster when in the fiery furnace than elsewhere. As metals are purified by being cast into the fire, so saints have their dross consumed and their evidences brightened, by being cast into the furnace of affliction. "Beloved, think it not strange concerning the fiery trial which shall try some of you, as though some strange thing happened unto you," but rejoice because "the trial of your faith being so much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory."—*Dr. Alexander.*

REGENERATION.

The great design of God in sending out the Gospel is to glorify his name by preparing a people for his praise among guilty, lost men. This design has not been fully accomplished by the death of Christ, nor by his resurrection, ascension and intercession. Neither is it effected by giving us the light of the gospel only; for under this light multitudes remain ungodly. Nor are sinners pardoned and accepted in Christ without an entire change being wrought in them. Hence it is an explicit declaration of the faithful and true Witness; "Except a man be born again he cannot see the kingdom of God." John iii, 3. In view of this solemn and affecting assertion we cannot be too anxious to know soberly what the *new birth* is, and whether *we*, being born again, have passed from death to life. The following considerations are submitted with the desire that they may assist us in our meditations and enquiries on this most important matter.

1. A thorough, entire and essential change must be wrought in the sinner before he can see God in peace. The argument is brief and simple. God is holy; we are all polluted, guilty and unholy. "Without holiness no man shall see the Lord;" therefore we must be renewed, and be made holy,

or it is forever impossible we should see God and dwell with him above. Let us bear in mind the total, inherent, and universal corruption or depravity of our nature, and we need not, like Nicodemus, marvel that Christ has said unto us, "Ye must be born again."

2. This change must be very great. Many passages of Scripture make this apparent. It is represented as being born again—passing from death to life—being brought out of darkness into God's marvellous light—becoming new creatures—being transformed by the renewing of our minds—being made partakers of the divine nature—the washing of regeneration and renewing of the Holy Ghost, with many other equally forcible expressions. Indeed it is that which transforms evil, sinful and devilish creatures into the image of God, and makes those that are by nature children of wrath, meet to be partakers of the inheritance of the saints in light. The change that fits for this must be great, radical, total.

3. God is the author of this change. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix, 16. The children of God "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i, 13. The clearest light of the gospel does not produce it. The most faithful and powerful preaching of the word leaves the souls of many hearers "dead in trespasses and sins." All the exertions of men and angels may sooner move, yea, create a world, than regenerate a single soul. The sinner himself does not co-operate with the Divine Spirit in effecting the change. Being "dead in trespasses and sins" it is impossible he should. Yea, until the change is wrought he resists the influence of the Divine Agent with his whole strength, heart and mind. But *after*, a moment after, he is no longer prone to resist; but with his whole soul believes, repents, and submits himself to God. This is not by constraint, but willingly; for he is "made willing in the day of God's power."

4. Nevertheless, means are used; of which there may be a variety. Baptismal dedication by pious parents, with early, tender, and faithful religious instruction may be the appointed means of quickening the soul dead in sins and trespasses. The conversation and holy lives of God's people may be selected by him for the same end. Nay, even the example of the wicked, and their fatal end, may be the means of exciting salutary fears in others; and the troubles of life may awaken

an anxiety of soul. But above all, the word of God read and heard, is the instituted means, and the means most usually employed in effecting the sinner's regeneration. "Being born again, by the word of God, which liveth and abideth forever." 1 Pet. i, 23. Indeed, whatever other means are used, the influence and design of them are to excite attention to the *truth*; and it is by the *truth* that sinners are made free. We do not mean that even truth has any efficiency in itself. Regeneration is an act of creating power, in which the Almighty Agent speaks and it is done. "We are his workmanship, *created* in Christ Jesus unto good works." Eph. ii, 10. But it is in connexion with means: as the walls of Jericho fell when the trumpets were blown; or as the dry bones in the valley of vision were moved into life, when Ezekiel prophesied. From this view, the inference is fair, plain, and conclusive, that all attempts to excite bodily agitations, and those passions which are merely animal passions—attempts which seldom are made in connection with divine truth, or even involve an exhibition of it, are unauthorized and unhalloved means, which God cannot approve and which he will never bless, to the conversion of sinners.

5. As to the *manner* in which the change is effected, our Lord Jesus Christ has checked presumptuous enquiries on the point by saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." There are doubtless diversities in the manner of the Spirit's workings; but it is the same God that worketh all in all. That in every case the change is *instantaneous*, is evident; for it is in the nature of the case impossible that a person, at any given time, should be neither a friend nor an enemy of God; neither penitent nor impenitent; neither a child of God nor a child of the devil; neither for Christ nor against him; neither spiritually alive nor spiritually dead. Yet the *evidence* that such a change is wrought may be very gradually unfolded even to the mind of the individual himself. The Spirit of God is invisible, and his *manner* of working in the soul deeply hidden from human view.

6. A more important enquiry is, what is the *nature* of the change? It is a spiritual change—a change of heart, of disposition, of nature morally and spiritually. It has relation especially to spiritual and eternal things; though all things will become new. The essence of the alteration consists in

a change of the whole man *towards* God. It embraces *reconciliation* with God. Before this change, the sinner hated God. "The carnal mind is enmity against God." Rom. viii. 7. After the change, the believing sinner loves God, with all his heart, soul, mind, and strength. He delights in holiness and loves God because he is holy. He delights in all the attributes and perfections of God, in all his word, in all his will, in all his ways. It is such love to God as involves submission to him in all things, regarding him as Sovereign in all his doings, and as doing all things in infinite wisdom, goodness and grace. Regeneration also involves faith in the Lord Jesus Christ, and repentance for every sin. It implies humility, self abasement,—a deep view of our guilt, pollution and unworthiness—a willingness to be accounted as nothing, and to esteem ourselves as less than nothing and vanity, that God may be all in all—a willingness to come to Christ as mere beggars, and ever to live as pensioners upon his grace. Humility before God will also dispose the believer to condescension and meekness toward men, esteeming others better than himself. Regeneration includes the love of our fellow creatures. Without the renewing of the Holy Ghost we are selfish, malevolent, hateful, and hating one another. But the new born soul exercises and cherishes love, good will, and tender compassion to men. He loves them who are of the household of faith, who bear the image of Christ, with a peculiar, complacential and endearing affection. He regards the impenitent with pity, tenderness and compassion. He loves his enemies, forgives those that injure and reproach him, prays for them that use him spitefully, and suffers not the sun to go down on his wrath.

Finally, in the act of regeneration, the Holy Spirit implants a new and holy principle, comprehending all the holy affections, designs and purposes which the word of God requires. He restores to the soul the divine image which we lost in Adam. The regenerated person is created anew after the image of him who created him, in knowledge, righteousness and true holiness. It is not sufficient to make us children of God that we have been born of pious parents; that we have been baptized in the name of the Father, of the Son, and of the Holy Ghost; that we become convinced of the truth, and even receive it theoretically; that we have had alarming views of our danger, or pungent conviction of sin; that we abandon our vicious course or vain and thoughtless life;

that we live honestly before men, or even blamelessly in the estimation of those around us; that we commence neglected duties, or wait externally on holy ordinances; nor that we are raised high in zeal and become elevated with joy. Nothing but an entire change of nature, morally and spiritually—regeneration—a being born again, will entitle us to, and fit us for seeing the kingdom of God. A new heart—a believing, penitent, humble, contrite, holy heart, must be given to us in the room of the hard and stony heart that must be taken away. “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.” Rom. ii, 28, 29.

ECCLESIASTICAL PROCEEDINGS.

The Southern Presbytery met in the city of New-York on the 11th ult. and after sermon by the Moderator, Rev. J. Chrystie, from Mat. xxiii, 8—“One is your Master, even Christ; and all ye are brethren,” was constituted by prayer. The court continued its sessions by adjournment during two days. Petitions were presented from all the vacant congregations within the bounds of the Presbytery for supplies; and from the congregations of Conococheague, Coldenham and Bovina for the dispensation of the sacrament of the Lord’s supper. The congregation of Conococheague petitioned also for the moderation of a call, which was granted. A petition from some members of the Philadelphia congregation, asking to be disjoined from said congregation and separately organized, was referred to Synod.

A memorial was received from the session of the 2nd congregation, N. Y. asking whether the registering of their names by church members on the list of voters before elections was a censurable offence. On this subject, the following report, presented by the Committee on Discipline, was adopted:

“Your Committee have endeavored to make themselves acquainted with the law respecting the registry of the names of voters in the city of New-York. It appears that the registry of the names of

voters, does in fact determine no more than the possession of such civil qualifications as entitle the person bearing them to vote, without regard to any obstacles which religious obligations or conscientious scruples may cause—nor does it determine with certainty the intention of the person whose name may be therein found.* It does not appear therefore to your Committee, that the fact of the names of church members being found in such registry is matter of ecclesiastical censure by the law of the church, which, on this subject, prohibits the overt acts of swearing oaths of allegiance to immoral constitutions, and voting at elections which requires an assent to such constitutions.

Yet are your Committee of opinion that the insertion of the names of church members is, in one respect, liable to ecclesiastical censure, viz.—when to effect the insertion an oath is required and given to the possession of such civil qualifications as entitle to vote, among which an acknowledged allegiance is one and indispensable. And further, that in all instances, such insertion is open to two great objections. 1st. In that it is inconsistent with the profession of dissent from the civil constitutions of the land, inasmuch as every individual voluntarily enrolling his name among those who are understood thereby to express their qualifications and intention as voters, thus withdraws from before the public that dissent which he maintains in the church. 2nd. It is, as such, repugnant to the Standards of the Church, viz. that the witnesses “are not to act inconsistently with their declared dissent” from the civil institutions of the land, and that “christians testifying against national evils, and striving in the use of moral means to effect a reformation, should relinquish temporal privileges, rather than do any thing which may appear to contradict their testimony, or lay a stumbling block before their weaker brethren.”† They therefore recommend the adoption of the following resolution.

Resolved, that all members of the churches under our care be enjoined to avoid all such acts as may contradict, or appear to contradict, their testimony and be inconsistent with their declared dissent from the civil constitutions, in all matters; and that especially they be careful to keep their names from occupying in publica place among the avowed and acknowledged voters at elections.”

The following appointments of supplies of Gospel ordinances to vacant congregations were made.

Rev. J. M. Willson, 1st, 2nd Sabbaths July, *Bovina*; 1st, 2nd Sabbaths August, *Conococheague*; 3rd Sabbath August, *Baltimore*. And also to administer the sacrament of the Lord's supper at *Bovina* on the 2nd Sabbath of July, assisted by Rev. D. Scott; and to administer the same ordinance at

* The registry law makes provision for having persons' names registered, in three different ways, when such persons may know nothing of the matter, nor have any agency therein.—Ed.

† See Reformation Principles, chap. xxx, sections 3 and 4.

Conococheague on the 2nd Sabbath August, assisted by Mr. J. Holmes.

Rev. M. Roney 1st Sabbath June, 2nd July, *Coldenham*; 2nd, 3rd Sabbaths August, *Argyle*; one Sabbath, *White Lake*.

Rev. D. Scott, 2nd, 4th Sabbaths June, 1st Sabbath July, 1st, 2nd Sabbaths September, *Coldenham*; 2nd, 3rd, 4th Sabbaths July, 1st Sabbath August, *Kortright and Bovina*. And also to administer the sacrament of the Lord's supper at *Coldenham* on the 2nd Sabbath of June, assisted by the Rev. M. Roney.

Rev. A. Stevenson 2nd, 3rd, 4th Sabbaths July, 1st, 2nd Sabbaths August, *Vermont*.

Rev. J. Chrystie 3rd, 4th Sabbaths August, *Coldenham*.

Mr. J. Holmes 3rd, 4th Sabbaths May, *Coldenham*; 1st, 2nd Sabbaths June, *White Lake*; 3rd Sabbath June, *Dundaff*; 1st, 2nd Sabbaths July, *Baltimore*; 3rd, 4th Sabbaths July, *Conococheague*.

The Rev. D. Scott demitted to Presbytery his pastoral charge of the congregation of Albany, asking for a dissolution of his pastoral relation to said congregation. The following document shewed that the regular steps had been taken by Mr. Scott, and also that the congregation, however reluctantly, had agreed to acquiesce in his request.

Extract from the minutes of the proceedings of the Reformed Presbyterian congregation in the city of Albany, at a meeting held at the usual place of worship, April 23rd, 1841, agreeably with public notice.

“Resolved, That the intimation which we have received from our beloved pastor, the Rev. David Scott, that he intends to request from Presbytery, at its first meeting to be held in New-York, a dissolution of his pastoral relation to this congregation, produces in our minds the deepest solicitude; yet, considering the fewness of our numbers—the apathy which has too much characterized us as a congregation—the inefficient pecuniary support which we have rendered him, and our inability to increase that support, however painful it may be to our feelings, however adverse to our spiritual interests, and to the cause and testimony of our Lord Jesus Christ in this city—and notwithstanding our confidence in him, and our high esteem of him remains unabated—we cannot ask him either to continue those great sacrifices which he has made for our interests, or to make still greater; we, therefore, unanimously commit the case to him, and through him, into the hands of the Presbytery, that such action may be taken in the case as the wisdom given by the Head of the church shall direct; and may the Lord bless abundantly his future labors in his vineyard, wherever he may direct those labors to be exercised.

“Resolved, That we commit our case to the consideration of Presbytery, and request that we may not be omitted in that pastoral and watchful care which they exercise for a supply of gospel ordinances to destitute congregations.

“Resolved, That the Secretary transmit to our beloved Pastor the foregoing resolutions, that he may lay them before Presbytery, or use them in any way which he shall consider the most efficient testimony of our entire confidence in him, and most expressive of our great regard for, and high esteem of him.”

It is hereby certified that the above is a correct extract from the minutes of the proceedings of the congregation, as the same is recorded in the book of minutes of said congregation.

SAMUEL GRAHAM, Chairman.

Albany, 23rd April, 1841.

JOHN A. JOHNSTON, Secretary.

It was, on motion, resolved that the demission of his charge by Mr. Scott be accepted, and his pastoral relation to the Albany congregation dissolved. It was also resolved that the portion of time not provided for in the above scale of appointments be at Mr. Scott's own disposal, with the understanding that he give as much of it as may be convenient to the congregation of Albany.

Presbytery appointed its next meeting to be held in Newburgh on the 1st Tuesday of September, 1841, at 9 o'clock, a.m.

NOTICE OF THE REFORMED PRESBYTERIAN CHURCH.

With pleasure we copy the following article from the “*Encyclopedia of Religious Knowledge*,” at the request of a friend, who considers it a gratifying circumstance that so extended a notice of our church should be found inserted in such a work as that from which the notice is taken. We consider it, upon the whole, as impartial and judicious as could be reasonably expected from the author and compiler of the book above named. His object was to give, somewhat in the form of Buck's Theological Dictionary, though more at length and in detail, an account of the rise, principles, practices, and condition of the several ecclesiastical denominations in Christendom. Great pains have been taken to circulate the work; and we presume that several thousand copies have been already sold, while it is still pressed on the public in such ways as are likely to increase the circulation. For this reason only we regard the article as interesting to Reformed Presbyterians; and in this view we concur en-

tirely with the opinion that its publication in such a work is gratifying. It has, we doubt not, been read by very many who learned for the first time by its perusal the identification of Reformed Presbyterians with those valiant, faithful and godly men who lived "in the purest time of Reformation, between 1638 and 1649."

A considerable part of the article, the middle part marked by inverted commas, is taken from an authentic account of "the Old Dissenters," published several years ago in Scotland. This part embraces the chief in it that is valuable.—The number of ministers and congregations was given accurately, we presume, when the article was prepared for the Encyclopedia; but the Reformed Presbyterian church is now nearly twice as large as it represented her to be then. The remarks in the first part of the closing paragraph are in two respects without foundation. There has not been any thing that would justify even the guarded language that "there was something like a movement among them to join the United Secession church." This must refer to our brethren in Scotland, as the United Secession church is there; and surely he understood but imperfectly the principles or the steadfastness of the descendants of the Covenanters that "lived in the purest time of the Reformation," who could even imagine that they would indulge for a moment the thought of joining with so exceedingly loose, accommodating and unfaithful a church as the United Secession. If what is said respecting "their improving in liberality towards other bodies of christians," was intended to insinuate that Reformed Presbyterians were especially chargeable with a want of liberality, we only say that of much that is falsely called liberality in modern times they profess to be destitute—believing it to be licentiousness, and so far enough from the *liberal spirit* which the gospel inculcates. Still they must have denied their principles, if they have not always wished well, and as far as God gave them opportunity, done good to the whole household of faith. In these respects they challenge a comparison with any that bear the christian name; while they claim an unabated and undeviating attachment to their distinctive doctrines of truth, principles of order, and manner of religious worship, for all which they know they have the Divine warrant. They believe assuredly that God's truth and law never change, and relying on the aid of divine grace, they are determined never to accommodate the system of Gospel truth, order and wor-

ship to the changeful caprices of a sinful world. While as liberal men they desire to devise liberal things, and by these to stand, they wish ever to be mindful of the exhortations, "Whereunto we have already attained, let us walk by the same rule, let us mind the same things." "Mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—ED.

SYNOD, *Reformed Presbyterian*; otherwise known by the names, *Cameronians*, from Richard Cameron, one of their preachers, who fell in an action with the king's troops in 1680; *Mountain-men*, because they originally worshipped on the mountains and moors of Scotland, during the persecution under Charles II; *M'Millanites*, from the name of the first minister that espoused their cause after the revolution; and *Covenanters*, because they immovably adhere to the Scottish covenant.

They profess to hold no new opinions, but only contend for the very same things which were generally received by all ranks of men in the purest time of Reformation, between 1638 and 1649.

From this period till the revolution in 1688, there was a gradual and most alarming defection from the Reformation attainments. In this trespass all ranks, in general, through the nation, were deeply involved. Nevertheless, even in those days of trouble, rebuke, and blasphemy, there were some faithful witnesses for Christ and his cause.

They were valiant for the truth upon the earth; they resisted the prevailing defections even unto blood, striving against sin; and they generally held their meetings in the open air, a practice which they transmitted to their descendants, and which, though no longer the effect of necessity, is not wholly disused to this day in some districts, as often as the sacrament of the Lord's supper is dispensed. They steadfastly adhere 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.

Thus they remained till, in 1706, the Rev. John M'Millan acceded to them and espoused their cause. Some time afterwards they received the accession of the Rev. Thomas Nairn, who had been in connexion with the Secession church. Mr. M'Millan and he, with some ruling elders, who had been regularly ordained before, and held the same principles, "constituted a presbytery, in the name of Christ, the alone

Head of his Church," in 1743, under the title of the Reformed Presbytery.

This title it still bears, "not, they say, that they consider themselves as any better than other men, or as having, in their own persons, arrived at any higher degrees of perfection; but purely for this, 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 them." 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 Old Dissenting Presbytery.

"So far are the Old Dissenters from being unfriendly, as some have supposed, 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 made known in the revelations of his will, for his own glory, the external protection of his church, where the true religion is known and professed, and the good of mankind at large.

"They never entertained the idea of propagating their principles by violence, nor had they ever the remotest thought of injuring either the person or property of any man, high or low, rich or poor, however much he may differ from them in sentiment with respect to either civil or religious matters. On the contrary, they sincerely wish, by every consistent means in their power, to promote the peace and happiness of human society, wherever Providence orders their lot.

"The old Dissenters are strenuous advocates for the binding obligation of the National Covenant of Scotland, and of the Solemn League and Covenant of the three kingdoms, Scotland, England and Ireland, which, as well as the Westminster Confession, they look upon as the confession of their faith. Fully convinced that the Holy Scriptures warrant public vowing, or covenanting unto the Lord; and, consequently, that either the church, as such, a nation at large, or any other organized body of professing Christians, may, as well as the individual, bind their own souls by solemn covenant to serve God, and keep his commandments; they justly conclude that such deeds, when both matter and manner, as in the above transactions was the case, are regulated by the revealed will of God, must be of perpetual obligation; inasmuch as the society, taking burden upon them for themselves and their pos-

terity, is a permanent society which never dies, though the individuals composing it at any given time soon may.'

In 1810, the Reformed Presbytery in Scotland constituted itself into a synod of three presbyteries, which is denominated the *Reformed Presbyterian Synod of Scotland*. The synod has under its charge twenty-six congregations, of which sixteen have fixed pastors. The other ten are vacant.

Much about the same time the Reformed Presbytery in Ireland constituted itself into the *Reformed Presbyterian Synod of Ireland*. It includes four presbyteries, in which are twenty-one congregations. Of these, fifteen have fixed pastors; the rest are vacant. There is now also in America, a *Reformed Presbyterian Synod*, which, in 1819, included four presbyteries. There were then twenty congregations in America with fixed pastors, and many vacancies.

In Scotland the number of ministers is increasing, while their members are nearly stationary in regard to numbers.— They have now a professor of theology, under whose charge the students are placed for four years, after they have gone through the regular course of academical studies in one of the universities in Scotland.

Their "Judicial Testimony," together with the several defences thereof; their "Terms of Communion," accompanied with an explanation and defence; and their different warnings against prevailing errors and immoralities, are before the public, and may be consulted by those who desire to know further particulars respecting them.

They are reported to be rapidly improving in their liberality towards other bodies of professing christians; and not long ago there was something like a movement among them to join the United Secession Church. Their steadiness and piety of character, and their general intelligence, endear them to those who have an opportunity of knowing them personally.

NEW METRE VERSIONS OF THE PSALMS.

Since the introduction into most of the American churches of psalms and hymns of human composition, the subject of Scripture Psalmody has been pretty fully discussed. The friends of the Bible Psalms surely have no reason to regret the discussion: while they

should, and we trust do, regret that there were reason and necessity for it. That the system of "psalms, hymns and spiritual songs," given by God to his church, should be employed exclusively as the matter of her praise has, in our judgment, been established beyond the possibility of successful gainsaying; and the fact that for several years no author of any note has appeared as the advocate of human compositions in the praise of God, while several, during the same period, have stood boldly forward in advocating the exclusive use of those indited by the Holy Ghost, shows on which side the strength of the argument lies. Meanwhile a vast majority of professed worshippers in the land have settled down in the use of songs having no higher than human authority; preferring such to those bearing the authority of the King of Zion. Some by the grace of God, have resisted the spirit of innovation, and a few of the smaller denominations of Christians have adhered to the use of the scripture psalms. Probably these are so well established on the subject, that the question between a divine and human psalmody would not be at all entertained by a majority of them, if it were put forward in its naked form. There are men however in some of these denominations who have shewn by the avowal of their sentiments and by their practice, that they are far enough from maintaining the *exclusive* use of the Bible Psalms, and too far from a well grounded attachment to the excellent version that has been in use in Presbyterian churches for a long period—a version prepared with very great labor and care by the church in her purest times, admitted by all to be a close and faithful version, and attested by the understanding, heart and conscience of many of the Lord's people to be the very word of God. Such men are, in various instances, beginning to move the subject in a new form, pleading not for another psalmody, but for new and improved metre versions of the scripture psalms.—In the Associate Reformed Church especially, and we mention her, not invidiously, but because she is most prominent in the matter, efforts have been made of late years bearing directly on this point.—In the Synod of New York, in connexion with this body, discussions have taken place, committees have been appointed, reports have been made, and, by a large majority adopted, the tendency of which has been to lead away the people from the footsteps of the flock in the matter of the church's praise. For years a committee, appointed by that synod has been laboring to improve our present version, and we believe were directed or authorized to prepare new versions in other metres. We have seen specimens of the *improvement!* which satisfy us that "such works do not fit such hands"—"such burdens do not suit such shoulders." It would seem that some individuals, who withhold their names from the public for reasons that we fully appreciate, but who are known to be in connection with that church, either entertain the opinion we have expressed respecting the labors of the committee, or regard their movements as too tardy. This inference we draw from their acting as *Compilers* of

"Specimens selected from recent translations of the book of Psalms," a little work lately published, with a copy of which we have been kindly furnished, with the request to give it a careful examination. This we have endeavored to do candidly and impartially; and will state a few of the conclusions to which we have been brought by the examination of the subject of versions generally, and of these "specimens" particularly.

1. Whenever the church can attain to a version so much better than the one long in use, as to make a change worth while, the better version should by all means be adopted and the use of it enjoined.

2. As far as we can see, there is no encouragement to believe, that in the present condition of the church, and state of human society, a better version than the one with which the church has long been blessed is attainable.

3. The efforts of several individuals whose attempts to give, each his version of the psalms, we have examined, shew clearly their incompetency to the undertaking.

4. All efforts by individuals, or by any small denomination of christians, to introduce new versions, will be regarded by the public generally as favoring the practice of those who have adopted human compositions, and will have the tendency of weakening the attachment to the scripture Psalms. Let the matter be guarded as it may, it will present the aspect of a new—another Psalmody: the influence of this will be to weaken and eventually destroy the sacred associations connected with our present version.

5. They do *harm* and *harm only* to the cause of a scripture Psalmody, who undermine and depreciate the present version by crying up the necessity of new and improved versions.

6. The Compilers of "Specimens selected from recent translations," either are unqualified for such an undertaking as they have attempted, or they have not bestowed the care and labor necessary for its accomplishment. They will be short lived, or they will outlive the fruits of their labor.

6. The "Specimens of translations," deserve not, in many cases, the name given them. They are not translations. This we will illustrate by examples of three kinds, taking the prose translation as the test, so that the reader can judge for himself.

Psalm civ. 10, 11, 12.—"He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven, have their habitation, which sing among the branches."

"He unchains the gushing rills,
And the foaming torrent fills,
Leads the streams among the hills,
Round the darksome mountain vallies,
Which their cool, clear beverage yield
To the beasts of wood or field;
Thither speeds the strong ass wild,
There his scorching thirst he allays.

By them rest the birds of air,
There they build and nestle there ;
There untired they warble clear,
Each from his own leafy bower."

Dr. Watts himself, we are persuaded, would not have called the above an *imitation* ; much less a translation.

2. Psalm cx. 6, 7.—“ He shall judge among the heathen, he shall fill the places with the dead bodies ; he shall wound the heads over many countries. He shall drink of the brook in the way ; therefore shall he lift up the head.”

“ O'er heaps of slain he goes,
But first bows lowly down,
At the poor riv'let slakes his thirst,
Then rises to his crown.”

In this specimen the whole of the 6th verse is passed over by “ O'er heaps of slain he goes,” which does not express any one of the three full and important ideas in the text.

3. Psalm v. 5, 6.—“ The *foolish* shall not stand in thy sight : thou hatest all *workers* of iniquity. Thou shalt destroy *them* that speak leasing : the LORD will abhor the *bloody and deceitful man*.”

“ Ne'er with thee shall *folly* rest ;
Lawless deeds thine eyes detest :
Falschood is abhorred by God ;
Fraud and *murder* feel his rod.”

This is not only *not* a translation ; but shews the same spirit to have been at work with the author, which has still actuated the advocates of a human Psalmody in making to the scripture Psalms the objections, that “ they breathe cruelty”—“ they wish or predict evil on men,” &c. &c. “ The Lord will abhor the bloody and deceitful man,” is an inspired declaration ; and he will make it good ; and he will preserve a seed to sing it to his praise, notwithstanding the puny efforts of sickly versifiers, and squeamish *songsters* to turn away their own and others attention from the clearly expressed mind of the Holy Ghost.

ITEMS OF INTELLIGENCE.

Switzerland.—This country is still agitated by the question of suppressing the convents in the canton of Aargau. It is more of a religious than a political dispute. The Protestants and the Catholics are arrayed against each other. The small cantons of Uri, Schwitz, Unterwald, Friburg, &c. instigated by the Jesuits, threaten to use violent means to restore the monks of Aargau to their convents. The Protestant cantons have not yet adopted definite reso-

lutions. The Helvetic diet must soon meet to heal these difficulties. Probably the debates will be stormy. Switzerland is in a state of constant disorder; the central government being too feeble to exert any real authority in the cantons.

What is most surprising, and excites the indignation of Swiss protestants, are the remonstrances of Austria and the pope. The Austrian government, under the pretext that the family of the emperor is of Swiss origin, and that the old house of Hapsburg founded some religious establishments in the canton of Aargau, pretends that the members of the Helvetic Confederation have not the right freely to regulate this matter. It threatens the magistrates of Aargau that they shall be held responsible if they touch monasteries founded five centuries ago by the ancestors of the emperor! Truly a strange reason for interfering in an internal quarrel of the Confederacy!—How! because the imperial family of Austria is descended from ancient Swiss barons, the emperor may meddle with the government of a country which no longer belongs to him, and which has been proclaimed wholly independent by all Europe! What then would become of the liberty of Switzerland?

The remonstrance of the pope's ambassador is not less curious.—The pope appeals to an article in the federal compact, by which all existing institutions are secured by the constitution. The Swiss government reply to the apostolical nuncio, that violations of the federal compact concern the political government and not the spiritual; that the pope has no right to interfere in the quarrels of the Confederation, and that the diet is the only competent judge in the case.—Indeed, how is it possible to admit that the court of Rome may exercise any control in such a matter?

The following is the list of students, with their respective places of residence, attending in the Theological Seminary of the Reformed Presbyterian Church in Allegheny, during the late term.

James Neal,	-	-	-	Ireland.
R. Z. Willson,	-	-	-	Allegheny, Pa.
Oliver Wylie,	-	-	-	Allegheny co. Pa.
James W. Shaw,	-	-	-	Argyle, N. Y.
Nathaniel Allen,	-	-	-	Orange co. N. Y.
John Galbraith,	-	-	-	Washington co. Pa.
William Slater,	-	-	-	“ “
Samuel Sterrit,	-	-	-	Concord, Ohio.
William Acheson,	-	-	-	New York, N. Y.
Joseph Conger, (literary student,)				Newark, N. J.

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HEBREW LITERATURE.*

(Concluded from page 105.)

III. The third topic from which it is proposed to argue this thesis, is the moral and religious culture of the pupil.— If it can be satisfactorily demonstrated, that the improvement of the learner will be better promoted in this respect by commencing a literary course with Hebrew than with Latin, that apart from all other reasoning must decide the question at issue.

1. All moral improvement, possessing real excellence, must proceed from a knowledge of the true God and his Son Jesus Christ. Wherever we “behold as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Where will this vision of the divine glory be had in the whole course of our academic and collegiate literature from the commencement of the Latin grammar to the “*hunc gradum*,” &c. “I confer on you this degree?” No where. A lad at seven years of age, may begin his course of literature and end it at twenty-one. In the fourteen years of laborious thought, and after the expenditure of two or three thousand dollars, at that age, when his moral and religious character is being formed for this life and probably for eternity, he has never been led by any chapter in his whole academical and collegiate readings to employ a solitary thought about the God that made him, or the Redeemer of sinners, unless, perchance, he should

* Introductory Lecture at the opening of the Alleghany Institute, Nov. 2d, 1840.

begin, as is done in some schools, with the *Historiæ Sacræ*. That little and miserable abridgement of Old Testament History was made by popish monks in France, and abounds with errors. Surely the effect of all this turning away of the thoughts from God, must be demoralizing. In the managing of the two former topics, the Latin course has been charged with fostering ignorance, crippling the powers of intellect or depraving the taste. We intend in this part of the argument to accuse the Pagan course of portentous evils. It were bad enough, yes, too bad, that the mind of a Christian boy should be habitually turned away from God his maker. Of the wicked man, it is said, "the Lord is not in all his thoughts." This charge lies against our academies and colleges, "the Lord is not in all" the literary "thoughts either of the teacher or the pupil." Such a course is adapted to nurture the innate depravity of the heart, which is by nature alienated from the life of godliness. "Train up a child in the way he should go, and when he is old he will not depart from it." We may infer from this divine maxim, "That if we train up a child in the way he should not go, when he is old he will not depart from it." The mind trained for fourteen years of elaborate action without having any apparent respect to God, must in that time form a habit of neglecting him, which a long life spent in better pursuits will hardly be able to correct. It is true that family religion, closet devotion and public worship may, and thanks to God, in many instances, they do prevent this Pagan literature from producing the full complement of evil with which it is instinct.—But alas! in many thousands of pupils its powerful tendencies to evil have preponderated. The earth, yes, the church has been cursed with unsanctified literature; and hell peopled with millions of tenants, who have been seduced to ruin, by the baleful incantations of unholy learning.

2. The youthful mind is trained to religion and virtue by divine truth and precept applied by the Holy Spirit. Neither the doctrine nor law of God are contained in those heathen classics on which our youth labor for so many years in the schools. The stoics were the best of all the Latin philosophical sects, or rather all the others were worse than they, for they were all bad. The stoics teach in their books that fate is superior to the supreme divinity—that in some respects virtuous men and heroes are better than any of the Gods—and that suicide is not only lawful but commendable. The

highest motive that the stoic proposes as an argument for virtuous conduct is fame. These and other tenets equally abominable impart a loathsome complexion to all their moral or rather immoral dissertations and are interwoven into the whole fabric of their biography, history and poetry. The effect of educating youth in these maxims, has been to give a heathen coloring to the greater part of the compositions of Christian writers. Even commentaries on the Bible, and the sermons of Gospel ministers are sometimes disfigured with features of heathenism. The doctrine of all the sects of the Pagan schools, is that man recommends himself to the favor of deity solely by deeds of virtue, and that every man possesses power, unaided by divine influence, to perform all virtuous deeds. Perhaps it might be found, could we trace the errors of Pelagianism from the age of Augustine to our own times, that while they have originated in the natural attachment of depraved human nature to the covenant of works, they have been nurtured and matured by the Pagan authors taught in Christian schools. The youth of Pelagius, of James Arminius and Moses Amyraut was trained in habitual meditation on pagan writers; and there they were imbued with the baleful errors which they teach so extensively to the interruption of the church's peace, and to the ruin of the souls of men. Was it not the leaven of Pagan heresy that in his youth corrupted Dr. Priestly? His parents educated him in the purest doctrines of free grace; but when very young, while prosecuting his education, he became an Arminian, afterwards an Arian, and finally a Socinian.

The influence of all the heresies derived from the Pagan writers whose principles are imbibed in early youth, is, and cannot but be deleterious to piety and virtue.

The innate depravity of the heart needs no such incentives to the adoption of false opinions and the forming of vicious habits. The facts that all children are naturally depraved and that indwelling sin remains in the hearts of those that are regenerated by the Holy Spirit, render it emphatically hazardous to expose them to such temptation as it cannot be denied, there is in the Pagan classics.

"Sanctify them through thy truth, thy word is truth," is the intercessory prayer of Christ. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. cxix. 9. "And every thing shall live whither the river cometh." Ezek. xlvii. 9. The river is

the word of life contained in the scriptures. They furnish heaven's appointed means for the purification of the heart.—Is it possible that the minds of youth can become too familiar with the good word of God? Can any better means be devised by those who govern our literary institutions, for the sanctification of our youth than the imbuing of their minds with the word of the Lord, read and studied and learned in the pure Hebrew and Greek—than by sending them daily to drink deep the healing waters at these pure and refreshing fountains? All intelligent christian people are rejoicing that the reading of the Bible as a common class book in the primary schools, is becoming general, as the age of English and French infidelity, which had banished it from these important nurseries, passes away. Surely it is not less to be desired for the promotion of orthodoxy, public morals and godliness, that the Hebrew Bible should be brought back into our academical institutions. The imbuing of the mind of a boy by laborious study from seven years of age to eleven or twelve with the pure gospel doctrines contained in the Hebrew Testament, could not fail to have the most salutary influence in the formation of his character to godliness and virtue. It is true, “the letter killeth but the spirit giveth life.” Mere doctrine, though the most heavenly, and imbibed from the most holy and original fountains, will not avail to the sanctification of our sons and daughters, unless the power of the Holy Spirit renders it effectual. It is, however, God's appointed means for that end. They who reject the use of that means, and expend their property and the labor of their children in the cultivation of Pagan folly and Pagan heresy, must not be surprised if they reap as the reward of their error, the bitter fruits of sorrow from the ungodliness of their learned offspring.

3. The character with which the minds of youth are conversant have an almost irresistible power of transformation in moulding the young habits into their own forms. All men become imperceptibly and perhaps involuntarily assimilated to those with whom they intimately and habitually associate. Hence, the most dangerous of all the associations of youth, are those with ungodly teachers, and immoral children in the common schools, and in the academies and colleges. It requires the constant and prayerful care of vigilant parents to guard their offspring against the danger of being contaminated by so near an approximation to vice, living, embodied,

visible, and active. It is what I think all godly parents would, if possible, avoid. But as in the present state of society it is perhaps not possible, we should employ every lawful means to diminish as far as in our power, the danger.—The most efficient means to guard the young from the contamination of their morals by evil associations in the schools, is to place before them as the subject of their study, the characters of holy men of God as they are delineated by the pen of the Holy Ghost in the sacred writings.

In Pagan authors, the characters of the men whom they set before their readers, are all bad, without one exception. No one will hesitate in adopting this statement if he believes with the Westminster Divines that all the lights of Pagan philosophy and Pagan morals are insufficient to guide men into the way of salvation. Many of the deeds of the least vicious of the Romans were indeed splendid moral achievements, as respects the mere letter of the law of nature; but tried by the law of God, in its holy and heavenly spirit, they were as an apostolic father well expresses it, *fucinora splendida*, splendid sins. There are, after all, but few of those shining deeds recorded in the pages of Pagan authors. Let us try this remark by Cæsar's commentaries, which have been read by every literary man in christendom for about seventeen hundred years. The book is written by Cæsar to justify himself in his invasion of Gaul, and to recommend his own military skill and prowess in its conquest. He does not plead that the Gauls had harmed the Roman commonwealth. But he pretends to have apprehended danger to the Roman province in the lower Rhone, from some migratory movement of the ancient Swiss. This evidently groundless apprehension, or rather this false pretext is his only justification for those Gallic wars, in which he shed oceans of blood, the blood of a people who had never harmed the Romans. Yet by this flimsy pretext, an elegant writer catches in his toils the unwary and especially the youthful reader. Perhaps not one in a thousand of all the christian youth who have read that finely constructed historical narrative, have read it without being enlisted on the side of Julius, becoming eager for his success, and trembling with anxiety for every danger into which the Roman army was brought. The pupil actually is agitated with alarm when the Gauls obtain any partial success over their invaders. And yet the taking away of the life of every Gaul whom Cæsar slew, in these wars,

was an act of murder. Hundreds of thousands of peaceful men were murdered, and yet the sons of christian parents are taught not only to approve those murders, but to regard them with admiration as noble deeds and meriting the applause of all ages. Had many, indeed, most of Cæsar's deeds in the Gallic wars, and those of his generals and army been done in defence of the rights of men and the church of the living God; and performed from right motives, they would have been all that is claimed for them. But as the invasion of Gaul was contrary to the law of nations, at war with the rights of man and offensive to God, every act of Cæsar and his men in conducting it was sin. Who can deny that the effect of such a book is evil? Can a boy have all his sympathies for a whole year, every day strongly enlisted in behalf of the wanton wholesale murder of men, women and children, by a brutal Roman soldiery, and delight to read of flourishing villages, cities, and farm lands reduced to heaps of ruins, and all to gratify the boundless ambition of a traitor to his country—to humanity—and yet his morals not be harmed? Not harm his morals! did I say? The very delight into which the pen of Cæsar seduces him is sin, and nothing but sin. How many murders have the heroes of eighteen centuries committed, under the influence of Cæsar's commentaries? Napoleon made it his text book. He became enamoured of the character of Cæsar when a boy at school, and if we believed in the doctrine of transmigration, we would say that the soul of Cæsar had reappeared in Napoleon. In all his wars, he kept Cæsar's commentaries under his pillow. Instigated by that work, he committed far more murders than even Cæsar. In his high career of national robbery and bloodshed, he made all Europe from Gibraltar to Moscow, and from Cape Finisterre to the mouth of the Danube, North Eastern Africa and Western Asia, a mighty smoking ruin.—And where all this does not result from the reading of Cæsar as it rarely can, there is nourished an ungodly spirit of emulation, disturbing the repose of families, churches and nations. Virgil and Horace committed crimes and with the most shameless effrontery record them—crimes, at the very thought of which human nature blushes. Are these the books by which to form the minds of our sons to morality and virtue? How strange it is that parents, christian parents for so many ages have permitted their children to hold communion with these polluted minds for most of their tender years,

and their characters to be formed under the influence of this unholy fellowship!

There is another class of characters, that of the heathen gods and goddesses, with whom the mind of our pupils in Paganism, is made familiar. As the heathens have some remains of the work of the law written on their hearts, their heroes and especially their divinities, must have something to recommend them. But even their objects of devotion are deformed by the most monstrous vices. Saturn, the oldest of all their gods is rigorously just in many things, but he voraciously devoured his own children. Venus is incomparably beautiful, and in her person and manners exquisitely refined; she is affectionate and gifted with the most winning colloquial powers; but withal she is a harlot. Juno, the wife of Jupiter possesses great power of intellect; and a very acute sense of right and wrong, especially of her own rights; but her temper is fierce and her rage implacable.— Jupiter, their supreme divinity is *Maximus et Optimus*, the greatest and the best; he is almighty, righteous and beneficent, but withal a most scandalous libertine, and to conceal his base intrigues from Juno, condescends to mean equivocation and acts of great cruelty.

On these models much of the drama, poetry and romance in Christendom have been modelled to the desecration of public morals, and to the defilement even of the courts of the Lord's house. The whole complexion of our literature is in some degree paganized by the imitation of heathen authors. How shall all this be corrected? Undoubtedly by imbuing the minds of our sons, while in the initiatory stages of their literary education, with the excellencies of holiness as seen and felt in the characters of God's saints, delineated in the Holy Scriptures by the pen of inspiration. In holding communion for several years in youth with Abraham, Isaac and Israel, with Moses, Joshua, Samuel, David, Solomon, and Isaiah, with Matthew, Mark, Luke, Paul and John, and above all, with Jesus of Nazareth, and with God in him, the minds of literary men would be changed into the same image from glory to glory, even as by the Spirit of the Lord. The Old Testament, as well as the New must be regarded as formed with a special reference to this very object. From the beginning of Genesis to the end of the book of Job, the Bible is chiefly historical. And the greater part of the historical narrative is occupied in biographical delineation. From the

beginning of Matthew to the end of the Acts of the Apostles, the New Testament is of the same complexion. The law of God, the truth of God, the gracious operations of the Spirit of God, and the image of the invisible God are revealed in the characters of those holy patriarchs. We must see to it, that our sons and daughters as soon as they have learned to read their vernacular tongue, commence and practice the habitual reading of the Holy Scriptures; and we must rely on the Spirit of God to form the characters of our children on the model of the saints, that so they may be like God. Of all the means with which we are furnished by the Head of the church none is more effectual for subduing innate corruption, and for imparting grace to adorn the christian character, than this fellowship with saintly patriarchs. The blessed effects produced by the reading and study of these divinely delineated characters are much more powerful when read in the undivided glory and heavenly simplicity and beauty of the Hebrew.—The student sees them in their oriental and ancient costumes, and converses with them in the heaven born dialect of paradise. The learner is forced to pause and dwell on the contemplation of their virtues and their graces, while he reads in frequent repetition, as all well taught learners do, the sacred narratives of their thoughts, words and actions. The frailties and errors of the Bible saints, faithfully recorded, as they are, the Holy Spirit exhibits in such connections, and with so marked tokens of the divine displeasure, that they furnish a salutary means of checking the vicious propensities in youth and of guarding them against the seductive influence of temptation. Here is not, as in the lives of the Pagans, any incentive to imitate the vice, because it is that of a great man. On the contrary, it is so presented as to awaken a loathing of the vice, compassion for the frailty of a good man, and a desire to be preserved from the sin. Who would be tempted to imitate the meanness of Abraham in his asking Sarah to deny her husband, and the pusillanimity of Isaac in the same kind of dissimulation? Who would be tempted to imitate the sin of David in the affair of the Hittite, or Peter in the denial of his Lord, quailing before the voice of a little maid servant. Our statesmen are now formed on the model of Cæsar and Cicero. Would it not be more desirable that they should be formed on that of David and Joshua, of Ezra and Nehemiah?

In the light of this argument can any one doubt that our youth should be taught the language of Paradise, rather than

that of Rome ; that they should be led along the banks of Kishon, Kedron, and Jordan, rather than those of the Tiber, Anio and Po, and be made to recline by the waters of Siloam, and on the banks of the pools of Gihon, rather than beside the waters of Illisus, and among the reeds of lake Mincius?—

With an approving conscience and in faith on Christ we can pray for the blessing of God, through the agency of the Holy Spirit on the study of the Hebrew fountains. But how rarely is the favor of Jehovah invoked on Pagan lore? Would it not savor almost of impiety to pray God to sanctify the reading of Horace to prepare youth for the ministry of reconciliation? It is difficult to imagine any thing more preposterous, than that the sons of the church who are destined to officiate at the Lord's altar, in teaching fallen sinners the way of salvation, should labor for many years digging in the mines of Pagan ignorance and idolatry; and yet read but a small part of the Hebrew and Greek Testaments?

What then, some one will say, shall the learning of the Latin language be altogether superseded by Hebrew literature? Far from it. Our college curriculum must be enlarged. Let the learner commence where the Holy Ghost began to teach men, by alphabetical writing; at the beginning of the book of God, and go on to learn the language in which the literature and theology of ages are consecrated and embalmed. But let them learn Latin in Buchanan's History of Scotland, in his Latin version of David's Psalms, in the splendid Latin odes of Dr. Owen, the learned Chancellor of Oxford University, and in the pure, chaste and classical Latin works of John Calvin, Theodore Beza, Herman Witsius, and Lord Bacon. Let us, as John Knox did in Scotland, break the cup of intoxication with which the mother of harlots has for ages made drunken the nations of Christendom. Let us lead our sons away from the polluted floods of the Tiber to the fountains of Siloam, that they may drink of the pure and refreshing waters of Shiloah that go softly—of the river that makes glad the city of our God.

EXPOSITORY REMARKS ON THE INSTITUTION OF THE LORD'S SUPPER.

1 Cor. xi. 23—28.

Of all the ordinances of the house of God on earth, the institution of the holy supper may be considered as the most solemn, instructive and consolatory. It presents the most striking combination of all the doctrines which reveal and express the love of God to his people; affords the nearest approach into his holy and gracious presence; and is the most significant pledge of his everlasting covenant. Therein is "Christ Jesus evidently set forth, crucified." This Institution, replete as it is with the most momentous import, is extremely simple in its form, and the record of its appointment is remarkable for its brevity. In this respect it differs greatly from the sacrament of the Old Testament, which it succeeded, the rites of which were numerous, and the history of its appointment very minute and given at great length. The object of this essay is to consider this holy ordinance in its form and elements, its import, and the duty of its observance, taking as our text the words of its institution in the 1st epistle to the Corinthians, 11th chapter, referring, as occasion may require, to the words contained in the several Evangelists.

In the introduction (v. 23) the apostle says, "I have received of the Lord that which also I delivered unto you."—From these words it is plain that the matter of the institution had already been fully taught the church at Corinth in the previous and personal labors of the apostle in that city, and that his intention is here not to instruct them in what they had never known, but to recall to their consideration what he had formerly "delivered unto them" for the purpose of reproof and reformation. This, moreover, he says he had "received of the Lord," doubtless in and by those preternatural communications of the Holy Spirit proper to inspired men. Paul shared in those divine manifestations which were made to Moses, David, Isaiah, Ezekiel, Daniel, and others, appointed to instruct with divine authority in the name of the head of the church. Of this several instances are mentioned.* It has been suggested that he received this communication when he was "caught up to the third heaven," as he relates in 2

* Acts ix, 17; xviii, 9, 10; xxii. 17-21; xxiii, 11; xxvi, 16; xxvii, 23, 24.

Cor. xii chap. There are, however, two objections to this supposition, which render it completely groundless. 1. All he tells us he heard there and on that occasion is that he heard "unspeakable words, which it is not lawful for a man to utter." 2. It is incredible that he could have been so many years without the divine authority for the administration of this holy ordinance in his apostolic ministry of the gospel, and organization of the church under the New Testament, as this supposition implies. He says that it was fourteen years before the date of his second epistle to the Corinthians that he was thus caught up into the third heavens. Now that epistle, according to the chronology of the New Testament, was written twenty five years after Paul's conversion, call and mission as an apostle of Jesus Christ, which would leave a period of about eleven years, in which he was laboring as an apostle without divine authority for the institution or observance of the most distinguished, solemn and characteristic ordinance of the New Testament. It is therefore alike more reasonable and scriptural to believe that Paul, in the early part of his furniture for and appointment to the office of an apostle, received this also, among other things, from the Lord in those peculiar manifestations of himself, and his will made by the Holy Spirit to inspired men. And this he faithfully, without diminishing or adding, delivered to the church.

"That the Lord Jesus the same night in which he was betrayed." Much emphasis is laid on the time, "the same night in which he was betrayed." The night of that day, on the evening of which he had celebrated with his disciples the last passover, and thus closed the whole Mosaic dispensation, by observing, according to the law of God in all its circumstances, that holy ordinance for the last time. The passover itself was first observed in the night, or rather in the evening of that night when the great typical event happened of which it was designed to be a memorial. "A night," the inspired historian says, "much to be observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations."* It has been maintained that our Lord observed the passover on this last occasion on the day immediately preceding the day appointed by the law, and

Exod. xii, 42.

observed by the Jews at that time, in order, as it is said, that his death, in which the typical passover was fulfilled, might occur at the same time with the observance of the type itself, and so type and antitype meet at the same moment of time in the church of God. This supposition is founded on the language of the apostle John,* who says of those who had apprehended and arraigned the Lord Jesus before Caiaphas the high priest, that they led him "from Caiaphas unto the hall of judgment," (Pilate's house,) "and they themselves went not into the judgment hall lest they should be defiled, but that they might eat the passover." This was early in the morning of the day on which he was crucified, and after the night on which he had, at the close of the passover, instituted the supper. It is added also in the narrative of Pilate's giving up Jesus Christ to be crucified,† that "it was the preparation of the passover, and about the sixth hour." Both these passages however are capable of an interpretation perfectly reconcilable with the whole narrative of the several evangelists, who all, with the above apparent exception, leave the impression, that the Redeemer observed the passover on the same day with the whole church at that time, and was crucified the day following. The passover was attended with solemnities which lasted seven days, during which unleavened bread was eaten, and various sacrifices offered, to the whole of which the general name of passover was given.‡ The second day, or the one immediately following the passover itself, is called the *feast of unleavened bread*, and it is to the *eating* of this that reference is had in the first of the above cited passages. The Sabbath occurring during the seven days of the passover, was always observed with peculiar solemnity; and it is to the *preparation* for that that reference is made in the other, for the Jewish Sabbath fell on the day immediately succeeding that on which our Lord was crucified.||

Having therefore observed the feast of the paschal lamb in communion with the whole church, our Lord closed the solemn ritual of the Mosaic dispensation, and as King and Prophet of his people, instituted the holy sacrament as a pledge and memorial that what had been for so many ages prefigured and promised in the passover was actually fulfilled in his

* Chap. xviii, 28. † John xix, 14. ‡ Lev. xxiii. || This whole question is exhibited at large in Jeanning's Jewish Antiquities, (Book III, Chap. iv, on the Passover) with the arguments on both sides, and the above conclusion fully confirmed.

death, as "the Lamb of God which taketh away the sin of the world," and so to be commemorated in his church to the end of time.

"In the same night in which he was betrayed." When his approaching death and all its introductory circumstances were clearly before him, when he had presented to his holy mind a concentrated view of the nature and effects of the sufferings of that death, which, as it were, in parts at a time, had previously been presented to his view, as is intimated in his various discourses and in various events of his life on earth. The treachery of Judas, now known to be in progress, the denial of Peter, the desertion of all his disciples, the remorseless cruelty of his enemies, the powers of hell, the mysterious cup of divine wrath, the oppressive weight of the curse, the bitterness of death as the wages of sin, were all before him.

The passover of which he had just partaken had, in a manner the most significant, sacramentally sealed to Him as a member, and yet the Head and Surety of his church, what he was shortly to undergo. He had eaten it in communion with his people. To them he knew it sealed immunity from death and the destroying angel; to him it sealed, with equal certainty, no immunity, but the full measure of penal and expiatory sufferings. It may well awaken a holy curiosity and a holy admiration to consider what was passing in the soul of our Redeemer whilst he looked upon, and ate of that Paschal Lamb, the figure, the lively semblance of himself! what thoughts, what affections must have arisen there as his divinely illuminated soul beheld in that type, only and all his work now shortly to be accomplished! Surely here at least we have one explanation of that earnest testimony to his disciples, "With desire I have desired to eat this passover with you before I suffer." And yet with equal certainty it sealed the triumphant issue of his suffering and death. For it was as essential to that sacrament that it should be eaten as spiritual nourishment as that it should have been roasted with fire: and he saw therefore the pledge to Him as the Mediator of the everlasting Covenant, that his death should not be in vain to him nor to his—that he in his death should be the author of life, and that as in all past, so in all future ages of the world, his flesh should be meat indeed and his blood drink indeed. Oh holy triumph of faith, amidst the rising and swelling floods of wrath which were then gathering about him! Here do we behold him at once the breaker up of the

way, and the bright exemplar of that trust in God by which his people rejoice, nay glory, in tribulation.

And now therefore with his own hand and by his own authority, he puts as it were a *quiescit* upon the holy ordinance of the Passover, and distinctly intimates that its observance uses, virtue, life are forever gone. Like the grave clothes which he left in the sepulchre of Joseph of Arimathea, it remains the token of where he once was, but where he will never be again. Henceforward it would be as vain to seek for the living among the dead, as to seek for the Messiah, the Christ, the Redeemer, in the passover of the Mosaic dispensation; it was a procedure altogether similar in its import, though more obscure in its form, with that in which at the moment of his death, an invisible hand rent the vail of the Temple in twain from the top to the bottom, to publish and seal to the whole church of God that old things were passed away and all things now were new.

And here in the very termination of the old, and the commencement of the new dispensation, a wonderful mystery occurs. As the one passed away in his death, so the other arises by his life: in the old he died, and that died with him; in the new he lives and that lives only with him. His death and his resurrection, were then at once before him, and the one with no less certainty than the other, as now he proceeded, with majesty and with grace, to institute that holy service at once the pledge of his death and his life.

“He took bread; and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.”

Here is the institution in all its simplicity as it was appointed by the Lord Jesus Christ. But its very simplicity attracts to the consideration of its import, its beauty, its impressive and overwhelming solemnity. Let us after the example of Moses, with holy reverence, endeavor to turn aside and behold this great sight.

The first reflection that presents itself, whether we consider the general nature of the ordinance or the circumstances and time of its appointment, is the immensity of the love, the strength of the faith, and the bright and glorious hope that must have animated the soul of Christ on this moment-

ous occasion. It is a large provision for the future, and for the future to a vast extent of time, and touching the interest of a vast and to us countless multitude of the human race.—As he had in the Passover, now by his own act brought to a close, looked through ages past of time, and saw that glorious train of the faithful who had been nourished into eternal life out of his fulness therein expressed and thereby imparted; as he had his mind fixed upon the persons of the redeemed known and enumerated and recorded in the sacred oracles, with whom he was familiar from righteous Abel down to the last of the martyrs—so how shall we think, or how shall we speak of that glance with which he must have contemplated future ages, and future multitudes for whom he now provides. Shall we suppress our thoughts and leave the soul of our Redeemer to the vague uncertainty and obscurity about the future which overwhelms ourselves, “who know not what a day may bring forth.” “Our sons indeed may come to honor and we know it not.” But not so with him. If the souls of Isaiah, and of Daniel, and of John were so illuminated as to penetrate deep and far and wide into the remote ages of futurity, to witness there with more than mortal ken, the toils, conflicts, griefs and martyrdoms of the faithful—to behold through the lapse of time, the ultimate triumph of truth and righteousness in the earth, the nations subdued and bringing their homage to the anointed King in Zion, and view as some did the nations of the saved, and a multitude which no man can number redeemed out of every tribe and kindred and people and tongue—what shall we believe to have occupied the soul of Him from whom all prophets receive their light, all priests receive their efficiency, all kings their glory, when on this memorable occasion, he made this memorable provision for future ages and for future multitudes? Though we cannot assign the omniscience and the infinite love of the divine nature to the human soul of Christ yet what limits shall we assign to the capacities of that soul so nearly allied by personal union to the Godhead, and so constantly illumined by its proximity to those influences of divine and preternatural light which come from God? Shall our souls be capable, to our consciousness, of an almost endless number of dear and social ties of affections, fixed on persons whom our minds well know, and over whom our hearts often yearn, and shall we doubt that this wonderful power of the human soul is in Christ carried to an extent beyond

our comprehension? Shall the faithful pastors of the church know the names, love the persons, bear on their memories and on their hearts the numerous members of their respective charges, and shall the universal Shepherd not know well all his own? The symbolic breast plate on the heart of the High Priest of old with the names of the tribes of Israel was no unmeaning form. The touching language of Paul is referable to all the redeemed of Christ. "He loved me and gave himself for me." And his own words to Nathaniel, "Before that Philip called thee, when thou wast under the fig tree I saw thee," shew how it was with that elect vessel of mercy, and shall we suppose it is otherwise with the rest? Certainly it is desirable to bury our heads with faith, with shame, with penitence, in the heart of Christ and there drink of his original, unmerited, special, peculiar, personal love, expressed so fully in this holy ordinance. "He shall see of the travail of his soul and be satisfied."

Nor was his faith and hope here displayed less deserving of our admiration. Himself, "despised and rejected of men," accounted "a worm and no man;" surrounded with followers of the lowest esteem in the world; and yet himself the mighty and everlasting foundation of the temple of the Lord, and also its glorious builder; and these the powerful agents, "mighty through God," to overturn the impious systems of the world, to demolish the empire of Satan, to bring the earth in subjection to himself, and conduct the heirs of promise to everlasting salvation. "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. Thus saith the Lord, In an acceptable time I have heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages." And so we hear him triumphing in faith and hope in the language of the prophet, "The Lord God will help me, therefore shall I not be confounded; therefore have I set my face as a flint, and I know that I shall not be ashamed." "He shall not fail nor be discouraged till he

have set judgment in the earth and the isles shall wait for his law.‡

(To be continued.)

CHRIST'S INTERCESSION—ITS MATTER.

(Continued from p. 86.)

The *persons* for whom, and the *things* for which, Christ intercedes, are different points, which are, nevertheless, intimately connected with one another. The latter is determined by the former, and on this it may be proper to offer a few remarks before proceeding to what may be regarded as the principal subject of this section.

In general, however, it may be remarked, both with regard to persons and things, that the extent of intercession must be regulated by that of atonement. As it is unreasonable to suppose Christ to make atonement for any for whom he does not intercede, so it were preposterous to allege that he intercedes for any but those for whose sins he has atoned, or that the matter of his intercession includes any thing not purchased with his blood. Intercession and atonement are correlates, not merely in nature, but in extent. For whomsoever and for whatsoever he has procured by his blood, does he plead before the throne of God. This is a leading principle which may serve to guide us in the observations we have to offer on this department of our subject.

With respect to persons, we observe, that Christ makes intercession for *the elect only, and for all and each of the elect.*—That he intercedes for the elect only is abundantly plain from the speciality of God's sovereign purpose of mercy, from the definite extent of the atonement, and from the explicit testimony of the scriptures. Indeed, wherever the intercession is spoken of, this limitation of the objects is expressed or clearly implied. Paul says, 'who also maketh intercession FOR US.' Not for all, observe, but for the *elect* spoken of in the preceding verse. Again 'He ever liveth to make intercession for THEM.' For whom? For them only who, as he says in the clause immediately going before, *come unto God by Christ.* To the same purpose is the testimony of John:—'If

‡ Isaiah 49, 7, 8, and 50, 7 and 42, 4.

any man sin, WE have an advocate with the Father ;' speaking in his own name and that of the christian brethren to whom his epistle is addressed. With this agrees the language of Christ's intercessory prayer on earth ;—'I pray for THEM : I pray not for the world.' Who they are that are here referred to by the pronoun *them*, may be judged from the expression that occurs so frequently throughout the prayer—'the men which thou gavest me out of the world.' It is utterly absurd and pernicious, as well as unscriptural, to suppose that he makes intercession for those who live and die in unbelief, who continue to disown his mediatory office, and to place reliance on other grounds of salvation than his infinite merits. With regard to all such, he must be understood as saying, 'Their drink-offerings of blood *will I not offer, nor take up their names into my lips.*' Ps. xvi. 4.

There are some passages of scripture urged in opposition to the sentiment thus expressed and supported. In the same intercessory prayer to which we have appealed, it is said, 'Neither pray I for these alone, but for them also who shall believe on me through their word.' John xvii. 20. But only let our affirmation be marked, and no contrariety will be found to it in this verse. We said not that Christ intercedes for *believers* only, but for the *elect* only. All the elect are at one time unbelievers, many continue long in this condition, and it is only in consequence of Christ's intercession, as we shall afterwards see more particularly, that they are ever brought out of this state. Those who *have* believed, and those who *shall* believe, are both included in 'them which are given' to the Son. After this, the expression in the fifty-third chapter of Isaiah's prophecy—'he made intercession for the *transgressors*'—can give no difficulty ; whether 'the transgressors' are those whose sins he bore, or those who were active in effecting his crucifixion, the passage admits of easy explanation. It is not said he made intercession for *all* transgressors, and we know that the character which the term delineates belongs by nature to the whole number of the elect. If the instruments of his crucifixion are meant, then is the expression explained at once by the prayer on the cross, 'Father, forgive them, they know not what they do.' Luke xxiii. 34. We are aware that some excellent divines regard this prayer as not intercessory, but merely as a part of that moral duty required of Christ in fulfilment of the law which en-

joins the forgiveness of offences.* But, without taking upon us to determine this point, it may be observed, that even on the contrary supposition the passage is easily explained.—We see no reason why it should not be admitted, that Christ made official intercession for his murderers. Were not the five thousand, who were converted by the preaching of Peter, openly charged by that apostle, as persons who 'denied the Holy One and the Just, and desired a murderer to be granted unto them,' and who 'killed the Prince of Life?'—And as to the chief priests who acted so prominent a part in that scene of crime, are we not afterwards informed, that 'the word of God increased, and the number of disciples multiplied in Jerusalem greatly; and a *great company of the Priests* were obedient to the faith? But this only proves the sovereign grace of God and the infinite merit of Christ's blood, in including in the number of the elect and the saved the basest and most guilty among men, not that the intercession of Christ is general.

Christ makes intercession for *all* the elect. Whatever their state, believers or unbelievers, they are remembered according as they require. 'Neither pray I for *these* alone, but for them also which *shall believe* on me through their word.'—Whatever the age of the world in which they live, from the entrance of sin to the end of time, they are included in his prayers. We are apt to conceive of the work of intercession as conducted only since the Saviour's ascension, or at most since his appearance on earth. But he was always the *Angel of God's presence* who saved his people. 'He bare them and carried them' on his heart '*all the days of old.*' And before his incarnation, we have one distinct act of intercession on record:—'Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord

* 'We may, we must,' says Dr. Owen, 'grant a twofold praying in our Saviour; one, by a virtue of his office as he was mediator; the other in answer of his duty, as he was subject to the law; but yet those things which he did in obedience to the law as a private person, were not acts of mediation; nor works of him as mediator, though of him who was mediator. Now, as he was subject to the law, our Saviour was bound to forgive offences and wrongs done unto him, and to pray for his enemies; as also he had taught us to do, whereof in this he gave us an example; Matt. v. 44.—'I say unto you, love your enemies, bless them that curse you, do good unto them that hate you, and pray for them who despitefully use you, and persecute you;' which, doubtless, he inferreth from that law, Lev. xix. 18: "Thou shalt not avenge nor bear any grudge against the children of thy people, but shalt love thy neighbor as thyself;" quite contrary to the wicked gloss put upon it by the Pharisees: and in this sense, our Saviour here, as a private person, to whom revenge was forbidden, pardon enjoined, prayer commanded, prays for his very enemies and crucifiers; which doth not at all concern his interceding for us as mediator, wherein he was always heard, and so is nothing to the purpose in hand.—[Owen's Works, v. V. p. 275.]

answered the angel that talked with me with good words and comfortable words.' Zech. i. 12, 13. Among the innumerable multitude of the chosen of God, not one shall ever be omitted in this part of his sacerdotal function. Out of the hand of the Angel of the covenant ascend continually, amid the cloud of incense, 'the prayers of ALL saints.' As on the Aaronic pectoral, worn by the high priest of old when he entered into the most holy place, were engraven all the names of the children of Israel, so on the heart of our Intercessor within the vail, are borne all the chosen of God.

Nor is it for all in the mass, that the Saviour makes intercession. He prays for *each* by himself. Even as respects believers, his intercession is not general, but particular.—With a speciality such as might be supposed if there were only one, does he attend to the interests of each individual in the vast number of those given him by the Father. A general remembrance of them would not suffice. Their cases are various; not two of them are exactly alike. But, with infinite compassion and skill, is every special case of each individual presented by this divine Advocate to his Father.—'Simon, Simon, satan hath desired to have you, that he may sift you as wheat; but I have prayed for THEE that thy faith fail not.' 'He that overcometh, I will not blot out his name out of the book of life, but I will confess HIS NAME before my Father, and before his angels.' Luke xxii. 31, 32 : Rev. iii. 5.

Now, by these remarks on the persons for whom Christ intercedes, we are prepared to enter on the SUBJECT-MATTER of his intercession.

Christ intercedes that the chosen of God may be brought *into a gracious state*. They mingle originally with the world lying in wickedness, are enemies to God in their mind by wicked works, rebels against the divine authority, and sinners before the Lord exceedingly. There is no visible distinction between them and the world; they are in the same state of condemnation, they possess the same character of ungodliness, and they merit the same punishment. But there is a distinction, and *that* one of immense importance; they are chosen of God; they are given to Christ to be redeemed; the eye of the omniscient Saviour is upon them; and, when the period fixed in the arrangements of infinite mercy for their salvation arrives, he pleads his merits for the bestowment of the primary blessings of the new life. The blessings of grace may be viewed, as they affect respectively the commence-

ment, the progress, or the consummation of the new life. It is not for the two latter merely that Jesus makes intercession, but also for the first; for justification, regeneration, and adoption, as well as for sanctification and eternal glory. 'Ask of me, and I shall give thee the heathen for thine inheritance.' The heathen, and consequently those, who, in respect of condemnation, are not better than heathen, must be prayed for, in order to their being brought into a fit state to be characterized as the inheritance of Christ. Justification is an act of acquittal from condemnation, the ground of which is the sacrifice of the Redeemer; but as satan, the law, and the justice of God accuse the sinner of guilt, the Advocate with the Father must plead the merits of his sacrifice in answer to these accusations, before the act of acquittal can be pronounced. The procuring cause of justification is the Saviour's merits, but the immediate cause of actual justification is the Saviour's intercession. Hence, says the apostle, 'Who shall lay any thing to the charge of God's elect? Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.' Rom. viii. 33, 34. Regeneration is a result of the Spirit's efficient power on the soul; but the intercession of Christ is connected, in the economy of redemption, with the gift of the Spirit for this end. 'I will pray the Father, and he shall give you another Comforter, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.' John xiv. 16. In like manner, in order to adoption or admission to the family of God, the Saviour must plead the ground of admission as that on which the act in question proceeds.

Thus does it appear that, but for the intercession of Christ, men would never be brought into a state of grace, but remain for ever in condemnation and sin. The Intercessor within the vail, however, looks down with omniscient inspection on the whole family of mankind: he sets an eye of special recognition on those who were given to him by the Father;—these are all well known to him, for 'the Lord knoweth them that are his;' their names are all written in the Lamb's book of life, they are engraven on the palms of his hands, on the tablets of his heart; when, in the lapse of time, the period fixed for the salvation of each occurs, he carries their case to the throne of God; the Father hears; the Spirit is sent; and

the sinner is turned from darkness to light, from the power of satan unto God. Means may have been at work for long time to accomplish this end. The scriptures may have been read ; the gospel may have been heard ; there may have been the entreaty, and expostulation, and prayers of deeply interested friends ; the providence of God may have prepared the way ; the law may have uttered its thunders, the gospel may have whispered its comforts, and deep serious thoughtfulness may have been produced. But not one, or all of these together, could make the man a new creature, and convert the sinner into a saint. Yet a change is effected, a visible alteration to the better is produced ; and the true explanation of this change is to be found in the efficacy of Christ's intercession. It is this that has put all the wheels in motion ; it is this that has given power and efficacy to the means ; the proper and simple account of the whole matter is, that an unknown Friend in heaven has spoken for the elect sinner to the King.

The need for Christ's intercession does not end on being brought into a gracious state. Saints as well as sinners, require an interest in this function of the great High Priest. It is thus that *the pardon of the daily sins of the people of God* is procured. Believers sin, as well as others. 'In many things we offend all.' 'If we say we have no sin we deceive ourselves and the truth is not in us.' True, it is written, 'whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin because he is born of God.' But, in consistency with the other assertion just quoted of the same writer, this can mean nothing more than that a true child of God cannot sin with complacency, or so as to be brought under final condemnation. The reason of this is, not that the sins of such are less criminal than those of others, for, besides involving rebellion against the same authority and a violation of the same holy, just and good law, they are peculiarly aggravated by the obligations arising from the benefits that have been received. But the reason is, the interest which such have in the justifying righteousness of Christ, to which constant efficacy is given by his intercession. This is the believer's security from the daily condemnation to which his daily transgressions expose him. The act of justification is pronounced at once ; the state of justification continues for ever. The security of this permanent state is the same with that which constitutes the ground of

the primary act—the righteousness of Emmanuel ; and the intercession is what secures the constant efficacy of this perfect righteousness. The apostle John asserts thus much :— ‘If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.’ 1 John ii. 2, 3. But for his advocacy, the sins which the people of God daily commit would procure for them condemnation, justifying grace would be withdrawn, and the rich promises of saving mercy would be virtually cancelled. Believers, therefore, need, not only to be warned against temptations to sin, but to be furnished with encouragement in case of its being committed : despondency in the latter case may prove as hurtful as security in the former. And their consolation springs from Christ’s intercession ; but for which, amid the daily short-comings arising from the corruptions of nature, the snares of the world, and the wiles of satan, they must be utterly miserable. But let it not be supposed from this, that the intercession of Christ gives any encouragement to men to sin. To hold out the comforting prospect of pardon when sin has been committed, is a very different thing from holding out an inducement to commit sin. It is for the former, not for the latter purpose, that the doctrine of Christ’s intercession is introduced in the scriptures. ‘If any man sin, we have an Advocate :’ not ‘that any man may sin,’ &c. The latter is a fearful abuse against which we must be ever on our guard.

(To be continued.)

REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

A No. of the Scottish Presbyterian which has just come to hand contains the first account we have seen of the proceedings of the Scottish Synod at its meeting in October last. We give the following extracts, trusting that the intelligence will be interesting to our readers, though it is considerably after the due time.

The Synod of the Reformed Presbyterian Church in Scotland, met in Great Hamilton Street Meeting-house, Glasgow, on the evening of Monday, the 12th October, and continued its sittings till the evening of the following Friday. At the opening of the meeting, the Rev. Mr. Martin, of Strathmiglo, preached an excellent and appropriate sermon, from John xxi. 15—18, on Pastoral duties, and the influence of love to Christ in their performance.” This discourse has been published by request of Synod, and will obtain, we hope, an extensive circulation.

The court having been constituted, and the roll of members completed, the Rev. Joseph Henderson, of Ayr, was elected Moderator, and took the chair accordingly. The remaining business of the evening was confined to the appointment of committees, and other arrangements auxiliary to the subsequent proceedings of the Synod.

Tuesday.—The Court met this day at 12 o'clock, and engaged in devotional exercises, which were conducted by Mr. Brydon. The time till adjournment was occupied in hearing Mr. Anderson read the remaining part of the paper on the Elective Franchise, which he had been instructed to prepare. At the evening sederunt, members of Court offered remarks on the paper; after which, it was moved and seconded, that "The paper on the Elective Franchise having been read, the members of Court expressed their acknowledgments to the writer for his attention to the subject, and their concurrence in the general views and principles contained in it; and, without pledging themselves to every statement or particular interpretation in a work which has not been submitted to exact scrutiny, they recommend that it be published, as containing ample and convincing evidence of the soundness of the principle of the Church which it was written to illustrate and defend." It was also moved and seconded, that "The Court, having heard Mr. Anderson read the paper which he was requested to prepare, on the exercise of the Elective Franchise, express their acknowledgments of the attention which has been bestowed on it, and agree that he be instructed to have it printed in *overture*, for the careful revision of the Church, and that a committee be appointed to co-operate with him for this purpose, consisting of Rev. Messrs. Gould, senior and junior, Anderson and Graham—Mr. Anderson, Convener."

Wednesday.—The Court met at 10, A. M. Mr. Nelson conducted devotional exercises.

The Committee appointed to meet with the congregation of Stranraer to remonstrate with them on the impropriety of the course which they had adopted, and endeavor to persuade them to withdraw their protest and declinature, gave a detailed account of their proceedings. The Presbytery of Newton Stewart also stated some additional particulars respecting the congregation; after which it was unanimously agreed, that "The Synod express surprise that there is no representative present from the congregation of Stranraer, and that no document has been received from them; the more especially that they find, from the statements made by members of the Presbytery of Newton Stewart, that sealing-ordinances have been dispensed, and a moderation for a Call has been granted to that congregation by said Presbytery, on the express understanding that the congregation had resolved to ask liberty from this Court to withdraw their protest and declinature. The Court, after deliberation, agree that the congregation of Stranraer must unconditionally withdraw their protest and declinature, and express their submission to this Court in the Lord, before the proposed moderation can take place; and the

Court farther empower the Presbytery of Newton Stewart to act in this matter on their behalf in accepting of said withdrawal when offered. The Clerk is instructed to furnish an extract of this minute to the Presbytery of Newton Stewart, and to send a copy to the congregation of Stranraer."

At the earnest request of the members of the Presbytery of Dumfries, it was agreed, that inasmuch as the members of Kilmarnock can co-operate with the presbytery of Newton Stewart with much less difficulty than the members of the presbytery of Dumfries, the presbyteries of Kilmarnock and Newton Stewart be, *in the mean time*, united under the designation of "The United Presbytery of Kilmarnock and Newton Stewart."

A petition from Thurso was presented, requesting as large a supply of Sermon as possible, and stating their desire to erect a place of worship on a cheap scale, and their hope that the Synod would render them some assistance in the undertaking. A petition was also presented from Wick, requesting that a member of Court would be sent to dispense the Lord's Supper among them, and desiring as large a supply of Sermon as could be conveniently granted. It was unanimously agreed that as large a supply of gospel ordinances be allowed both places as may be found practicable, under the inspection of the Edinburgh Presbytery.

A memorial from the session of Ayr, and a petition from the congregation of Darvel on the subject of Covenanting were presented and read. These papers contained powerful reasons for the performance of this solemn and important duty. In the evening sederunt the subject was resumed, and some members of Court expressed, at considerable length, their sentiments respecting the importance and seasonableness of the duty. The Synod strongly approved of the spirit manifested in the papers; and, after conversing upon the subject at some length, agreed, "that it shall be taken into consideration at next meeting, and, in the mean time, instruct the ministers of the church to direct their own attention and the attention of their congregations to the subject of Covenanting, with the view of preparing members of the church for such a work. The Synod further recommended ministers and sessions to make it a matter of conversation and prayer, and in particular to render themselves familiar with several documents which have at different times been printed in the form of Overture upon the subject, by the authority of this Court."

The Committee on Missions gave a verbal Report of their proceedings since last meeting of Synod. They stated that they had fulfilled the instructions given them by Synod respecting Mr. Geggie, and Mr. M'Gill was appointed to write a letter to him, in reference to his present relation to our church. With regard to the stations in Upper Canada, they had nothing to communicate in addition to the particulars given in their printed Report. They stated that Mr. Duncan is prosecuting his studies with diligence and success, with the view of laboring as a missionary in some heathen land, which called forth from the Court an expression of their satisfaction and their

undiminished anxiety that a mission to the heathen be attempted by our church. They further reported that two promising young men had expressed their willingness to become missionaries to the heathen, provided some pecuniary assistance is given to them in prosecuting their studies. The Committee also reported, that as the Fund in the hands of the Treasurer is at present very much reduced, and as there is a prospect that the Synod may be called on, at no distant period, to send out one or more missionaries to the heathen, which will require a considerable outlay, provision may be made for augmenting the Fund. The Court therefore agreed strongly to recommend to the congregations under their inspection, to testify their interest in the extending of the missionary operations of the church, by sending forward collections at next meeting of Synod.

Thursday.—The Court met at 10 o'clock, A. M. Devotional services were conducted by Mr. Graham.

It was moved, seconded, and unanimously agreed, that henceforth there shall be a distinct fund for *Home*, and another for *Foreign*, Missions; that the present Missionary fund shall be divided equally between them; that the congregations under the inspection of Synod be called upon to contribute as largely to each as a sense of duty may direct and prompt them; and that they be instructed to specify, in sending forward their contributions, how much they wish to be given to these respective funds.

In the evening sederunt, the following statement was submitted to Court, relative to the wine question, by a committee which had been appointed for that purpose:—"Inasmuch as it is evident, from the papers occasionally laid on the table of Synod, as well as from other sources of information, that a diversity of sentiment exists in regard to the character of the wine that should be employed in the celebration of the Lord's Supper; and as there is reason to believe that this diversity of sentiment is beginning to lead to a diversity of practice in the Church; and, as it is very desirable that uniformity of practice should, as far as possible, be maintained in agreeableness with the word of God, it is therefore humbly submitted, that the Synod shall give a deliberate expression of its judgment on this question, for the direction of Sessions and of the Church." A very long and interesting discussion took place on this question, after which it was moved and seconded, "that the Synod declare, that, in agreeableness with the word of God and the subordinate standards of the Church, wine is to be used in the celebration of the Lord's Supper; and as the Scriptures lay down no positive law on the kind of wine that is to be used, it is inexpedient and unwarrantable to innovate in the celebration of the ordinance, and to disturb the edification and peace of the Church, by deviating from the usual practice, and proposing any new regulation on the subject; and Sessions are instructed accordingly." It was also moved and seconded, "that inasmuch as a large portion of the wine used in this country is unquestionably not the same kind of wine that was employed in the institution of the Lord's Supper, and inasmuch as diversity of opinion

prevails as to what that wine was, the Synod agree to appoint a committee to examine into this matter and report; at the same time, the Synod resolve, that diversity of sentiment on this point shall not prevent them from enjoying the privileges of the Church, until a final deliverance be given." The first motion was carried. From this decision, Mr. Martin dissented in his own name, and in that of all who might adhere to him, and craved leave to offer reasons at a future period.

Friday, 10, A. M. After the constitution of the Court by the Moderator, Mr. Winning conducted devotional exercises.

The Clerk of Synod stated, that he had received from the clerk of the congregation of Stranraer, an extract of the minute of a congregational meeting, held there on the 17th of June last, purporting to be a withdrawalment of the Protest and Declinature of that congregation; accompanied by a letter, apologising for the omission before complained of, on the ground, that he had understood that the Presbytery of Newton Stewart was in possession of the document, and would bring it formally before the Synod. The Court were satisfied to find that the omission was not intentional on the part of the congregation; but as it appeared that their clerk was in a mistake with regard to the ground of this omission, inasmuch as the Presbytery of Newton Stewart was never in possession of that document, and as the Court would not now resume the case, the document was handed over to the United Presbyteries of Kilmarnock and Newton Stewart. The Court also appointed Dr. Bates and Mr. Young to write to the congregation of Stranraer a friendly letter of advice and direction.

Mr. Martin produced his reasons of dissent on the wine question; and Dr. Bates, for separate reasons which he assigned, craved leave to adhere to the dissent. A Committee was appointed to answer these reasons.

The Synod requested Dr. Bates to publish the sentiments which he expressed in Court the preceding evening, regarding the extreme views of those persons who have refused to communicate in the ordinance of the Lord's Supper, on the ground, that it is immoral to use in that ordinance any wine possessing intoxicating qualities. Dr. Bates expressed his willingness to comply with this request, while the Synod, at the same time, declared that, in the decision adopted by them, they had no intention whatever of throwing discredit on the endeavors that are made to suppress abounding intemperance, by abstaining from the use of all intoxicating liquors.

The following overture, by Professor Symington, was unanimously adopted:—"That a collection shall be made in all the congregations of the Church, in aid of the Theological Library, and that all the works published by the members of Court, from the constitution of the Presbytery, and copies of old and scarce works connected with the History of the Reformation, shall be obtained."

Letters were received and read from the Reformed Presbyterian Synod in Ireland, and from the Eastern Presbytery, who have de-

clined the authority of that Synod. The Court expressed their deep regret that a separation had taken place, and agreed that the papers shall lie on the table.

A petition from the Session in Lorne was presented and read, praying the Synod to adopt measures for having the Testimony of the Church translated into Gaelic. The Court considered the proposal inexpedient in present circumstances.

An overture was proposed by Dr. Bates, on the traffic in ardent spirits, but as several members had left the Court, the discussion of it was postponed till next meeting, with the understanding, that it shall be taken up at an early period of the proceedings.

The Synod appointed a day of thanksgiving to be observed before the end of the new year, by the congregations under their inspection, for the goodness of Divine Providence in the plentifulness of the harvest.

Mr. Anderson intimated, that, as faithful adherence to the Scriptural principles of the Church is required by the authority of God, and the solemn vows of the ministers and members of the Church; and as members of the Church may soon be exposed to the danger of violating their solemn engagements, and departing from the Covenanted Testimony by the use of the Elective Franchise, thereby implicating themselves in the immoralities of the British Constitution, he intends submitting to the Court, at next meeting, a motion, in reference to the means which ought, without delay, to be employed for preserving the purity and fidelity of the Church. The Synod, considering the great importance of the object in view, and the duty of the Court to employ all proper means for its proper accomplishment, agreed to take up this matter at an early time next meeting.

Dr. Bates reported, that a letter, addressed to the Synod, by the Secretaries of the Glasgow Anti-Slavery Society, had been put into his hands by one of the Secretaries. The letter was read, from which it appeared, that the Secretaries wish to call the attention of Synod to certain resolutions recently adopted by a convention of Anti-Slavery delegates in London, and to induce the Synod to publish "A remonstrance against the sin of slave-holding," to be addressed to "professing Christians of all other denominations, whether in this land or in the United States." The Synod embraced the opportunity of declaring anew, their undiminished abhorrence of the crime of slave-holding, and the strong sense they entertain of the guilt incurred by those churches which so far connive at it, as to retain, in ecclesiastical fellowship, those who are implicated in that crime. It was also agreed to appoint a committee, with instructions to revise a series of resolutions adopted and published by this Synod, a few years ago, on that subject, in order to their being republished in whole or in part, with such additions as may seem to the committee necessary to adapt the document to the present crisis, and that the committee be authorised to do, in the premises, what may seem to them proper, in order to conjoin the Protest of this Synod with those which, at the

present day, are raised by British Christians, against the enormous and flagrant iniquities of American Slavery. Dr. W. Symington and Dr. Bates were appointed the committee.

Answers to the reasons of dissent on the wine question, were now produced by the committee, and adopted. Dr. Bates withdrew his reasons of dissent on hearing them read.

The Synod appointed the next meeting to be held at Edinburgh, on the 2d Monday of May, 1841, at 6 o'clock, P. M., to be opened with a sermon, by the Moderator.

THE THEOLOGICAL SEMINARY.

The following communication, though dated March 30th, 1841, and forwarded, in due time, did not come to hand till our last No. was all in type. The delay was owing to circumstances, we understand, which were beyond the control of any one concerned, and of course implies no neglect on the part of any.—ED.

The committee of Supervision of the Theological Seminary met at the divinity hall in Allegheny city. The students in attendance during this first session were Samuel Sterret, of the first year, Samuel O. Wylie, John Galbraith, William Slater, Wm. Acheson, and James W. Shaw of the second; Renwick Z. Willson of the third; and James Neill of the fourth year. These were examined on the different subjects of their studies during the past session, and delivered discourses before the committee. Their examination and exhibition were highly satisfactory, giving evidence of talents and attainments of no ordinary kind; doing credit to both teachers and taught; and imparting the cheering hope that the seminary would prove a fountain from which would soon issue forth streams that would make glad the city of our God.

The professors stated that punctual attendance had been paid by the students to their studies, and to fellowship meetings, and that a great deal of fraternal attachment exists among them. As attendance in the seminary is so necessary to qualify young men *well* for the gospel ministry, and as the mutual attachment formed by young men in the prosecution of their studies may operate so favorably in preserving the unity and promoting the prosperity of the church when they enter on their labors, it is a matter of regret that all the stu-

dents under the care of the different presbyteries were not in attendance during the last session, and it is to be hoped that Synod will adopt measures likely to secure the regular attendance of all who are looking forward to the ministry.

From the treasurer's books it appears that the pledges for the support of the Seminary have been but partially redeemed. It ought to be remembered that the faith of the church is pledged, and regard to this together with the comfortable support of the professor, and the liquidation of the contingent expenses of the seminary require the punctual fulfilment of their engagements on the part of those who made them; and the liberal contributions of all who have at heart the interests of the church.

March 30th, 1841.

A MEMBER OF THE COMMITTEE.

VALUE OF WRITTEN BOOKS.

Before the invention of the art of printing, sometimes half the life of a man was devoted to a single work. Guido de Jais wrote and illuminated a very beautiful MS. Bible, which he began in his fortieth year, and did not finish until he was upwards of ninety. Great indeed was the anxiety of the learned men amongst the ancients to possess a library, notwithstanding the expense and difficulty of procuring it, as is shown from the following extract by Dr. Middleton, in his *Life of Cicero*:

“Nor was he (speaking of Cicero) less eager in making a collection of Greek books, and forming a library by the same opportunity of Atticus' help. This was Atticus' own passion, who having free access to all the Athenian libraries, was employing his slaves in copying the works of their best writers, not only for his own use, but for sale also, and the common profit both of the slave and his master; for Atticus was remarkable above all men of his rank for a family of learned slaves, having scarce a footboy in his house, who was not trained both to read and write for him. By this advantage he made a very large collection of choice and curious books, and signified to Cicero his design of selling them, yet seems to have intimated withal that he expected a larger sum for them than Cicero could scarcely spare, which gave occasion to Cicero to beg of him in several letters, to reserve the whole number for him till he could raise money enough to purchase. ‘Pray keep your books,’ says he, ‘for me, and do not despair of my being able to call them mine, which I can compass, and shall think myself richer than Crassus, and despise the fine villa gardens of them all.’”

The following extract from an epistle of Antonius Bononia Beccatelus, surnamed Parrome, to Alphonsus, King of Naples, bears testimony to the great expense and trouble in transcription of works.

“ You lately wrote to me from Florence that the works of Titus Livius are there to be sold in very handsome books, and that the price of each book is 120 crowns of gold. Therefore I entreat your majesty, that you cause to be bought for us Livy, which we used to call the king of books, and cause it to be sent hither to us. I shall in the meantime procure the money which I am to give as the price of the book. One thing I want to know of your prudence, whether I or Poggius have done best; he, that he might buy a country house near Florence, sold Livy, which he had written in a very fair hand, and I, to purchase Livy, have exposed a piece of land for sale. Your goodness and modesty have encouraged me to ask these things with familiarity of you. Farewell, and triumph.”

The late Mr. Amos had a folio MS. of the Roman de la Rose, and on the last leaf is written in French, “ This book cost at the palace of Paris, 40 crowns of gold, without lying,” equal to about £30, 6s. 6d.

A deed preserved in the library of the College of Laon, in Paris, and witnessed by two notaries in the year 1332, shows that MSS. were sold in those days by contracts as binding as those by which estates were transferred. As a still more striking instance of the high estimation in which such property was held, the Countess of Anjou paid for the copy of the homilies of Haimon Bishop of Halberstadt, 200 sheep, 5 quarters of wheat, and the same quantity of rye.

ITEMS OF INTELLIGENCE.

Church of Scotland.—The Court of Session has interdicted the formation by the Presbytery, of a *Quoad Sacra* parish at Irvine for Mr. M'Clelland, one of the ministers of the Burgher Seceders, who lately acceded to the Established Church, and has even declared that it was illegal for him to be admitted to a seat in the Presbytery. And very lately, the same high Court of law has found a bill of damages with costs, for Lord Kinnoul, the Patron, and Mr. Young, the Presentee, against the Presbytery of Auchterarder, for refusing to induct Mr. Young into that parish. There is no genuine Presbyterian, or lover of the Church's purity, but must regard with indignation, these arbitrary encroachments of the Civil Courts upon the independence and liberties of the Church; and those in the Scottish Church who are contending faithfully against these Erastian proceedings, must command the sympathy and prayers of all right-hearted men. We are glad to perceive that a part of the Church of Scotland has been making an advance

on the Veto measures, and is now claiming the abolition of the Patronage Act of 1711. We trust the friends of the Scottish Church, will yet be brought to feel the necessity of going beyond what they profess themselves willing to accept, namely, the Revolution Settlement. Disguise the matter as some may, the Settlement of 1688 was very far from guaranteeing either the Christian rights of the people in the choice of their ministers,—the independence of the ecclesiastical courts, or the purity of the Church. Never, we are persuaded, will the Scottish National Church enjoy her independence on a secure footing, or command the confidence of those who venerate her reformers and martyrs, until, rejecting a deceitful expediency, she adopts the attainments of what Dr. Chalmers has well termed her “Augustan age,”—the period from 1638 to 1649,—and comes back to the recognition of the National Covenant and Solemn League and Covenant. Within the last few weeks the Duke of Argyll, who is, we believe, one of the largest patrons in Scotland, has intimated, in his place in the House of Lords, his intention of bringing in a bill during the present session of Parliament, to legislate upon the affairs of the Church of Scotland.

A Romish Difficulty.—A correspondent of the New York Spectator says “Queen Christina, (late queen of Spain) who is at Rome, has entreated the pope to absolve her from the great sin of having permitted her government to violate the property of the Spanish monks and nuns. Of course the holy father was melted into tears at this act of piety and granted her request, after having made her sign her confession in due form. His holiness has addressed an allocution to the college of Cardinals, touching the profane conduct of the Spanish government in melting up the golden and silver saints of the several churches. The holy cardinals are invited to invoke the intercession of the mother of God, patroness of Spain, and also that of all the saints who inhabited that country while on earth.”

Torture in Louisiana.—At the trial of the St. Louis murderers, one of the witnesses introduced was a negro slave named Edmund. He was arrested in New Orleans a short time since upon a charge of larceny. While in prison, a white man accused him of having passed, in that place, under the name of Jacob Brown, and of being the Brown connected with this murder. He was taken into a room, threatened, whipped, &c., and to escape farther punishment confessed to have participated in it. Two public officers took charge of him and brought him up. Upon being sworn, he denied all knowledge of the affair, and of the parties to it, and was able to show in court, by Capt. Stiles, of the steamboat Gov. Roman, that he was on board that boat, somewhere between New Orleans and Natchez, on the night of the 17th of April. This shows how seldom violence extorts the truth. Threatened, whipped, &c.! Made to confess by torture! Do the laws of Louisiana tolerate such enormities? Ah! slavery, thou doest it.

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EXPOSITION OF REV. III. 4.

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy.”

This is a part of the epistle addressed unto the angel of the Church in Sardis, one of the seven churches of Asia Minor. Sardis was situated near Mount Tmolus, and laid claim to very considerable antiquity. Early in the history of Christianity a church was organized in this city. But here as in many other places religion soon began to decline; the power of godliness became unknown and unfelt among the great body of the people in the church of Sardis. Only sixty years had elapsed since the death of Christ Jesus, the Saviour of sinners, and already the churches of lesser Asia had fallen from their first love, and in a great measure abandoned their first principles.

It appears from the letter sent to the angel of the church in Sardis, that the general corruption of the times had proceeded further in this than most of the other churches in Asia Minor. “I know thy works that thou hast a name that thou livest and art dead.” Yet universal as was the corruption, there were some honorable exceptions. “Thou hast a few names even in Sardis which have not defiled their garments.”

“Even in Sardis.” This emphatically marks the deep, the prevailing wickedness which characterized that city.—But *even* here, wicked as it was, there were a few names or persons who had not defiled their garments—who had en-

deavored to live unspotted in the world. Living as they were in the midst of great wickedness, they strove to keep clear of it. And striving in the faith of the divine promise, "my grace shall be sufficient for thee," they were successful. They had "not defiled their garments," and therefore they are encouraged with this promise, "They shall walk with me in white, for they are worthy."

The time referred to in this promise is future: it refers to the triumphant state of the church when its members shall have ceased from their labors on earth, and have entered into their everlasting rest. "Blessed are the dead who die in the Lord." The passage itself and the immediate context suggests three reasons for applying it to the future state of blessedness.

1. In the third verse it is said "I will come to thee as a thief, and thou shalt not know what hour I shall come upon thee." This evidently refers to the time of judgment when the members of the church at Sardis should be called to give an account of their stewardship. In other parts of Scripture this language is used to express the coming of Christ to the judgment, either of individuals at the time of death, or of the whole world at the final judgment of men and angels at the last day. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." 2 Pet. iii. 10.

2. This scripture contains the promise of a reward.— "They shall walk with me in white for they are worthy." The promise being that of reward, applies properly to the future, and not the present state. Indeed the language would be tautological were it applied to the militant state of the church. For in that case to walk in white, would signify nothing more than to keep their garments undefiled. And further, to apply the promise to the militant state of the church is to confound the consequent with its antecedent. For evidently the promise "they shall walk with me in white," is something that follows their having not defiled their garments. The former is the consequent, the latter is its antecedent. The antecedent describes what some of the professors of religion at Sardis were, the consequent describes the reward which should be conferred on them.

3. This passage refers to a time of victory. "He that overcometh, the same shall be clothed in white raiment; I will confess his name before my Father and before his angels." But the present state of the church is not that of victory and cessation from toil; it is a state of warfare for which the christian soldier is to equip himself in the whole armour of God; and having done all, to stand. However successful the christian may be, his victory is not complete while he is in this world. While here below, he has still to buckle on his armour, and pass his nights and his days in the watchings of the camp; and the warfare of the battle-field.—Victory and rest from warfare are reserved for the state of glory, when the last enemy, death itself, shall be swallowed up in victory.

Such are our reasons for applying this passage of scripture to the state of glory. The promise, we remark in this connexion, is not limited to the few saints who were in Sardis; it is placed on record as a standing promise to the saints of God in all ages and countries.

"They shall walk with me." In the figurative language of scripture visible things are often employed to express those that are spiritual and invisible. The glory of the future state is sometimes represented by the emblem of the most magnificent and attractive visible objects. Hence heaven is spoken of as a magnificent city, the foundation of which is laid with the most precious stones; having a wall of jasper, and its gates of pearl. It would be improper to understand such descriptions literally; yet they are designed to give us some idea of the unspeakable glory of heaven. We apply this remark to the language "they shall walk with me." How the saints shall move from place to place when they will have ascended to the glory of heaven is utterly beyond our knowledge. It is certain, that previously to the resurrection of the bodies of the saints the idea of walking literally is altogether out of the question. Nor is it at all probable that after the reunion of soul and body; purified and spiritualized as the body shall be, that it will then be under the same laws to which matter is subjected in this earthly condition. The body then, though material, will in a certain sense be a "spiritual body:" from this we conclude, that the laws under which the bodies of the saints shall be placed in heaven will be very different from our present gross and earthly state!

To "walk," in the language of the scripture, which we are now attempting to explain, must be understood as expressing something that is properly spiritual. Walking is the action of a living agent. The movement of a machine, or dead body, is not walking. The machine moves by the application of a foreign power; the dead body is carried by others. But walking is the voluntary action of a living agent.

Men are naturally "dead in trespasses and sins," and are therefore as unfit for spiritual, as is a dead body for physical action. Spiritual death has not indeed destroyed the intellectual powers of man, though it has very much injured and impaired them. But no intellectual exertion can produce spiritual action: the faculties of the natural man cannot be employed in the voluntary actions of spiritual life; action does not constitute life, but it is at once the effect and evidence of it. Believers though once dead in sin, are now alive in Christ Jesus. "God who is rich in mercy for the great love wherewith he loved us: even when we were dead in sins hath quickened us together with Christ." By the power of the Holy Spirit, the principle of spiritual life is communicated; and then spiritual action follows. "Ye were sometimes darkness but now are ye light in the Lord; walk as children of the light."

The spiritual acting of the renewed soul which has been begun in regeneration, and carried on by the progressive work of sanctification is transferred beyond the Jordan of death. "It is appointed unto men once to die." From this sentence the redeemed are not exempted. But natural death is not the destruction of the soul; for it is immortal; the rude hand of disease shakes the clay tabernacle of the body, looses its pins and lays it prostrate in the dust; yet the soul survives the dissolution of the clay tenement in which it has been lodged. And when the body has mouldered in the earth and mingled with kindred dust, the soul continues to exist. It continues to exist too, the same conscious, thinking being, susceptible of spiritual acting though separated for a time from its material companion. Natural death is not the extinction of life: the soul survives its separation from the body; and the spirits of just men immediately pass into glory, and inherit the everlasting kingdom.

The christian faith does not teach us the heartless and revolting doctrine of a sceptical philosophy that "death is an eternal sleep"—that mental being ceases when the body becomes inanimate! Nature and revelation alike condemn

this heartless dogma. The soul extends her hopes beyond the grave; even while the earthly house of this tabernacle is dissolving she declares herself in favor of immortality. And revelation establishes the hope. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens." The soul of man is immortal; it retains its being and consciousness; and, the spiritual and sanctified character which is impressed upon it in regeneration is perfected when it enters upon its heavenly and immortal state. "At death the souls of believers being made perfect in holiness do immediately pass into glory."

The spiritual life which shall continue to be the enjoyment of believers in heaven, will become more enlarged when the body is raised from the grave and once more united to the soul. Then the body will be partner of the soul in the joys of heaven; and in the exercise of spiritual existence. It is impossible for us to form any adequate idea of the perfection and blessedness of the spiritual life of the saints when they enter into the temple of God above; and "walk" in the streets of the new Jerusalem. But we know that it is a state of unmingled felicity; where the redeemed of the Lord maintain in the highest degree of which their natures are capable the conscious actings of spiritual life.

Walking implies activity. The more a believer is sanctified the greater activity will he attain in his spiritual calling. The christian is commanded to maintain the most active exertion in the life of faith. "Gird up the loins of your mind; be diligent; strive to enter in at the straight gate."

This vigorous acting of the renewed mind shall not cease when the joys of heaven begin: this is not the place for sloth and indolence! Activity is the characteristic of the living in the new Jerusalem. The remaining corruption of the believer often unfits him for great spiritual activity: it dislikes the duties of piety and easily finds an excuse for slothful indulgence. "There is a lion in the way." Against this remaining corruption he has to maintain the good fight of faith that he may lay hold on eternal life. The business of the world embarrasses the christian, and often diverts his attention from that of religion; and acting in concert with the remains of depravity cools his religious affections and restrains his activity. It is not often that the christian while here, can say with the spouse "Or ever I was aware my soul made

me like the chariots of Amminadib." But when the christian enters into the house of God not made with hands eternal in the heavens, he shall always be in a state of spiritual activity. He will have left behind him the depravity of his nature ; all the corruptions which had so often tempted him to the indulgence of sloth. Now he takes an everlasting farewell of sin, in every form. And freed from all sin, and all the temptations of a sinful world, the christian shall go forth in all the activity of a pure spiritual nature. The holy activity of angels shall then be the attainment of redeemed men. In this present and imperfect state the christian with the best wishes and desires often feels languor and exhaustion in long continued application to spiritual things ; in heaven this shall be done away. The great multitude before the throne of God, redeemed from all nations, kindreds and people, who have washed their robes and made them white in the blood of the Lamb are presented to our notice as in a state of the highest possible activity. "Therefore are they before the throne of God, and serve him day and night in his temple."

To "walk" implies progress. The history of the christian is a developement of progressive improvement, both in knowledge and sanctification. At first these are small as a grain of mustard seed ; but by progressive enlargement they become great. The aged christian knows by experience what improvement he has made in the christian life. The first feeble efforts of christian exertion he has now exchanged for strength in the Lord, and in the power of his might. The faint ray of the light of truth has now become the full shining of the sun of righteousness. The bruised reed and the smoking flax have become a powerful stay and a quenchless flame. The christian character now excels its beginning as much as the powerful strength of the full grown man exceeds the helplessness of infancy.

It is not to be imagined that the improvement of the christian shall be cut short by death. The present life is preparatory to a perfect state of christian existence. Here the christian shoots forth the bud and the flower ; but the full and ripe fruit is in the harvest of immortality. The tender root is transplanted from the nursery of the church below to the paradise of God, where it shall strike its roots and spread its branches in all the beauty and luxuriance of heavenly increase.

The human mind is so constituted as to be capable of continued improvement. This capacity of improvement, it is true may be injuriously affected by the influence of opposing principles. Such a sinister influence sin exerts on the mind of man. With the new birth, however, the tendency to religious improvement is developed, and that too in proportion to the amount of personal sanctification. When the soul and body of a christian are disunited by death, the former is introduced into a state of absolute freedom from sin. For into the mansions of the blessed no unclean thing can be admitted ; all is holiness within the gates of the new Jerusalem. There the tendency to improvement is not retarded by any remaining corruption ; and there, it produces its full and perfect effects.

Heaven offers to the view of the redeemed ten thousand wonders, and subjects of admiration: to these the attention of the redeemed is directed, and their activity called into exercise. Every new exercise of thought will produce an enlargement and expansion of mind ; and this too, without any possibility of arriving at the boundaries of knowledge beyond which progress cannot be made. The angelic hosts far surpass the redeemed in knowledge and mental capacity. But the residence in heaven and the opportunities which it affords may elevate the spirits of just men made perfect to what angels once were. And though these will also advance so that the redeemed may never overtake them in the career of knowledge ; yet the present attainments of angels may afterwards be reached by man while his age is turned towards the unlimited region of knowledge the bounds of which cannot be measured by created intelligence. What we know of the soul of man gives us every reason to conclude, that in the heavenly state when freed from all sin it will grow in knowledge far beyond our present feeble conceptions. This becomes certainty, when we call to our aid the declarations of scripture. Speaking of the heavenly city the apostle John says "I saw no temple therein for the Lord God and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light. Rev. xix. 22 & xx. 5. After reading these passages can any one doubt of the progressive growth in knowledge of the

saints in heaven? "There shall be no night there."—The darkness of sin which has obstructed the mental vision of the christian here, shall then be chased away. He shall no longer drink at the streams, but shall have access to the fountain of knowledge, God himself. He shall not then derive light from the lamp of ordinances, but receive it immediately from God the source of all light. And with all these advantages will the saints in heaven not make progress in knowledge?

The redeemed shall walk with Christ in heaven. He will lead them in the new Jerusalem. He will unfold to them the glories of heaven and the mysteries of redemption; those things that "angels desire to look into." Thus, what we know not now, we shall know hereafter.

"They shall walk with me in white." The saints in heaven are said in the language of scripture to be clothed in white garments. "And one of the elders answered saying unto me what are these which are arrayed in white robes? And white robes were given unto every one of them." Rev. vii. 13, & v. 11. The white robes with which the saints are clothed are the symbol of beauty. There is something in this color so extremely beautiful as to please the most fastidious taste: it is a combination of all the beauties of the rainbow. The opinions of men in all ages and countries have concurred in admitting the fitness of white as the appropriate emblem of beauty. The graceful beauty of the human form has been marred by sin; but when sin is altogether done away the pristine beauty of man shall be restored. Who can conceive the perfect beauty which shall be possessed by the saints after the resurrection? "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. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory." 1 Cor. xv. 41-43. It is however moral beauty that is chiefly intended, though not to the exclusion of the other. The saints shall then be perfect in holiness. There, they shall be entirely freed from all sin; and clothed in robes of spotless innocence, they shall ever be with the Lord! "The king's daughter is all glorious within; her clothing is of wrought gold. So shall the king greatly desire thy beauty." Ps. xlv. 13, 11. In heaven the character of the saints shall have "neither spot, nor wrinkle, nor any such thing." They

shall be presented "faultless before the presence of his glory with exceeding joy." Thus, arrayed in robes of white, having their character adorned with the perfection of beauty, they shall walk with Christ. The white robes with which the saints are clothed, represent not only the holiness or moral beauty which they shall attain; but also the righteousness of condition which is conferred on them. The possession of personal holiness gives them a moral fitness for the society and employments of heaven; but they need a title to give them a right to the possession of heaven. The righteousness of Christ constitutes this title. Hence it is said of the saints, "These are they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb." "And to the bride, the Lamb's wife, it was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. vii. 14, & xix. 8. Beautified with all the graces of the Spirit; and adorned with the justifying righteousness of Christ, they shall walk with him in heaven: "for they are worthy."

The saints have no personal worthiness. They have neither a right to heaven, nor a fitness to enjoy it. It is by the grace of God they become what they are. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. cxv. 1. According to the mercy of God, the righteousness of Christ secures for the saints a title to a place among the blessed in heaven. Their sins were made his, by his own voluntary engagement; and were therefore charged to his account when he suffered the penalty of sin on the accursed tree. There is a oneness existing between Christ and his people, on account of which their sins were imputed to him; so also, his righteousness is imputed to them for justification. This gives the saints a title to heaven; a title not indeed of personal merit, but founded on the perfect righteousness of Christ, who is one with his people. Their robes are made "white in the blood of the Lamb." It is in virtue of the righteousness of Christ that they are sanctified as well as justified. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

CHRIST'S INTERCESSION—ITS MATTER.

(Continued from p. 151.)

By his intercession, Christ, farther, *protects his people against the accusations and temptations of satan*. He came to destroy the works of the devil. He was predicted of old as he who should bruise the serpent's head: and for this purpose was he manifested in due time. He cast out the unclean spirits with a word; he vanquished satan in single combat in the wilderness; and by his death, did he destroy him that had the power of death, that is the devil. The same work he still carries on in glory in the character of Intercessor, answering the accusations brought against his people, and protecting them from the assaults of the adversary. Satan is the accuser of the brethren; he prefers heavy charges against the disciples of Christ at the bar of conscience, and, through his human agents, at the bar of public opinion. These, as being well known to Him, may be understood to be preferred at the bar of God. Some of them are true, others false; but Christ, as the advocate with the Father, answers them all. He refutes such as are false by showing their groundlessness; and for the forgiveness of such as are true he pleads the merit of his blood. In proof of the latter, we may refer to the oft-quoted passage in the epistle of John:—'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.' In support of the former, we may refer to the case of Joshua:—'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zech. iii. 1, 2. Here are three characters introduced to notice:—the *panel* at the bar, 'Joshua the high priest;' the public *prosecutor*, 'Satan;' and the *advocate*, 'the Angel of Jehovah.' Joshua had just escaped from Babylon, where, it is taken for granted, he had been guilty of many crimes, especially of neglecting the worship of the true God, conforming to the idolatrous customs of the heathen, and forming alliances with the enemies of Israel. These, and similar accusations, are brought against him by satan. But the Angel of the

Lord stands up in his behalf against the accuser; answers satisfactorily every charge; and brings off his client in triumph. In this we have a specimen of the manner in which he acts towards his people in similar circumstances. He who, having died and risen again, also maketh intercession for us, is entitled, by way of eminence, to say, 'Who shall lay any thing to the charge of God's elect?'

Nor is the intercession of Christ of less avail in procuring strength to resist the temptations of satan. Many are the assaults made by the adversary on the children of God.—They are not ignorant of his devices. These assaults are at once formidable from their number, appalling from their strength, and dangerous from their skill. They are managed with great dexterity, every art of fear and hope, smile and frown, allurements and terror, being employed to secure success; and the nature or form of the suggestion being cunningly adapted to every peculiarity of individual character or situation, so as to lead men to think evil of God, to distrust the Saviour, or to grieve the Holy Spirit; to neglect duty, or to practise iniquity; to despair of salvation, or presumptuously to rest on a false hope. Thus exposed, unless the people of God had on their side one more skilful and more powerful still, one willing as well as able to counteract the working of this mighty adversary, they must necessarily fall a prey to his subtlety, and sink beneath the weight of his infernal artillery. The advocacy of Christ is their safety. 'Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not.' By the intercessory prayer of their divine Advocate, their faith is rendered firm and immovable; they are strengthened to fight and to overcome; they resist the devil, and he flees from them; instead of shrinking from his attack, they confront him boldly; they say, with undaunted countenance, 'Get thee behind us, Satan;' and the stripling combatant comes off more than conqueror, leaving his vaunting adversary stretched on the field. The faith of a believer, invigorated by the intercession of his Saviour, must ever prove more than a match for the heaviest assault of the Prince of darkness. This is a shield which no arrow can pierce; and any impression that even the most formidable temptation can make upon it is like that of a leaden bullet discharged against brazen wall.

The progressive sanctification of the saints, and their general perseverance stand connected with the intercession of Christ. The whole scheme of salvation has for its end the holiness of its subjects. This end, every thing about it is adapted as well as designed to promote. The sacrifice of Christ is fitted to advance moral purity in the soul; the blood of God's Son cleanses from all sin; it is a fountain opened for sin and for uncleanness. His intercession has the same effect. If he was manifested on earth to take away sin in its guilt, he interposes in heaven to take away sin in its defilement. 'I pray not that thou shouldst take them out of the world, *but that thou shouldst keep them from the evil. Sanctify them through thy truth, thy word is truth.*' John xvii. 15, 17. From this it would seem, that believers are indebted to the intercession of the Redeemer, for all that repugnance to sin which leads them to crucify the flesh, to mortify the deeds of the body, to deny ungodliness and worldly lusts, and to abstain from all appearance of evil; and for all that love of holiness which prompts them to indulge pure thoughts, to cherish sacred desires, to form spiritual resolutions, and to practise sanctified obedience. The expulsion of sin, the implantation of the principle of righteousness, and the maintenance of habitual holiness, all proceed directly from this source. Sanctification in life, as well as in nature, is one of the gifts which the ascended Mediator has received for the rebellious, and with the bestowment of which his advocacy on high is inseparably connected. Without this, indeed, never could the believer subdue a single corruption, or think a single hallowed thought, or feel a single pure emotion, or speak a single holy word, or perform a single unpolled act.

And thus is the perseverance of the saints in general secured. Accusations, after being answered, may be renewed; temptations, once resisted, may be repeated; holiness, once imparted, may have its strength weakened, or its lustre obscured. It is necessary that perseverance to the end, in acquittal, resistance, and sanctification, be secured. And this is effected in the same way as the incipient benefit. 'I have prayed for thee, that thy faith fail not.' If the faith fail not, there can be no accusation without its answer, no temptation but is sure to be repelled, nor any kind or degree of holiness finally unattained. But the stability of the believer arises not from his faith, nor from any thing about himself, not even from the work of grace in his soul; but from that to which he

is indebted for the stability of his faith itself, namely, the intercession of Christ. '*I have prayed for thee, that thy faith fail not.*' Here lies the secret of the saints' perseverance. If Christ only persevere to pray for them, they cannot fail to persevere in the enjoyment of what he has procured, and the practice of what he has commanded. And does he not thus persevere? '*He ever liveth to make intercession for them.*'

By the intercession of Christ *peace is maintained, and intercourse kept up between God and man.* He made peace by the blood of his cross; by presenting this blood in heaven is this peace *maintained.* He hath reconciled us to God by his death; but we need to be upheld in reconciliation by his life of intercession. There are many things at work which have a tendency to disturb this peace, to break in on this state of reconciliation. Sin separates between believers and their God; and the accusations of satan and of a guilty conscience tend to deprive them of all inward tranquillity. But by means of the Saviour's intercession, the propitiation for sin shall be so applied, and the blood of sprinkling be so brought home to the conscience, that any interruption of intercourse or of peace, shall be but partial and temporary. '*For a small moment have I forsaken thee, but with great mercies I will gather thee. In a little wrath I hid my face from thee for a moment: but, with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.*' Is. liv. 7, 8, 10. Hence the people of God have ever access to him for the supply of their daily wants. Not a day, not an hour, but they have business to transact in the court of heaven. They have requests to prefer; sins to be pardoned;—wants to be supplied; iniquities to confess with shame; blessings to acknowledge with gratitude. And how shall they approach a throne of such awful majesty; how enter a court of such inexorable justice! The mediatorial Angel before the throne, the Advocate at the bar, is their encouragement. '*Through him we have access by one Spirit unto the Father—in him we have boldness and access with confidence—seeing that we have a great High Priest that is passed into the heavens, let us come boldly unto the throne of grace—having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith.*'

It is through the intercession of Christ that *the services of the people of God are rendered acceptable*. The services required of them are special, manifold, great and arduous. The whole moral law is the measure of these services. And it is matter of no small consequence for them to know, not only in what strength these services may be performed, but by what merit they can be accepted. If they are not to be received and acknowledged by God, the performance of them must be nullified. The law requires perfection, but the services of the people of God are at best imperfect; the law requires unblemished obedience, but their services are at best tainted with pollution. How then shall they be accepted? Thro' the intercession of Christ. This makes up for all their deficiencies; this removes all their blemishes. The prayers of the saints ascend up before God out of the Angel's hand, in which is held a golden censer with much incense. And what is true of the prayers of the saints is true also of all their other services—their songs of praise, their tears of penitence, their works of faith and labours of love, their deeds of mercy, and their acts of holy obedience. *Their burnt-offerings and their sacrifices shall be accepted upon mine altar.* Is. lvi. 7. It is in this way that God overlooks all their imperfections; he sees no iniquity in Jacob, nor perverseness in Israel; he smells a sweet savour in the performances of his children; their sacrifices of righteousness are well-pleasing and acceptable in his sight; and, although in themselves like 'pillars of smoke,' dark, confused, and ill-savoured, they come up before him 'perfumed with myrrh and frankincense, and all the powders of the merchant.' Like Aaron of old, our great High Priest has on his forehead the inscription, **HOLINESS TO THE LORD**, that he 'may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts.' Exod. xxviii. 38. So far from the performances of men being the ground of their acceptance with God, it thus appears, that for the acceptance of our performances themselves we are indebted to the merits of another. Our services, as well as our persons, are accepted in the Beloved. By expecting to be accepted for any thing that we do, we set aside the Saviour's atonement; by expecting that any thing we do shall be accepted on account of its intrinsic excellence, we set aside the Saviour's intercession. And it is thus we are enabled to understand how it comes about, that 'a cup of cold water given to

a disciple in the name of a disciple shall not lose its reward,' while 'the ploughing of the wicked is sin.'

In fine, the intercession of Christ secures *the complete salvation of the chosen of God, their entrance into heaven, and their everlasting continuance in a state of perfect blessedness.* God is a rock, and his work is perfect. What he begins he completes; nor rests till he has secured for his redeemed perfect acquittal beyond the reach of accusation, deliverance from all temptation, immaculate holiness and uninterrupted and permanent peace. It is by his intercession that he thus saves to the uttermost. 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' Heb. vii. 25. The work of salvation being thus completed, the redeemed are admitted into heaven, for which they are prepared. Their reception into glory is the matter of distinct request on the part of the Saviour. 'Father, I will that they also whom thou has given me be with me where I am, that they may behold my glory which thou hast given me.' John xvii. 24. The title of admission, it is true, is the Saviour's death; but the immediate cause of their admission is his intercession. It is by this that the title, so to speak, is carried into heaven, and presented to God, and plead as the ground on which their admission is to take place. He entered into heaven, not without blood, to appear in the presence of God for us. He goes to the portals of the upper sanctuary, holding in his hand the memorials of his sacrifice; at his approach the celestial gates fly open; he enters in the name and on behalf of his people; he opens and no one can shut, till all his redeemed and chosen have followed him thither; and, then, he shuts and no one can open, either to invade their peace or to pluck one of the countless multitude from their happy abode.

The permanent countenance of the redeemed in the state of glory stands connected, in the same manner, with the intercession of Jesus. 'He is a priest for ever.' Not only is everlasting glory the *effects* of his intercession, but it is the *subject* of everlasting intercession. 'He ever liveth to make intercession.' The perpetuity of heavenly blessings, and the acceptance of celestial services, must all be traced to this source. Not a ray of light, not a smile of favour, not a thrill of gladness, not a note of joy, for which the inhabitants of heaven are not indebted to the Angel standing with the golden censer full of incense, before the throne. Remove this illustrious person-

age from his situation ; divest him of his official character ; put out of view his sacerdotal function ; and all security for the continuance of celestial benefits is gone,—the crowns fall from the heads of the redeemed, the palms of victory drop from their hands, the harps of gold are unstrung, and the shouts of hallelujah cease forever ; nay heaven must discharge itself of its human inhabitants, and the whole be sent away into irremediable perdition ! But no such appalling catastrophe need ever be feared : CHRIST EVER LIVETH TO MAKE INTER-CESSION !

RELIGIOUS FASTING—ITS ADVANTAGES.

(Continued from p. 109.)

We have in former Nos. considered the *Nature* and *Obligation* of Religious Fasting. As promised, we proceed to present in this :

III. The *Advantages* that accrue from a right observance of the duty. It is quite true, fasting *may* be so observed, as not to produce any beneficial effect whatever. If the outward service be the only thing that meets with attention, while the inward humiliation, of which that is the appointed expression, is wanting, it were unreasonable to expect any advantage worth the trouble. “Bodily exercise profiteth little.” Of what use, in any department of religious practice, is the form without the substance—the dead carcass arrayed in its white shroud, without the living spirit imbued with devout thoughts, feelings and desires ? But let there be cherished that which constitutes the essence of the service, true humiliation of mind, under an abiding sense of sin ; and we may anticipate, on moral and scriptural grounds, a variety of important benefits, which will not be lightly estimated, either by genuine believers, or true, intelligent patriots.

1. That humiliation of which fasting is the outward token, will secure to the individuals in whose breasts it is cherished, all purchased blessings. In making this assertion, we do not annex to humiliation the idea of any *merit*. We are far from insinuating the unscriptural notion, that humiliation forms either a satisfaction for past offences, or the price of future privileges. We do not, cannot forget, that the death of our

Redeemer is that alone which, in a meritorious sense, has satisfied the claims of retributive justice, vindicated the honor of immaculate holiness, removed the moral obstructions which legally hindered the egress of pardoning mercy, and purchased those innumerable blessings with which true believers are enriched. On that foundation alone, let us place our entire dependance, and build our only, our eternal hope; persuaded that our holiest services are in themselves unworthy of divine acceptance, and utterly disproportionate to divine blessings—to future happiness. But still it cannot, should not be denied, that humiliation includes that state of mind to which God has promised, *through the mediation, atonement and intercession of Jesus*, all purchased blessings. While the proud, who spurn from them the offered Saviour, and reject the great salvation, are left to inevitable ruin, the *humble*, who abhor their own sins, confess their inability to turn away the punishment they deserve, submit to the righteousness of Jesus Christ, as the sole ground of their acceptance with God, and shun with scrupulous care every thing that might oppose his honor, are promised every blessing they need.—They have the promise of the life that now is, and of that which is to come. “God resisteth the proud, but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and he shall lift you up.” James iv. 6, 10. “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” 1 Pet. v. 6. “Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place,—with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isa. lvii. 15.

It is not necessary to particularize at length the blessings referred to. They will readily occur to the minds of all religious, humble readers. Do they think of *pardon*—that pardon which has originated in sovereign mercy, and has been bought with the “precious blood of Him they made their foe”—it follows humiliation. Do they think of *acceptance* with God—that acceptance which has been procured by the vicarious sufferings of the Redeemer, which secures against the possibility of final apostacy, and which introduces to gracious communion with God—it too follows humiliation. Do they think of *peace of conscience*—that peace which they derive from reliance on the sacrifice of Jesus, and which they enjoy often

unmoved, even when they are tossed on the rough waves of affliction, adversity and temptation—that also follows humiliation. Do they think of *religious hope*—that hope which enlightens the darkest paths by which they now are led, elevates them above that troubled horizon which terminates all their earthly prospects, and introduces them to the delightful regions of a blessed futurity—that too follows humiliation. In short, they cannot point to a single blessing bestowed upon them, apart from humiliation: nor, imbued with humiliation, is there a single blessing requisite to their present or everlasting welfare, from which they will be excluded. Already regenerated, they will be enlightened, sanctified, established, strengthened, supported, comforted, during their sojourn in this world; and when their heavenly Father calls them away, they will ascend to purity and peace, to unmingled felicity, and immortal honor, to the immediate presence of God, and to the uninterrupted communion of Him and of exalted holy intelligences.

2. Humiliation, as a means, leads to the abandonment of prevailing evils. With regard to individuals, it is an essential part of their penitence, that they relinquish at once the sins to which they have hitherto been addicted. A refusal to do this, either on account of the pleasure derived from these indulgences, or on account of the difficulties encountered in giving them up, would show that their penitence is insincere. When their repentance is sincere, they are forward to turn back from all practices, of which they have discovered the inherent sinfulness, experience the bitter fruits, and believe the offered forgiveness. They are so impressed with the inherent malignity of all sin, with the present wretchedness which it occasions, and with the eternal ruin in which, unrepented of, it involves—they are so touched with a sense of the love of God in Christ, towards themselves, of his long suffering mercy that has saved them from deserved destruction, and of his abounding grace that has reached them, bringing salvation, that they turn from all their vices, however congenial to their depraved passions; from all their errors, however flattering to the pride of carnal reason, and even from those amusements which have engrossed their minds, to the exclusion of God, and the neglect of their everlasting interests. “What have I to do any more with idols?” is the language of the truly humble penitent.

Must not a *community* truly humbled before God, in like manner, relinquish those evils to which they have been accustomed in time past? Is it not a necessary effect of their humiliation, that they instantly turn from those iniquities, the remembrance of which now penetrates their hearts with grief, shame and confusion? Surely, when they reflect on the aggravation of their iniquities committed amid superior privileges—when they look upon the numerous troubles which they have brought upon all ranks in past ages—when they survey the thickening clouds of the Divine displeasure ready to burst upon their guilty heads—and when they behold a compassionate Father ready with outstretched arms to snatch them from the miseries which they have provoked from his justice, and to exalt them to the blessing which they should seek from his mercy, can any thing be more reasonable, than that they should immediately forsake every evil way? Assuredly unless their fasting be solemn mocking—a hypocritical service—they will do so. “Is it such a fast that I have chosen? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke?” Isa. lviii. 5. 6. Accordingly the Ninevites, though their fasting was dictated chiefly by the dread of impending calamity,—christian communities should have a higher motive—“turned from their evil way and from the violence that was in their hands;” and the Hebrews, on those occasions that called them to the dutiful discharge of this solemn duty, never failed to relinquish, in some degree, those flagrant evils which had exposed them to severe judgments from the hand of God. Happy the community, the nation, whose attention this service, under the influences of the Divine Spirit, recalls to God, bringing under their review the various evils they have hitherto practised, and exciting them to a zealous correction of the wrongs with which they are chargeable. No doubt such a moral reform is one of no common difficulty with any nation now existing. Many national sins in our own land have obtained such an ascendancy over the minds of the great mass of the people, that they will not be given up without a struggle. Some are ratified by legislative enactments, which many are interested in supporting with unwearied efforts, and which few have the decision to assail with those scriptural

arguments before which they must ultimately yield. Some are sanctioned by established customs which have grown up on the ruins of morality, to which the giddy multitude pay a deference they never yield to the law of revelation, and from which even the professedly religious do not always stand aloof, with a moral heroism that neither flatteries can subdue, nor frowns intimidate. Some are fostered in the higher classes by the progress of luxury, which has enervated their better feelings, corrupted their morals, diminished their wholesome influence, and substituted, in many cases, a contemptible effeminacy in the room of those masculine virtues that dignified the character of their fathers in former ages. Nor must we forget, that among the lower orders, are vices interwoven with their habits, associations and pleasures, supported with an obstinacy that the purest instruction cannot shake, and practised to an extent that fills with alarm every one alive to their temporal prosperity and their eternal welfare. But, difficult as may be the relinquishment of prevailing evils, the object must be effected before the return of public prosperity. Either our land must be cleared from those moral abominations that have called down so many tokens of the Divine anger, or it will be given up to those judgments which have desolated other lands guilty of similar evils. Either the mass of the people must abandon those vices they are indulging amid privileges that *should* make them virtuous, or they will be punished with severer sufferings, to convince them that their guilt does not pass with impunity. Either the several orders of the rulers must renounce that practical irreligion which they manifest in their official transactions, no less than in their private relations, or they may expect those difficulties, perplexities, disappointments and disgraces, which have usually accrued to men in these situations, from relying on their own understandings rather than on the directions of the Bible, and seeking their own honor rather than the glory of God. "At what instant I shall speak concerning a nation, if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them:—if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. xviii. 7, 8, 10.

(To be continued.)

THE FIRST RESURRECTION.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Rev. xx. 5.

The prevailing expectation in our day, of the millennium is an indication of our near approximation to that happy time. "Coming events cast their shadows before them." It was so at the time of the nativity of Christ. He was the "Desire of all nations." The world was looking for some remarkable event, when the appearance of the "star in the east" convinced the wise men that the King of the Jews was indeed born. By the promises and prospects of a glorious and happy state in the latter days, the church has been supported under the long and severe trials which she has endured. But the time of her deliverance is near. "The saints of the Most High shall take the kingdom and shall possess the kingdom forever, even for ever and ever." The event is sure, however uncertain we may be as to what will constitute the millennial felicity.

Different opinions have been, and still are held, with respect to the first resurrection, mentioned in the verse at the head of this article. Some explain it of a literal resurrection of the bodies of the saints, to take place at the commencement of the millennium. This is a pretty prevalent and popular opinion. It is the design of this article to offer some arguments to prove that this is a mistake—that it is not a literal, but a spiritual resurrection which will take place when "the saints of the Most High will take the kingdom."

1. That the first resurrection will not be a resurrection of the bodies of the saints, appears from the fact that it is denominated "the *first*." There was a literal resurrection when "many bodies of the saints which slept arose." Mat. xxvii. 52. That only, could with propriety be called "the first resurrection." If there be a resurrection of the bodies of the saints at the commencement of the millennium, and it be designated numerically in the order of time in which it occurs it will be the second and not the "first resurrection."

2. The same thing appears from the fact that the resurrection of the bodies of the saints will take place at the last day. "I know that he shall rise again in the resurrection at the last day" John xi. 24. "The evening and the morning were the first day," and the evening and the morning will be the last day. The first morning succeeded the night of eternity past,

and the evening of time will dawn into the morning of everlasting day. The last morning on which the sun shall rise on our world will be the morning of the resurrection. The last evening and the last morning will constitute the last day, according to the division of time made "in the beginning." And that will be the hour "in which all that are in the graves shall hear the voice of the Son of man." John v. 28. But according to the view we are examining, all the days that are in a thousand years will succeed "the last day."

3. We oppose to this opinion what Christ says of the children of the resurrection. "They neither marry nor are given in marriage, neither can they die any more." Luke xx. 35 36. Compare with this what is said of the millennium. Isaiah lxxv. 20. "The child shall die an hundred years old." v. 23. They shall not labor in vain nor bring forth for trouble, "for they are the seed of the blessed of the Lord and their offspring with them." It appears from this latter quotation that there will be deaths and births (and of course marriages) in the millennium. It must follow that the resurrection will not then have taken place.

4. According to this opinion Christ will reign visibly on the earth during the millennium. This is indeed part of the system we are examining. But we are told Acts iii. 21. "That the heavens must receive him until the time of the restitution of all things." And when is that time? Certainly when he comes to judge the world. And with this agrees what is said Heb. ix. 28. "He shall appear the second time without sin unto salvation. This second appearing will be to judge the world. The apostle's argument is,—that as it is appointed to all men once to die, so it behoved Christ to appear and die for his people, and as there is a time when all men will be judged, so Christ will appear then to judge the world which will be his second appearing. And that will be the time of the restitution of all things."

5. If this opinion be correct, then all the parts of this vision must be applied literally. Let us try it. The angel from heaven will have a literal key and a literal chain in his hand. With that chain he will bind the devil. Now it is absurd enough to suppose that a spirit be bound with a chain. But this is not all; in the next chapter we read of a great city which must be understood of a literal city according to the opinion before us. Not to speak of the improbability that the church in the millennium will make such an ostentatious dis-

play of grandeur as would appear from a literal application of the vision, how absurd to suppose that the city will be surrounded by a wall 12,000 furlongs or 1500 miles high. Rev. xxi 16.

Other reasons might be presented, why the first resurrection is not to be understood of the resurrection of the body. The above however must suffice for the present. In another paper it may be attempted to discuss the subject affirmatively and show in what the first resurrection will consist.

T. S.

NEW NATIONAL SYSTEM OF EDUCATION IN IRELAND.

Some time ago, the Irish Popish Bishops disagreed about the New National System of Education, the minority headed by *Dr. M'Hale* of Tuam, denouncing it because of its allowing Protestant Commissioners or Inspectors to interfere in any way with Roman Catholic schools, which receive endowments from the National Board, and the majority, following *Dr. Murray* of Dublin, holding that the New System sufficiently serves their design of advancing Popery. The matter was carried for decision to the Pope, by whom it was, in the first instance, referred to the College of Cardinals. The books of the Board, more especially the Scripture Extracts, were carefully examined, and every charge against the system investigated. The *ultimatum* of the Pope has at length reached this country. It is contained in a number of Declarations, to the following effect:—

1. "There has been no condemnation of any part of the system."

2. "Each popish bishop is allowed to act as he thinks proper in encouraging or discouraging the system in his own diocese. He is not permitted to interfere with the progress of the system in the dioceses of those prelates who are friendly to the Board, but is enjoined to confine himself strictly and entirely to the affairs of his own diocese."

3. "All further controversy in the public papers, respecting the merits of the Board, is unreservedly forbidden. Any prelate who dissents from the system is not at liberty to avail himself of the public press to assail the system, and impeach the motives of the enlightened dignitaries and clergy who have cordially supported the Board; because it is highly

conducive to the promotion of the best interests of the country, by extending the blessings of knowledge, removing the evils of ignorance, advancing individual happiness, and diffusing universal charity."

4. "The decision of the Court of Rome is to be considered final. No further appeals will be entertained." Any comment upon this authoritative declaration from the head of the papal system is unnecessary. It clearly proves that the pope and cardinals consider the new system of Irish education as, in principle and operation, contributing to strengthen and extend the interests of the man of sin in Ireland. The prohibition to discuss the merits of the system or of the board in the public papers, is in singular connexion with the wishes of certain Protestants, who have found it for their interest, to accede to the terms of the board, that the whole question should now be considered at rest. Meanwhile, it is deserving of notice, that Dr. M'Hale is, even after the mandate from Rome, busy in denouncing the *Anti-national* system of Education, as he regards it, for admitting Protestants of any kind to have any control or inspection over the national schools, which are frequented by the children of Roman Catholics.

At an examination of Teachers, held lately in the Model Training School of the New National System, Dublin, in the presence of the Lord Lieutenant, Lord Morpeth, the Commissioners, and several clergymen and laymen, Protestant and Roman Catholic, the following characteristic scene took place:—The Lord Lieutenant and the Rev. P. S. Henry, of Armagh, the Presbyterian Commissioner, briefly addressed the Teachers, expressing satisfaction with their proficiency and good conduct, and exhorting them to live in harmony, and in the observance of religious duties. Dr. Murray, the Popish Archbishop, then addressed the Roman Catholic Teachers, commending them for their strict attention to the observances of popery, and presenting to each of them a copy of the New Testament, which he attempted to show is allowed to the laity in the Roman Catholic Church; and he afterwards presented to each of the same class of Teachers a copy of "*Bossuet's Exposition*," a crafty and insidious work, for the inculcation of many of the worst errors of popery. The Provost of Trinity College, for himself and the Protestant Archbishop of Dublin, presented each of the Protestant teachers with a Bible and Prayer-book,—and some other books were also given to all the teachers by the Lord Lieutenant and A. Macdonnell, Esq., resident commissioner.

The different acts of this curious exhibition deserve to be borne in mind, as a true exposition of the workings of this latitudinarian, unscriptural system of education. The Lord Lieutenant and the Presbyterian Minister, who both consider Popery to be grossly erroneous, superstitious and idolatrous, were present, and were consenting parties to putting into the hands of the teachers "*Bossuet's Exposition*," a book which contains the essential articles of Popery. Could their presence, on the occasion, be viewed in any other light than as a public sanction to the grand leading doctrines of the Antichristian system? The act of Dr. Murray, giving each of the popish teachers a copy of the New Testament, was a mere illusion, in perfect keeping with the policy of Rome, and in accordance with the shifting expediency of the system.— Thus the translators of the popish version of the New Testament say:—"Which translation we do not, for all that, publish upon erroneous opinion of necessity; that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God to be read indifferently of all, or could be easily understood of every one that readeth or heareth them in a known language,—or that they were not often, through man's malice or infirmity, pernicious, or much hurtful to many,—or that we generally and absolutely deemed it more convenient in itself, and more agreeable to God's word and honour, or edification of the faithful, to hear them turned into vulgar tongues, than to be kept and studied only in ecclesiastical learned languages:—not from these nor any such like causes do we translate this sacred book; but upon special consideration of the present time, state and condition of our country, unto which divers things are either necessary, or profitable, or medicinable now, that otherwise in the peace of the church were neither much requisite, nor perchance wholly tolerable."

The Popish Dignitary has, in this instance, acted "upon special consideration of the present time, state and condition of our country," and the Testament is to be received in connexion with *Bossuet's Exposition*, that is, with the abominations of the Mother of Harlots. At the present moment, the circulation of the Scriptures is prohibited in the popish countries of Sardinia and Spain, and any attempt to enlighten the people in scriptural truth is at once put down by public authority, and subjects the person who makes it to banishment or imprisonment, or other penalties. We had intended to

quote some recent instances of popish persecution in these countries, but our space forbids. Meanwhile, this instance of the working of the National System of Education, is calculated to teach well-minded Protestants of whatever name, that their safety is to stand aloof from a connexion which involves an indifference to scriptural truth, or a public sanction to the inculcation of Romish delusion.—*Covenanter.*

KEEPING OTHERS' VINEYARDS.

Amidst the exertions which are now put forth by the universal church, there is not a little danger lest zeal should be confounded with piety, and determination of effort mistaken for purity of motive. An apostle supposes it possible to speak with the tongues of men and of angels, and yet to be as sounding brass, or a tinkling cymbal; and in his own person, he manifested perpetual caution, lest, after having preached to others, he should become a castaway. It is, therefore, inconceivable that any measure of attainment, either as to Christian experience or religious success, can exclude the necessity of serious inquiry into the state of our hearts before God, or supersede the caution, "Let him that thinketh he standeth, take heed lest he fall."

It is exceedingly possible to be declining in personal religion amidst the most powerful excitement of public services, and this will infallibly be the case if they are permitted to infringe on private devotion. A neglected closet is a thing for which nothing can compensate. We may engage from morning till night in the most important matters that can occupy our attention; we may be all the while employed in bringing others to a sense of their responsibility, and beseeching them in Christ's stead to be reconciled to God, and yet our own souls may lose much of the tenderness of holy compassion, much of the fervour of heavenly love; in a word, much of every thing which distinguishes the Christian from the man of the world. And when we have done our work successfully, and others have been profited by our exhortations, we may retire, abashed and confounded, lamenting that it is not with us as it was in former days.

Religious declension may proceed to a fearful extent without awakening the slightest suspicion that things are so. The

Holy Spirit may be grieved by our self-confidence, by pride, by our formalism, by our unbelief, while our most intimate friends perceive nothing in us but humility and devotedness. This will assuredly be the case whenever we begin to cherish a similar opinion. The blame-worthiness of the Pharisee in the temple was not only that he arrogated to himself the virtues which he recounted there, but it was also, that, in the presence of the Holy One of Israel, he could see any thing in himself but reasons for deep humiliation.

But, if in the midst of engagements of a purely religious kind, it is sometimes a difficult task to maintain a vigorous condition of piety, that difficulty becomes yet greater amidst secular duties, and in public life.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

We have endeavored to keep our readers apprized, as fully as our limits admit, of the condition of the Church of Scotland, in reference to the engrossing question of Patronage. The following extracts from the Edinburgh Witness, shew the proceedings of the General Assembly of that church, at its late meeting in May last, on that matter and others growing out of it. They deserve the attention of the reader.

Marnoch.—The House took up a petition and complaint of five elders and three hundred and ninety-four male communicants in the parish of Marnoch, setting forth in detail the proceedings connected with the settlement of Mr. Edwards, and praying the Court to devise means for removing Mr. Edwards from the Church of Marnoch, by deposition or deprivation of license, so that the parish might be provided with an acceptable, faithful and efficient minister. There was also a petition and complaint on the same subject, and cordially concurring in the prayer of the first, signed by one hundred and fifty six male parishioners of Marnoch.

Mr. Candlish, without remark, moved that the House grant a warrant to serve the Petition and complaint on the seven suspended ministers and on Mr. Edwards, and call upon them to appear on Friday next at the bar, and bring the minutes of their proceedings with them.

The motion was without discussion unanimously agreed to.

Anti-patronage Question.—The Rev. Mr. Cunningham moved the total abolition of patronage. His motion was, "The General Assembly having considered the overtures anent patronage, resolve

and declare—First, that patronage is an evil and a grievance, has been attended with great injury to the interests of religion, and is the main source of the difficulties in which the Church is now involved—and that its abolition is necessary in order to put the whole matter of the appointment of ministers on a right and permanent basis.” He then addressed the Assembly at some length in support of it.

The motion of Mr. Cunningham having been seconded,

Dr. Cook moved to dismiss the overture.

Dr. Mackellar, the late Moderator, said, he should grieve if necessity was laid upon him to do any thing which might seem to oppose, or to bear with an unfavorable aspect on the proposition of his excellent friend on the otherside, which he had brought forward, and argued, and illustrated, with considerable ability. Though the light which he had obtained on this subject had not conducted him to the same point which his friend had reached, yet it might be the will of the Disposer of all events, that he was not far from the path which would ultimately and entirely lead to it. He concluded by submitting a motion, in the hope that it would meet with the concurrence at least of the majority—“Resolved, that as the present motion is calculated to increase and not to diminish the existing embarrassments of the Church, it does not appear for the interests of the Church and people of Scotland to adopt it.”

Dr. P. M'Farlane seconded the motion.

After a long debate the House divided—For Dr. Mackellar's motion, 110. For Dr. Cook's, 119. Majority, 9.

The vote was then taken on the motions of Dr. Cook, and Mr. Cunningham.

For Dr. Cook, 139. For Mr. Cunningham, 133. Majority, 6.

Next morning it was discovered that the majority was only four

Non-intrusion.—Mr. Candlish supported the Duke of Argyle's bill on two grounds. First, it sanctioned the principle that no minister be intruded into a congregation contrary to the will of the people; and second, it did not interfere with the principle of the spiritual independence of the Church of Scotland. It was sufficient that the bill removed the cause whence their present difficulties had sprung, and acknowledged the independence of the Church in all things spiritual. He did not see in the bill any thing incompatible with the non-intrusion principle, and the spiritual independence of the church; but what was more, in accepting it with these advantages, it left them open to contend for more. He did not like patronage, and wished to get clear of it altogether. Having made these remarks, he would only detain the meeting by reading the following resolutions.

1. That they will continue to maintain inviolate the great and fundamental principle, that no minister, &c. and that no legislative measure can be regarded as satisfactory to this church, or as a measure in which the church can acquiesce, which does not enable her to carry that principle into full practical effect, or which interferes with her exclusive jurisdiction in all spiritual matters.

2. That the measure proposed in the bill of the Duke of Argyle does substantially provide for the maintenance and practical application of the principle of non-intrusion, as asserted by the church, and is substantially in accordance with one of the plans suggested by the committee of the last General Assembly, and sanctioned by the last Assembly, that it is, therefore, a measure which this church may receive as consistent with that fundamental principle, and which, if passed into law, would be received with thankfulness, as an important boon to the church and to the country, and that the church and country are under deep obligation to his Grace the Duke of Argyle, for this new proof of that enlightened patriotism and zeal which of old have characterized and distinguished the illustrious family whose name is honorably enrolled among Scotland's martyrs and confessors.

3. That the present difficulties of the church are of so serious and alarming a character, that a measure fitted to put an end to the collision now unhappily existing between the civil and the ecclesiastical courts, in reference to the settlement of ministers, ought to unite in its support all who feel that they could conscientiously submit to its operations if passed into a law.

4. That a committee be appointed to watch over the progress of the bill of the Duke of Argyle, or any other bill which may be introduced relative to the subject. And that while the attention of the committee is specially directed to the clause in the second section of the bill, which seems apparently from oversight, and inconsistently with the main enactment of the bill, to make it imperative on the Presbytery to inquire whether the communicants dissenting from the settlement of a presentee, are actuated by factious, or malicious motives, although no allegation to that effect, with offer of proof, is made to the patron or presentee—the General Assembly direct the committee to give encouragement and aid, so far as in their power, to the passing of that bill—and generally, to use all proper efforts for obtaining a settlement of the great question now at issue on a footing consistent with the principles repeatedly declared and asserted by the church.

Dr. Hill said he could not for his own part concur with Mr. Candlish's resolutions. He moved a rejection of the Duke's bill, and to rescind the Veto Act.

For Mr. Candlish's resolution, 230. For Professor Hill's motion, 105. Majority, 125.

The Strathbogie Ministers.—The Clerk proceeded to call the case of Strathbogie. On his naming the first gentleman, the Rev. John Cruickshank, minister of the Parish of Glass, Mr. Patrick Robertson, who, with Mr. Hamilton Pyper, appeared as counsel for the suspended clergyman, stated that Mr. Cruickshank was unable to appear on account of the state of his health, of which he produced the certificate of a medical gentleman. The other six gentlemen appeared at the bar, and answered on their names being called.

Dr. Chalmers came forward and addressed the Court. He began by showing the nature of Christian duty and Christian expediency, and referred to the history of the doings of the apostle Paul in illustration. The Veto Law was the law of the church, and these Strathbogie clergymen were bound to obey it. They had no doubt been tampered with by foreign influence, but that was no excuse for their conduct in rebellion against that law. The essential delinquency of the rebellion remained the same, whether the Veto Act was repealed or not. We send forth this voice from Scotland, and it is a voice to which England and the Church of England will re-echo. I do not know the motives of the seven ministers, but I do know that when they were forbid by their ecclesiastical superiors to proceed farther in the trials of Mr. Edwards, they still dared to take him upon his trials; and when they were suspended by the commission, and afterwards by the General Assembly, from their functions as ministers of the gospel, they not only went on with the trials of Mr. Edwards, but they continued to preach, and they called in the aid of the civil power to prevent the clergymen appointed by the Supreme Ecclesiastical Court, fulfilling the offices which they, the clergymen of Strathbogie were no longer able to do; and they go on to the melancholy induction of Mr. Edwards; and, lastly, as if to consummate this fatal career—to put a cope-stone to the Babel of their proud defiance, they proceeded—a daring which I believe they themselves even shrunk from at the commencement of their career—I say, they proceeded to put forth their unlicensed and unhallowed hands to confer ordination; and in violation alike of the laws of the church, and even of common decency, they asked the unhappy man as he knelt before them, in solemn mockery, if he was willing to submit to them, calling themselves the Presbytery, and to subject himself to all the judicatories of the church; and they got from him an affirmative answer. The motion, which, with very deep feeling, I submit for the acceptance of the General Assembly is:

“That the Assembly approve and confirm the sentence of the Commission, of date 18th November, 1840, sustaining the relevancy of the libel, and do now find the libel proven, with the exception of the charge therein last mentioned, founded on the serving the Commission with a notarial protest; and find that the said Messrs. John Cruickshank, &c., are guilty of the offence therein charged against them respectively, under the exception of the before mentioned charge, founded on the serving the Commission with a notarial protest, foresaid. The General Assembly, in respect of the said offences, as each, by itself, involving of deposition, independently of others, do depose the said Messrs. John Cruickshank, &c. from the office of the holy ministry.”

Dr. Cook, at the evening sederunt moved the following motion—

“The General Assembly having most maturely considered the libel, ordered by its Commission in August, to be served upon Messrs. John Cruickshank, &c., all in the Presbytery of Strathbo-

gie, and the different subsequent proceedings connected therewith ; find that the whole originated from the said ministers having yielded obedience to the supreme civil tribunals of the kingdom in a matter declared by these tribunals to relate to civil rights, with which the church requires that its judicatories shall not intermeddle—such declaration on the part of the civil tribunals, being in this case in perfect conformity with the law and practice of the church, and hence, considering it incompetent for the ecclesiastical courts to pass any sentence of censure in regard to the proceedings to which the said declaration relates—set aside these proceedings, dismiss the libel, and declare that the ministers named in it, and against whom it was directed, are in the same situation in all respects as to their ministerial state and privileges, as if such libel had never been served, and such proceeding had never taken place.”

The vote was then taken, and stood as follows : Motion of Dr. Chalmers, 222. Motion of Dr. Cook, 125. Majority for Dr. Chalmers' motion, 97.

Dr. Chalmers then moved—that the seven clergymen should be deposed, which was seconded by Dr. Brown of Langton.

This was carried.

The Moderator then pronounced sentence of deposition in the usual form ; but, in the instructions to intimate the churches vacant, there was no intimation ordered to be made to the patrons.

A minute was agreed to, that the ministers and elders of the presbytery of Strathbogie at present in Edinburgh, be permitted to meet as early as possible for the purpose of appointing supplies to the vacant parishes, and also for declaring the parishes vacant.

Case of Mr. Edwards.—The case of Mr. Edwards was then called. Parties having been removed from the bar.

Mr. Cunningham moved that the Assembly approve and confirm the sentence of the commission—find it relevant—find Mr. Edwards guilty of libel—declare him incapable of accepting a presentation, and prohibit and discharge all the ministry of the church from receiving him into their pulpits.

Professor Hill moved, that the Assembly find, that Mr. Edwards, in accepting the presentation to the church and parish at Marnoch, and in taking the subsequent steps to obtain induction, had done nothing contrary to the constitution of the church, and therefore find him not in any respect censurable.

It was agreed, however, that the first motion should be carried without a vote.

Sentence was then pronounced.

ITEMS OF INTELLIGENCE.

British and Foreign Bible Society.—The thirty-seventh anniversary of this institution was held in the great room, Exeter Hall, on the 5th of May, and was most numerously attended.

The Report stated that the Society had promoted the distribution, printing, or translation of the sacred volume, in whole or in part, directly or indirectly, in one hundred and thirty-six languages or dialects. The number of versions of the Holy Scriptures, in whole or in part, hitherto completed, was one hundred and fifty-eight; of which one hundred and six were translations never before printed. The Society had already issued more than thirteen million copies of the Scriptures, or portions of them; besides assisting foreign Bible societies very largely in their separate circulation; so that, from the year 1804 to the present time, above twenty-two million copies of the word of God, or portions of it, had been distributed by Bible Societies alone, in different parts of the world. But this distribution, great and blessed as it was, could only be regarded so far as the supply of the world was concerned, as the *commencement* of the Society's labors. For how had these twenty-two million copies been disposed of? Above eight millions had been limited to the population of Great Britain and Ireland, comprising only twenty-six millions of inhabitants; of which, however, large portions were still unsupplied. Of the remaining fourteen millions, eleven had been circulated in other parts of Europe; nearly three millions had been distributed in America; but not a single million copies of the Scriptures had, as yet, been dispersed among the six hundred millions of heathens, who still remained to be evangelized. The work, therefore, was only in its *commencement*.

The receipts of the past year amounted to £101,322 9s. 2d., being less than those of the previous year by £10,127 3s. 11d. But still the Committee were both surprised and gratified at the sum received, considering that in the income of the former year a legacy of £13,000 was included. The sales had produced £57,585 17s. 8d., leaving for general purposes £42,741 12s. 5d. The copies of the Holy Scriptures issued during the past year were 900,912.

Reading Sermons.—The General Assembly at its late meeting adopted a resolution to the effect that reading sermons in the pulpit is not the best mode of preaching the Gospel, and recommending the discontinuance of the practice as far as possible; and exhorting young ministers to a different method as more scriptural and effective.

The Pittsburgh Presbytery will meet in Allegheny on the first Tuesday of September next, at 10 o'clock a. m.

The Southern Presbytery will meet in Newburgh on the first Tuesday of September next, at 9 o'clock a. m.

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No. VII.

RELIGIOUS FASTING—ITS ADVANTAGES.

(Continued from p. 180.)

3. Humiliation is accompanied by returning to God. Such returning, including a cordial acceptance of Him as our God in Christ, and an unreserved dedication of ourselves to his service, due from us in our respective relations, is encouraged by many appropriate invitations. Though displeased with us on account of our sins, He has not abandoned us to inevitable ruin. He has not pronounced upon us sentence of eternal banishment from his presence, erected insuperable barriers against our return, or threatened us with instant destruction, should we present ourselves before his throne.— On the contrary, satisfied with the vicarious satisfaction of Christ for the transgression of his people, and “willing that all should come to repentance,” he reveals himself in the character of God reconciled. He sits on the mercy seat. He stretches out his arms; he beckons us to come back. The smiles of his countenance indicate the kindness of his designs towards us. The declarations of his lips breathe a compassion that reaches down to the lowest depths of our wretchedness, and a grace that raises up to the greatest heights of promised felicity. “Therefore also now saith the Lord, *turn ye even to me* with all your heart, and with fasting and with weeping and with mourning, and rend your heart, and not your garments, and *turn unto the Lord your God*; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.” Joel ii. 12, 13. “*Re-*

turn ye backsliding children and I will heal your backslidings." Jer. iii. 22. Such encouraging invitations are readily complied with by a people truly humbled before the Lord. Such a people *return* to him with confidence in his mercy. Persuaded that he loves them, knows their state, and is ready to receive them, they approach him, not with a servile dread, but with filial reverence. They know he is a reconciled Father, into whose arms they are about to throw themselves by faith, and on whose mercy, in Christ, they place their entire dependance for salvation. "Behold," say they, "we come unto thee for thou art the Lord our God." They return unto him with cordial sorrow for their sins.—They now feel what an evil thing sin is. Whether they survey its inherent turpitude, its destructive influence, the numerous troubles it brings on communities in this world, or the eternal sufferings in which it involves individuals in a future state, the excruciating agonies of the Son of God for its expiation, or the ample provision made for the salvation of believing penitents, their hearts are impressed with grief, that no occupation of the mind with secular pursuits and with worldly pleasures can remove. Behold "Ephraim bemoaning himself thus, thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke; *turn thou me, and I shall be turned*; for thou art the Lord my God." Jer. xxxi. 18. Behold the Israelites at a future period "going and weeping seeking the Lord their God, asking the way to Zion with their faces thitherward, saying, *Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.*"—Isa. l. 4, 5.

Too long have the nations in Christendom, this nation not excepted, lived without pious recognition of the authority of God, and conscientious subjection to his law. Too long have they crouched under the dominion of other lords most disastrous in their influence—ambition, avarice, pride, revenge, &c. Too long have they conformed to the wavering maxims of expediency, the arbitrary rules of fashion, and many of those demoralizing customs that are at once dangerous, impious and abominable. Too long have they resisted the express precepts of revelation, the earnest expostulations addressed to them, and the loud warnings thundered in their ears by successive calamities. God has again and again come out of his place in righteous displeasure and preferred the humbling charge, "Yet have ye not returned to me."—

And why have they not returned? Can they allege, he has no claim on their homage in their *social* character? No. Can they allege, he has given them no inducements to come back from their guilty aberrations, implore free pardon and yield affectionate allegiance? No. Can they allege, he has given them a license whenever they act in their *political* capacity, to disregard the laws of revealed religion, the honor and authority of the exalted Mediator, and the solemnities of the judgment seat? No. In a word, can they allege they prosper better in a state of national disobedience to God, than by giving obedience to his holy law—by seeking their own sinful ends, than by seeking his glory in all their civil relations and doings? Let the sufferings, the judgments by which nations have been scourged, yea, wasted and destroyed, bear witness to the *impolicy* as well as impiety of acting in civil relations without submission to God's revealed will, and dependance on his promised blessing. "Righteousness," and righteousness alone; "exalteth a people."

4. Humiliation promotes the revival of true religion.—When we consider the revivals that took place among the Jews at different periods, nothing is more evident than that they were connected inseparably with deep humiliation impressed on their minds. So long as they continued unaffected with a sense of their sins, so long they were strangers to the *power* of religion. Whatever religion they had, was a mere form without the substance—a dead body without the living spirit. But, as soon as they were impressed with convictions of their guilt, corruption and demerit, and with saving apprehensions of the adaptation, ability and willingness of Christ to rescue them from all the evils over which they were mourning, and to bring them to the privileges and blessings they desired, the dying embers of devotion were rekindled under the influence of the Holy Spirit blowing upon them. In corroboration of this remark the following scriptures are referred to. God declares, "I dwell with him that is of a contrite and humble spirit, to *revive* the spirit of the humble and to *revive* the heart of the contrite ones." Hosea exclaims, "Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will *revive* us; in the third day he will raise us up and we shall live in his sight." Ezra, in a season of deep humiliation asserts, "And now for a little space, grace hath been shewn from the Lord our God, to

leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and *give us a little reviving in our bondage*—to give us a *reviving*, to set up the house of our God, to repair the desolations thereof, and to give us a wall in Judah, and in Jerusalem.”

In reference to *genuine* revivals of religion, that have taken place during and since the time of the Reformation, nothing is more evident than that they were much promoted by days of public humiliation, kept with much seriousness and great solemnity. When congregations separated days from secular affairs, and ordinary recreations, to devotional duties; when ministers, themselves imbued with the spirit of humiliation before God, spoke to their audiences in a way that produced great humility on their minds, and led them to look on him whom they had pierced by their sins and to *mourn*, then was impressed on the heart an abiding concern about their salvation, delusive hopes were shaken, sinful habits overcome, languid affections excited, grovelling desires elevated, and a new impulse given to religion. Indeed, times of refreshing were still found to be connected with seasons of humiliation, and until there be a return to the same duty we have no reason to expect that God will vouchsafe much *reviving* from his glorious presence.

5. Humiliation averts temporal calamities. Some may be disposed to place this remark at the head of those advantages which have already been specified. To this rank, however, it is not justly entitled. Temporal calamities are not the worst evils under which a people, or individuals suffer. Poverty may occasion much wretchedness and crime, as it does in Great Britain; pestilence may be peculiarly terrific, defying the powers of medicine, overleaping the barriers of human skill and human effort, carrying its thousands into eternity without being satisfied with the ravages committed, ready to return whenever bidden to renew the work of death; other calamities may fall with all their weight and bear down with an irresistible pressure: but there are still greater evils at which we should feel still deeper grief and be affected with still greater alarm. There are prevailing sins, the cry of which has gone up to heaven, and calls for a corresponding infliction of righteous judgments. And so long as these sins continue unforsoaken—so long as we have the public denial of the authority of God and of his Son, Christ Jesus—so long as we have the public refusal to submit to his law—so long as we have the violation of the Sabbath, the neglect of reli-

gion, the contempt of eternity—so long as we have a mass of citizens sunk in ignorance of spiritual things, in drunkenness, lawless turbulence, or merciless cruelty, such as is exemplified in slavery—so long as there are many rulers who refuse to take the Bible as the supreme rule of their official conduct, banish the principles of religion, prefer the varying maxims of human expediency to the requisitions of divine revelation, occupy the sacred hours of the Sabbath with political affairs, &c.—so long we have in the land moral evils more injurious to the real interests of the community, and to the welfare of individuals than the heaviest temporal calamities that could be endured.

Nevertheless, it is certainly true that these have been; and in many respects are great, and true humiliation as a means of turning them away cannot be too highly valued. Such humiliation, cherished by the Israelites, was often signally efficacious in averting the judgments with which they were threatened. See a numerous army under Shishak, king of Egypt, siezing their fenced cities, penetrating to the very gates of Jerusalem, and ready to inflict the greatest horrors on the inhabitants, “because they had transgressed against the Lord;” they sought refuge in humiliation. “Whereupon the princes of Israel and the king *humbled* themselves, and they said, the Lord is righteous. And when the Lord saw that they *humbled* themselves, the word of the Lord came to Shemaiah, saying *they have humbled themselves*, therefore I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.” 2 Chr. xii. 6, 7. Or look at them under the reign of Jehoshaphat, threatened with invasion by the combined troops of Ammon, Moab and their allies; to humiliation they again have recourse. Gathering themselves together to ask help of the Lord, they keep a solemn fast; and having humbled themselves on account of their sins, they obtain, soon after, a signal victory, much spoil, quiet to the whole kingdom and a triumphant return to the capital. See 2 Chron. xx. 3—30. Or look at them, threatened with “all the curses that are written in the book that was read before the king”—the pious Josiah; again they engage in humiliation with advantage not less decided; for the evils that were denounced against them on account of the idolatries into which they had fallen, were averted, till their excellent prince was gathered to his fathers, and the good men, who co-operated with him in the reformation of the kingdom were received to their rest. 2 Chr. xxxiv. 23—54.

CHRIST'S INTERCESSION—ITS PROPERTIES.

(Continued from p. 176.)

From the character of the advocate, we may judge what will be the qualities of his advocacy. Possessed of infinite wisdom and knowledge, the intercession of Christ cannot but be eminently *skillful*. A skillful advocate must know well the case of his client, the character of the judge with whom he has to deal, and the law according to which he must plead. Christ's knowledge of all these is perfect. He knows perfectly all his people, and all their cases. 'He needeth not that any should testify of man; for he knows what is in man.' 'He searcheth the reins and hearts.' All the exercises and doings of his children are thoroughly understood by him.— Their wants, necessities, sins, and infirmities, are better known to him than to themselves; even their inward breathings and secret groanings are as well understood as 'the well set phrase of the orator.' Nor this only in respect of his intuitive omniscience as God, but of his experimental knowledge as man. Experience must add powerfully to the skill of an intercessor; and this advantage is possessed by Christ in an eminent degree. 'For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.' Had he no other knowledge of his people than what is derived from their own statements and prayers, he could not plead their cause with skill. They are often greatly ignorant of themselves, form the most mistaken ideas, entertain the most inadequate views of their own wants, and are unable properly to express even what they may adequately feel. Their petitions for themselves are often, from these causes, defective, erring, and stammering. But never so those of their divine Intercessor on their behalf. By him, their thoughts, affections, and desires, are fully appreciated, and their case represented with consummate skill.

He knows, too, Him with whom he has to plead. Much of an advocate's skill must depend upon this, so as to be able to adapt his manner of pleading to the temper and disposition of the judge. Our intercessor is thoroughly acquainted with the character of God. 'No one knoweth the Father but the Son.' He is thus qualified to adapt his appeals to features of the divine character corresponding to their nature. Are

his people weak? He goes, on their behalf, to God as *the Lord of Hosts*. Have they fallen into sin, and are in need of pardon? He addresses God as a *God of holiness*. Does he plead the fulfilment of promises? He makes his appeal to the *righteousness* of Jehovah.

Nor is he less skilfully acquainted with the law according to which his intercessions are to be regulated. And it is not, as is too often the case among men, by evading, or concealing, or perverting, or explaining away the law, that this advocate exhibits his skill. No; he admits its authority, vindicates its claims, and maintains inviolably the rectitude of all its sanctions. Nor does he ever attempt to make it appear that those for whom he pleads have not violated its requirements, and rendered themselves obnoxious to its punishments. But his ability is shown in skilfully pleading the fulness of his own merits, by which satisfaction has been given to the law, and every blessing secured in consistency with the claims of infinite equity. Such, in short, is his skill, that he asks whatever his people need, only what they need, what has actually been procured for them, and what it every way comports with the character and law of God to confer; so that no cause can ever fail in his hands from want of knowledge or wisdom to conduct it.

Moral purity characterizes the intercession of Christ. The necessity of this was set forth under the law, in the altar of incense being of pure gold. Both the pleader and the plea must be holy. Christ intercedes not for *sin*, but for sinners. The tendency of all that he asks is to purify from all iniquity, and to perfect holiness in the fear of the Lord. No request of a contrary character could ever be presented to a holy and righteous God, or could ever possibly be granted. Nor could any thing of this kind ever comport with the character of the Advocate himself. He is no corrupt venal pleader. He is the righteous Lord that loveth righteousness. To this is the efficacy of his intercession ascribed by the apostle:—'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—*For such an high priest became us who is holy, harmless, undefiled, separate from sinners.*' Corruption in an advocate, if detected, is sufficient to blast his cause even at the bar of man. And the slightest taint of impurity in Christ would have disqualified him for conducting a successful advocacy on behalf of his people, at the bar of God. Corruption may be concealed

from an earthly judge, but no degree of it could escape undetected by the omniscient Judge of all. The intercession of Christ is as pure and sinless as his sacrifice. Every thing about it is holy,—the matter in which it consists, the plea on which it rests, the place in which it is conducted, the person by whom it is managed, and the judge before whom it is transacted. Truly may our Advocate with the Father be described as 'Jesus Christ THE RIGHTEOUS.'

Jesus Christ is a *compassionate* intercessor. The advocate who is to plead the cause of the wretched must not be hard-hearted and unfeeling; he must be able to enter into their feelings, and to make their case his own. Without this he can never expect to succeed; but, thus qualified, it is scarcely possible for him to fail. His language, looks, tones, and whole manner, indeed, will acquire a more melting influence, in proportion to the depth of the compassion with which he is touched. So of Christ it is said, that it behoved him to be a 'merciful,' as well as a 'faithful,' high priest; and, had he not been merciful, he could not have been faithful. But 'in him compassions flow;' the compassions, not of divinity merely, but of humanity; of a humanity, too, the sensibilities of which were exquisitely fine, from its being unaffected by the blunting influence of sin. And even the delicate sensibilities of his holy human nature were heightened by his personal experiences. He who pleads the cause of those in whose miseries himself once shared, must be admirably fitted to do it with effect. 'We have not an high priest who cannot be touched with the feeling of our infirmities; but who was, in all respects, tempted like as we are, yet without sin.' He tasted of all the sorrows of human life. Of the severest afflictions, the bitterest temptations, the most pungent sorrows, the most awful privations, he had full and frequent trial. He was, not only cast into the same mould as his people with respect to nature, but into the same furnace with respect to affliction. And, although he had no knowledge of the evil of sin from personal feeling, well he knew its weight and its bitterness from having had its guilt imputed to him and its punishment exacted of him. Nor let any one object, that, altho' this might be the case while Christ was on earth, it cannot be expected to continue now that he is in heaven. His exaltation to glory has wrought no change on his nature or his affections. He is the same in heaven that he was upon earth. He is still possessed of human nature—God-man—Emman-

uel, God with us. And it is not more certain that, in his exalted state, human blood flows in his veins, than that human sympathies glow in his breast. He feels more for the objects of his intercession than man or angel can do, nay, than they can even do for themselves. The pity of Christians for themselves can never equal the pity with which they are regarded by their Saviour: for theirs is the pity of a corrupted nature, his of uncontaminated humanity; theirs the pity of mere human nature, his of human nature indissolubly linked with all the tender mercies of Deity.

Much importance attaches to the *promptitude* of an intercessor. The value of a bestowment often depends on the time of its being conferred. Allow the crisis to pass, and the gift loses its value. A successful advocate must seize the earliest opportunity for taking up and introducing the cause of his client. This is a property of our Lord's intercession. He is ready to receive the applications, and present the cases of his people. He is never absent from his place; they know always where he is to be found; he is ever at the right hand of God, waiting to undertake what they may commit to his charge. Nor, after it is committed, does it run any risk of being lost through neglect. No; as he is of 'quick understanding' to perceive, so is he of prompt activity to prosecute, whatever he undertakes. The attitude in which he was beheld by the proto-martyr, in his remarkable vision, indicates at once readiness to undertake and activity to prosecute whatever is committed to him. He was seen *standing*: 'He looked up steadfastly into heaven, and saw the glory of God, and Jesus **STANDING** on the right hand of God.' Acts vii. 55. With what promptitude, for example, does he interpose in behalf of the church, when, in the dispensations of providence, a fit time for the restoration of Jerusalem presents itself:—'O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?' This gives the people of God encouragement to go with boldness to the throne of grace, that they may obtain mercy, and find grace to help *in the time of need*. Their times of need are well known to the Advocate with the Father, and not one of them will be suffer to pass unnoticed, or unimproved. Christians may themselves overlook the fit time for making application to God, but not so their glorious intercessor. They may rely on him with perfect confidence, that when they sin,

he will plead for pardon; when they are accused, he will vindicate their character; when they are afflicted, he will procure them succour; when they are tempted, he will pray for them that their faith fail not; and when they perform with diligence their duties, he will give them acceptance with the Father. We would not have them to expect that he will procure them comforts unless they make application for them, for, in that case, they could neither be relished nor felt; but when they do make earnest and believing application, they will find that the blessings are already procured, and ready to be put into their hands. If they but open their mouths wide, he will see to it that they are filled abundantly. He can solicit blessings from the Father, and bestow them on his disciples, at the same time. While he presents the golden censer at the altar of burnt-incense on high, he can extend the sceptre of mercy to the humble suppliant below. The work of intercession can occasion no delay in the communication of needed benefits; for to plead their bestowment, and actually to bestow them, are the work of the same moment.

The preceding remarks prepare us to hear of the *earnestness* of Christ's intercession. His skill, compassion, and promptitude, all suppose this. This is an essential property in successful pleading, whether for ourselves or for others. It is more apt, certainly, to occur in the former case than in the latter; many, who exhibit all the warmth of animation in petition for themselves, being cold enough in presenting requests for others. But it is not so in the present instance. Nothing can exceed the fervour of our Saviour's intercession. The earnestness he displayed in laying the foundation of our salvation in his sufferings on earth, when he was straitened till his bloody baptism should be accomplished, and used strong crying and tears, may be taken as a pledge that he will not be less earnest in carrying out his benevolent undertaking to its completion in heaven. The specimen of intercession which he gave before he left our world, so full of holy ardour and vehemence, may serve to give us some idea of the warmth with which the same work is conducted in the sanctuary above. The affection, too, which he bears to his people, cannot but give a peculiar eagerness to his supplications on their behalf. He bears them upon his heart, as the names of the children of Israel were engraven on the breastplate worn by the high priest of old when he went into the holy of holies; and the burning coals of fire with which the incense-censer

was filled, were an apt, though faint representation, of the holy ardour with which the love of the Redeemer glows when he ministers as our intercessor before the throne of God. He is no cold selfish pleader; his soul is in the work; his prayers are the prayers of the heart; love prompts all his requests, selects the best arguments, and urges the strongest pleas.—‘Who is this that *engaged his heart* to approach unto me? saith the Lord.’ Yes, Christians, your prayers for yourselves are nothing like so fervent as those of the Redeemer for you. Oh how shamefully cold, and languid, and lifeless, and formal, in many cases, are your petitions! How often do you use words without feeling, and put forth a frothy vehemence of language when there is no corresponding ardency within! Every saint must have something of this kind with which to accuse himself; but no such charge can be brought against Christ. His intercessions ever exceed in ardency, our warmest addresses, our most vehement appeals. We can never be said to plead with *all* our heart; he never pleads in any other way.

The *authoritative* character of our Lord's intercession should not be overlooked. It is not enough that an advocate be a person of skill, integrity, compassion, and zeal; he must also be authorized; he must bear a commission; he must be regularly licensed to practise at the bar. There must be a legal, as well as an intellectual and moral, qualification. This, in the case of Christ, is undoubted. He does not assume of himself the office of intercessor, nor does he derive his commission from his people, but from God. ‘*I will cause him to draw near, and he shall approach unto me: saith the Lord.*’ His intercession is a part of his sacerdotal functions; and we know ‘*Christ glorified not himself to be made an high priest, but He that said unto him, Thou art my son, to-day have I begotten thee.*’ His general suretyship implies such a special commission; for it supposes a right to see all the stipulations of the covenant children discharged, and payment made of every purchased benefit. The very manner in which he conducts his intercession carries in it thus much. He sues for the new covenant blessings, more as a matter of right than of favour; he demands rather than petitions; he claims rather than begs. There is a tone about his requests—‘*Father, I will*’—that bespeaks the authority under which he acts. They savour of the *throne* not less than of the *altar*. He is a Priest upon his Throne.

Betwixt the intercession of Christ and advocacy among men, there are, as we have seen, many points of resemblance, but, in other respects, it is altogether *peculiar*. It possesses a character of utter exclusiveness; neither man nor angel must invade it; so absolute is it, indeed, as to exclude even the other persons of the godhead. This peculiarity was set forth in the type. No man, not even the king himself, might intrude into the functions of the priesthood in general; nor was any one but the high priest permitted to carry incense, on the day of expiation, into the holy of holies. There is none else in heaven or on earth, either qualified, or authorized, or required, to make intercession. 'NO ONE cometh unto the Father BUT BY HIM.' 'Through HIM we have access by one Spirit unto the Father.' 'There is ONE mediator between God and men, the man Christ Jesus.' The saints may, indeed, lawfully intercede for one another, but in a way very different from Christ. They intercede on earth, he in heaven; he on the footing of his own merit, they altogether denied to every thing like personal worth as the ground on which they trust for being heard. Angels may not intrude on this high and peculiar function of the Lord of angels. They are often said to praise, but never, that we are aware of, to pray. Nor can they have any personal disposable merit to form the foundation of vicarious intercessions. To represent either angels or men as joint intercessors with Christ, as is done by the church of Rome, is to be guilty of a daring invasion of a high and exclusive prerogative of the one Mediator. To the entrance into the holy place not made with hands, in the sense in which we are now speaking of it, the language of the prophet may be fitly accommodated:—'This gate shall be shut, it shall not be opened, and no man shall enter in by it, therefore it shall be shut. It is for the Prince.' Ezek. xliv. 2, 3. Yes, Messiah the Prince, the Prince of peace, claims the work of intercession as his peculiar prerogative. It is a prerogative, indeed, which he claims as his to the exclusion, as we have said, even of the other persons of the godhead. The Father, as the representative of Deity, sustaining the character of the judicial sovereign with whom the intercession must be transacted, cannot be supposed to act in the capacity of intercessor. We read, indeed, of the Spirit's intercession—'The Spirit maketh intercession for the saints according to the will of God,'—but it is essentially different from that of Christ.—We cannot, at present, enter minutely into all the distinctions

between them. That of Christ is personal; that of the Spirit moral. The spirit does not stand up, as does Christ, before God in the court of heaven, and literally plead the cause of men. Such a supposition, besides implying a reflection on the perfection of Christ's work, is at variance with the exclusive divinity of the Spirit, he having no human nature as Christ has in which he can appropriately appear in the capacity of a pleader. The Spirit's intercession consists in the moral influence he exerts on the souls of the people of God, in leading them out to pray for themselves, by discovering to them the matter of prayer; by imparting a disposition or inclination to pray; by fixing the mind on the subject of prayer; by giving enlargement, freedom, and confidence in the exercise; and by directing them in the use of proper arguments. From this it will plainly enough appear, in what the intercession of Christ and that of the Holy Spirit differ from one another. They differ in their *nature*, the one being meritorious and the other moral; in their *objects*, that of the one being to remove the obstacles to man's salvation that exist on the part of God, that of the other to remove the obstacles to man's salvation that exist on the part of man; in their *locality*, the one being in heaven, the other on earth; in the *relation* which they bear to their subjects, the one being without men, the other within; and in their *effects*, the one enabling to pray, the other rendering prayer acceptable to God. It thus appears that the intercession of the Spirit interferes in no point whatever with that of Christ, but leaves it in all its naked peculiarity or exclusiveness.

The *prevalence* or efficacy of Christ's intercession is a feature on which we might descant at great length. It is an inviting theme, so full is it of comfort and encouragement. It often happens, among men, that the most urgent petitions, the most touching appeals on behalf of the oppressed, the wretched, and the needy, are permitted to remain disregarded and unheard. But not one request of our divine Advocate can possibly share this fate. Him the Father heareth always. This view admits of ample confirmation and illustration. It was typified, indeed, under the law, by the success which attended the entrance of the high priest into the holy of holies on the day of expiation; for, had he not been accepted, the fire would have been extinguished on the golden altar, the censer of incense would have dropped from his hand, and he would never have been permitted to return to bless the people. In

the twenty-first Psalm, which, from the lofty terms in which it is conceived, must have a higher reference than to the literal David, we read, 'Thou hast given him his heart's desire, and hast not withholden the request of his lips.' Ps. xxi. 2.—Nordid Christ ever, while on earth, intercede in vain. 'Father, I thank thee that thou hast heard me,' is his own testimony on one particular occasion, to which he subjoins the general affirmation, 'And I knew that thou hearest me always.' John xi. 41, 42. The apostle assures us, that 'when in the days of his flesh he had offered up prayers and supplications with strong crying and tears, he was heard in that he feared.' Heb. v. 7. One request only was he ever denied, 'Father, if it be possible let this cup pass from me.' But this was no part of his intercession: it was the natural shrinking of his holy human nature from the awful scene that was before him; and, instead of militating against our position, it gives it support, inasmuch as his drinking the bitter cup of mingled woe, which could not possibly pass from him, laid a meritorious foundation for the success of his advocacy. If that one prayer had been heard on his own behalf, not another could have been heard on ours. When the character of the intercessor is considered, there can be no reason to dread his ever being unheard. The dignity of his person must give weight and influence to his petitions; the relation in which he stands to God as a Son, cannot but have its effect; nor are his personal and official qualifications here to be forgotten. That one who is infinitely wise, and holy, and compassionate; whose diligence, and zeal, and affection are boundless; who acts moreover under the high authority of a divine commission, should fail in his suit is utterly impossible. Were he man only, or even angel, failure were not impossible; but being the Son of God, Jehovah's fellow, it must be that as a Prince he has power with God and shall prevail. The foundation on which his intercession rests affords farther security. It proceeds on the footing of his atonement. He asks nothing for which he has not paid the full price of his precious blood. What he seeks is what he has merited; and he who has 'accepted his sacrifice' cannot but 'grant him his heart's desire,' cannot 'withhold from him the request of his lips.' Nor is there in the matter of his intercession, as before delineated, any thing but what is good in itself, agreeable to the will of God, and fitted to advance the glories of the godhead. The objects, too, for whom he pleads, are all the chosen of God,

the children the friends of Him with whom he pleads, dear to his heart as to his own, alike the objects of his complacent affection and esteem. 'The Father himself loveth them.'—Add to all these considerations, the security arising from the results of Christ's intercession that have been already realized. How many souls have been converted, how many sins pardoned, how many temptations repelled, how many acts of holy obedience performed and accepted, how many sons brought to full and eternal glory, in all of which the efficacy of Christ's intercession has been proved by the best of all evidence—its actual effects! So abundant, thus, is the evidence of its prevalence, that the timid can have no reason for distrust, the unbeliever no excuse for neglect.

It only remains to observe the *constancy* of Christ's intercession. He is continually employed in this work. His oblation was the work of comparatively a short period, but his intercession never ceases. Human benevolence may become languid, may intermit for a time, or may finally die away altogether. But not so the benevolence which prompts the petitions of our Advocate. He can never become languid from ignorance of his people's wants, for he is omniscient; nor from want of affection, for his love is abiding; nor from want of merit, for his sacrifice is of unfailling virtue; nor from fatigue, for he is the almighty and immutable God. Nothing can ever occasion a suspension. A moment's intermission would prove fatal to the eternal interests of all the elect.—But, while attending to the case of one, he has no need to suspend attention to that of another. Innumerable as are his applicants, he attends to the wants of each as if there were not another that needed his care. Multiplicity cannot bewilder, variety cannot divide, importance cannot oppress his thoughts. To him the care of millions is no burden. Ten thousand claims meet with the same attention as if there were but one. His understanding, his love, his merit, his power, are all infinite; and we must beware of measuring him by the low standard of our own limited capacities. Nor can his intercession ever come to an end. There will be need for it for ever. So long as his people sin, he will plead for pardon; so long as they are tempted, he will procure them strength to resist; so long as they continue to perform services, he will continue to give them acceptance; so long as they are in the wilderness, he will procure them guidance and safety; nay, so long as the blessings of Heaven are enjoyed, will he

plead his merits as the ground on which they are bestowed. Through eternity will he continue to plead on behalf of his people. Never shall they cease to be the objects of his care; never shall their names be erased from his breast; never shall their cause be taken from his lips: never shall the odour-breathing censer drop from his hand; nor shall his blessed merits ever cease to rise up in a cloud of fragrant incense before the Lord. **HE EVER LIVETH TO MAKE INTERCESSION FOR THEM.**

THE FIRST RESURRECTION.

There is a diversity of opinion about the first resurrection among even those who understand it as a figurative expression. Some explain it as meaning regeneration. It is indeed true, that regeneration is in scripture described as a resurrection. "The dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25. The metaphor is very expressive of the saving change. The quickening of a soul that was "dead in trespasses and sins," is indeed a resurrection. But the first resurrection denotes an event that takes place at a certain time; and not a succession of events descending through the whole history of the church. It expresses a change that will be effected by divine power in the last days analagous to the restoration of the dead to life. This change will, I conceive, consist:

1. In a remarkable enlargement of the church. This is promised frequently in the scriptures. "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Is. liv. 3. "Lift up thine eyes round about, and behold, all these gather themselves together and come to thee—thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of inhabitants." Is. xlix. 18, 19. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. Psalm lxxii. 16. The church has long been a very small minority of the human family.* To her the above and similar promises have never yet been completely fulfilled. They will have their full accomplishment in the millen-

nium, when, "he that hath the power of death, that is the devil," shall be shut up in the bottomless pit, and his works shall be destroyed. Then the quickening Spirit will go forth and the decayed face of the earth shall be renewed. The voice of the Lord of life shall be heard calling to his people, "Awake! awake—shake thyself from the dust, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion! Awake thou that sleepest and arise from the dead and Christ shall give thee light."

In the 37th chapter of Ezekiel we have this exhibited by the very metaphor I am endeavouring to explain. The resurrection there described, no one will consider as literal, for the Spirit of God has explained it otherwise. "Thus said he unto me, son of man, these bones are the whole house of Israel, behold they say our bones are dried, and our hope is lost, we are cut off for our parts." ver. 11. There is no doubt but the restoration of "Israel according to the flesh," is chiefly referred to in this vision, "All Israel shall be saved." Rom. xi. 26. Now their restoration will not be complete until they are brought to Christ. By the spirit of God the graves of their natural state shall be opened. "I shall put my spirit within you and ye shall live." ver. 14. And this event will be cotemporary with the conversion of the whole Gentile world. "Behold the Lord shall arise upon thee—and Gentiles shall come to thy light." Is. lx. 1, 2. "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Rom. xi. 15. Such a general and extraordinary work of conversion may well be called "the first resurrection." "Who hath heard of such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Is. lxvi. 8.

2. In a great increase of spiritual life in the church. Luke-warmness has long been the burden of the church's complaint. And long and constantly has she been praying for reviving. "Revive thy work in the midst of the years."—"Wilt thou not revive us again, that thy people may rejoice in thee." Too many of her members have a name to live, and are dead. "Having a form of godliness, but denying the power thereof." God has promised "times of refreshing from his presence." The out-pouring of the Spirit from on high will produce this effect. The waters of the sanctuary

will carry life whithersoever they flow. "And it shall come to pass that every thing that liveth, which moveth, whithersoever the rivers shall come shall live." Ez. xlvii. 9. When God's people increase rapidly in number, their spiritual state will be proportionably flourishing. We may expect that in the millennium, the members of the church will so far exceed all that were before them in zeal, love, and all the other "fruits of the spirit," as to make a change like "life from the dead," and to entitle that extraordinary and blessed work to the distinctive designation of "the first resurrection."

3. In a revival of the principles for which the martyrs of Christ suffered. This appears to be the principal idea in "the first resurrection." The apostle "saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and they lived and reigned with Christ a thousand years." Rev. xx. 4 Had he said he saw the bodies, there might have been ground for a literal resurrection. But as the soul does not die, the souls of the beheaded martyrs, rising from the dead cannot mean the identical spirits that had animated their bodies, but other witnesses rising in their place, and partaking of their spirit. A double portion of the spirit of Elijah rested on Elisha. John Baptist is called Elijah because he partook of his spirit. The vision exhibits men animated by the same principle, for which the witnesses of Jesus died, acting a conspicuous part in the millennial church.

From Rev. xi. I produce farther evidence confirmatory of this view. That chapter gives an account of the two witnesses—their works—their trials—their death—their resurrection. It will not be refused, that the resurrection of the two witnesses (ver. 11) is the first resurrection of the xx. chapter. But certainly the former is not a literal resurrection. The very number *two* by which they are designated is to be taken figuratively—not two men, but two leading principles or systems of truth for which the witnesses testify. The men who bear witness may be, and I think to a great extent will be put to death, but the cessation of their testimony for those great truths, is what will constitute the death of the two witnesses. Their lying unburied, and their resurrection, are also figurative, indicating that though there will be a suspension of formal testimony-bearing for a time, nevertheless the truths for which the witnesses testified will remain in public view.—**And after a short time they will be revived by instrumentali-**

ty which the Spirit of God will prepare for that important work. And then the two witnesses will resume their position in the heavens of the visible church. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. xi. 11, 12. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx. 4.

In another article I shall notice some objections to the above view.

T. S.

CHURCH OF SCOTLAND.

From late foreign papers we are enabled to mention some additional particulars which may serve to assist our readers in keeping up a connected history of the affairs of this church at its present interesting crisis.

The deposition of the Strathbogie ministers—an act which was not only just and proper in itself, but which evinced in the General Assembly a spirit of courage and faithfulness which would have done honour to their venerable fathers—has been seized upon by the enemies of the Church as a plausible pretext for rigorous, if not forcible proceedings against it. The Court of Session, which is the high court in Scotland, and which has acted so prominently hitherto in enforcing intrusion, immediately sent to the Assembly its interdict, thus presuming to interfere with the regular exercise of ecclesiastical discipline, and to hold over a court of Jesus Christ the threatening rod of secular power. This was met by a becoming spirit on the part of the Assembly. Mr. Candlish, an able leader of the non-intrusion party, after noticing the circumstances connected with the serving of the interdict, offered the following resolutions, which were adopted by the Assembly, on the 31st of May.

• “That the papers thus left at the door of the Assembly are said, in the communications previously mentioned, to be copies of an interdict alleged to have been granted by the Court of Session, and intended to be served on this Assembly touching a sentence of deposition pronounced by this Assembly, in the exercise of the discipline of the Church, on certain ministers who have been found guilty of heinous spiritual offences; that any such attempt, on the part of any civil court or any civil judge in this realm, to interfere with the procedure of this General Assembly, is a flagrant violation of the privileges of this national Church, as ratified by the constitution and laws of the United Kingdom, which expressly secure to this Church, and to the supreme Assembly thereof, exclusive jurisdiction in all spiritual matters, and especially in the deposition of ministers, and in whatsoever affects the discipline and government of the Church; that this Assembly, meeting with the concurrence and by the authority of her most gracious Majesty, and in the presence of her Majesty, as represented by her commissioner, is as truly a supreme and independent court as any other tribunal in the land; that while the Assembly fully recognise the exclusive rights of the civil courts to determine all civil questions that may arise of their judgment, without any control or interference on the part of this Assembly, the spiritual sentence of the Assembly in this case is, and ought to be, considered final; and that any obstruction offered to the intimation and execution of the same, is an infringement on the spiritual authority which the Church holds directly and immediately from the Lord Jesus, and from Him alone, as her great and only Head, and is, moreover, an invasion of her constitutional rights and liberties as the Established Church of this land.

“That in circumstances so peculiar and so critical, this Assembly is solemnly called to protest against this violent intrusion of the secular arm into the ecclesiastical province, and to represent this most alarming state of matters to the rulers and legislators of this great nation, on whom must rest the responsibility of upholding the Established Church in the full possession of all her Scriptural and constitutional privileges; that, with this view, these resolutions ought to be transmitted to her Majesty the Queen in Council, and that the General Assembly resolve accordingly.”

Another mode of aggression on the non-intrusionists is thus indicated by a hostile Scotch print which seems to rejoice in the prospects of their sufferings.

“The general question is likely to be brought to issue in a new form. It is understood that the heritors in certain parishes, instead of raising actions of damages, have resolved to institute actions of declarator, to show that so many members of Presbytery as refuse to take the legal and constitutional steps for the induction of the lawful presentee, have, *ipso facto*, ceased to be clergymen of the Established Church. This point carried, the heritors will of course refuse payment of the stipends, and the worthy gentlemen who prefer obeying the spiritual court to submitting to the decrees of the Court of Session, will find themselves very appropriately denuded of the temporalities.”

What, under somewhat similar circumstances, have been styled in our country *sympathy meetings*, have been got up in different places, professedly convened to express sympathy for the deposed Strathbogie ministers, but in fact to arouse angry prejudice and cast odium on the majority of the Assembly. At one of these assemblages, Lord Dunfermline stated the great question involved in this controversy to be, “whether the state is to control the church, or the church to control the state.” This was manifestly not a true statement of the question, which is whether the church is to enjoy her spiritual rights independently, or be subject to the most offensive surveillance by the civil courts, in matters purely spiritual.—The Strathbogie ministers, regardless of their ordination engagements, and willing to be made the tools of a faction, inimical to the dearest rights of the Church, set at defiance the highest ecclesiastical authority to which they were subject, and assisted in obtruding an incompetent minister upon a parish which had expressed its decided dissent, and for these acts, avowed and persisted in, they were justly deposed from the gospel ministry. These men, who had been so subservient to the enemies of the Church, in inflicting upon them the greatest possible injury, are now held up as fit objects of public sympathy, and the act of deposition is branded as a “shameless instance of tyrannical interference,” and as “an atrocious resistance to the law of the land!”

The seven deposed ministers, intent upon arraying the world against the Church, have petitioned the British Parliament for redress. The Earl of Aberdeen introduced their case and referred to the deposition as “exceeding the struggles for power by the church of Rome,” and as the “climax of a course of conduct which, throughout, had been marked

with the utmost tyranny, injustice and oppression." He complained of Viscount Melbourne, for not enforcing the law against the General Assembly with the utmost rigour. The debate did not terminate in any motion or decision. The course which the British Ministry is disposed to pursue is seen in the reply of Lord Melbourne, which we subjoin. His opinion of Presbyterian presumption, appears to have been designed as a sharp retort to the Earl of Aberdeen, who, although we believe, a professed Presbyterian, characterised the act of the Assembly, as resembling the worst tyranny of the church of Rome.

"I agree with my noble friend," said Viscount Melbourne, "that the circumstances which he has stated cannot but be viewed with the deepest regret—involving, as they do, the state of the Church of Scotland—and involving, also, the position and interests of the Rev. gentlemen whose petition he had brought forward. But at the same time, I am not prepared to own that the circumstances are in any degree owing to remissness on the part of her Majesty's government; nor am I prepared to own that we could have taken any effectual steps for the accomplishment of the purpose which I agree with my noble friend is so desirable. It is true that the Government, and that the Parliament, might have finished the matter by deciding in favour of one party or the other.—We might have decided in favour of the General Assembly, and might have admitted that they were entitled to all those powers which they now persist in claiming; or we might have decided in favor of the Court of Session, and declared that they were altogether right, and the General Assembly altogether wrong. We might have done this it is true, by an Act of Parliament, but I still think that that course would have been an unwise, an imprudent, and a dangerous course; for it would have led to an intermeddling with the whole constitution of the Church of Scotland. My noble friend has said that these Reverend gentlemen have suffered, are suffering, for their obedience to the law of the land. That is true. It is perfectly true that that is the cause of their suffering, but we are bound to consider the nature of this question.—The General Assembly claim powers which are denied by the Court of Session, and, whichever may be right, and whichever may be wrong, we find that a very considerable minority of the judges of the Court were of the same opinion as the General Assembly. So this is, at any rate, not a com-

mon case of suffering under the law. There is great doubt, great difficulty, as to the constitution of the civil and ecclesiastical authorities. Six of the judges—and some of them were of the highest legal attainments—hold that the civil court exceeded its powers, and the ecclesiastical authority had been improperly invaded. Lord Jeffrey, whose opinion I have lately read, certainly carries the authority of the Church Courts higher than I should have thought possible. My noble friend says, that the tyranny and domination of the Church of Scotland reminds him of the Church of Rome.—We all know that the Presbyterian Church is equal to the Church of Rome in presumption any day.* (Laughter.)—Many instances may be produced to that effect. But if I were to liken the present dispute in Scotland to any former one, I would take the contest in the time of James I. between the ecclesiastical and civil courts in this country. That contest led to much that was unseemly—to much that was unfitting. It frequently pressed heavily on parties and individuals, but, if I remember rightly, it was not finished by parliamentary interference. It was allowed to work itself out by the conflict of the authorities themselves; and I have no doubt that this will do the same. I feel seriously for the Church of Scotland. I feel seriously and deeply for the unfortunate individuals who now suffer from the dispute. But I can only say that we are still determined to enforce the law; and that no doubt the Lord Advocate has done all that has belonged to him—has done all which he ought to have done, and will do all which his duty may require of him.”

The only additional notice which we have seen in relation to this matter, is the following:—A deputation from the Church of Scotland consisting of the Rev. Principle Macfarlane, the Rev. Dr. Hill, of Glasgow College, Rev. Dr. Bryce, Rev. Mr. Grant, of Leith, and the Rev. Mr. Robertson of Ellon, had an interview with Viscount Melbourne, on Tuesday, in Downing-street.—*Presbyterian*.

EXPERIMENTAL KNOWLEDGE OF CHRIST.

A mere speculative knowledge of Christ, and of the great doctrines of the Gospel, however laboriously acquired and

* This declaration betrays a degree of ignorance or prejudice unworthy Viscount Melbourne or the station he fills.—*Ed. Ref. Pres.*

extensive it may be, is of small importance in itself, and quite vain and ineffectual, if it be not sanctified, and issue in an experimental knowledge of Christ, and a real feeling of the beauty, excellency and efficacy of divine truth on the heart. A man may have a competent, nay, a very extensive acquaintance with the whole doctrines of the Christian religion, as laid down in the Holy Scriptures, and of which we have an excellent compend in the Shorter Catechism ; yet, if you have not the experimental knowledge of Christ, all your knowledge is in vain as to the salvation of your souls.

I will, therefore, endeavor to shew what this experimental knowledge of Christ is. 1. It is an inward and spiritual feeling of what we hear and believe concerning Christ and his truths, whereby answerable impressions are made on our souls, Psal. xxxiv. 8, like that of the Samaritans—John iv. 42—when they said unto the woman, *Now we believe, not because of thy saying ; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.* There is a savory report of Christ spread in the gospel ; faith believes it, and embraces him for what the word gives him out to be ; and then the believing soul doth come and see.—There is a glorious scheme of the lovely perfections of Christ drawn in the Bible, and faith believes that he really is what he is said to be ; and then, that scheme begins to be drawn over again in the christian's experience, and this is always drawing more and more till he come to glory. It is just as if some eminent physician should give a friend remedies for all diseases he may be liable to ; and when he leaves them with him he lets him know that such a remedy is good for that distemper, and another is good for such another, &c.—Now, he knows them all ; but he falls sick, and he takes the remedy fit for his disease, and it proves effectual. Now the man knows the remedy by experience, which he knew before by report only. Even so Christ is given as all in all to a believer, and he makes use of Christ for his case, and that is the experimental knowledge of him. I will illustrate this by some instances.

1. The scripture says of Christ he is the way to the Father. John xiv. 6. Now, the man that has tried many ways of attaining access to God and communion with him, and still is denied access, and can find no way to come to God, at length comes by Jesus Christ, renouncing all things else, leans only on his merit and intercession, and he finds an open

door of access to God, and communion with him. The flaming sword he finds removed, and him who was still before a consuming fire, he finds now a warming sun to his soul.— Here is experimental knowledge of Christ. Hence, the apostle says, Rom. v. 1, 2: *Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

2. Christ's blood *purgeth the conscience from dead works to serve the living God*, Heb. ix. 14. Now the experimental Christian knows, from experience, that unremoved and unrepented of guilt defiles the conscience, leaves a sting in it, unfits him to serve the Lord, as much as a man in filthy rags is unfit to stand before a king; it breeds in the heart an unwillingness to come before God, and mars his confidence; he tries to repent, overlooking the blood of Christ; but it will not do. He looks to an absolute God, and his heart is indeed terrified, but nothing softened. At length he looks to God in Christ, throws the burden of his guilt, and dips his soul in the sea of Christ's blood; and then the heart melts for sin, the sting is taken out of the conscience, the soul is willing to converse with God, and is enabled to serve him as a son doth a father.

3. Christ is fully satisfying to the soul. Psal. lxxiii. 25, Hab. iii. 17–18. We all know this by report; but the christian experimentally knows it by a spiritual sensation in the innermost parts of his soul. Sometimes, when all his enjoyments have been standing entire about him, he has looked with a holy contempt on them all, saying in his heart, These are not my portion. His heart has been loosed from them, and he has been made willing to part with them all for Christ, in whom his soul rejoiced, and in whom alone he was satisfied. Sometimes, again, all outward things have been going wrong with him, yet he could comfort, encourage and satisfy himself in Christ, as David did in a great strait, 1 Sam. xxx. 6. He has gone away to his God and his Christ; and, with Hannah, returned with *a countenance no more sad*. 1 Sam. i. 18.

4. Christ helps his people to bear afflictions, and keeps them from sinking under them; and he lifts up their heads when they go through these waters, Isa. xliii. 2. Now the christian meets with affliction; and he takes a good lift of his own burden, for it is a thing he thinks he may well bear. But his burden is too heavy for him. He wrestles with it;

but the more he wrestles, it grows the heavier, and he sinks the more. At length he goes to Christ saying, "Lord, I thought to have borne this burden, but I am not a man for it, I will sink under it, if I get not help : *Master, save us, for we perish.* And so he lays it over on the great burden-bearer, and he is helped. Psal. xxviii. 7. Now the man when he thought he could do all, could do nothing; and when he thinks he can do nothing he can do all. 2 Cor. viii. 9, 10.

5. Christ is made unto us *wisdom.* 1 Cor. i. 30. The experimental christian finds, that when he leans to his own understanding, he mistakes his way at mid-day; and all that he reaps of it is, that in the end, he has himself to call *beast and fool* for his error. But, when he comes into difficulties that he sees he knows not how to extricate himself out of, and is weary, and lays out his case before the Lord, and gives himself up as a blind man, to be led by the Lord, he finds he is conducted in the way he knew not; and the result is, to *bless the Lord who has given him counsel.*

6. *Lastly* : Christ is made unto us *sanctification.* 1 Cor. i. 30. Now the Christian falls secure, does not make use of Christ, and then ere ever he is aware, he is, like Samson, without his hair. When he awakens, he sees his case is all gone to wrack, the course of sanctifying influences is stopt, the graces are lying in the dead-throw, and lusts are strong and rampant. He falls a grappling with them, but is worsted still; until he come to himself and acknowledge his utter weakness to stand in this battle, and renew the actings of faith in Christ; and then, *out of weakness he is made strong, wars valiant in fight, and turns to flight the armies of the aliens.* Heb. xi. 34. He flings down the confidence in himself, like the broken reed that has pierced his hand; and though the promise lie before him, like the rod turned into a serpent, which unbelief tells him he would be too bold to meddle with, he ventures, and takes the serpent by the tail, and it becomes the rod of God in his hand.—*Boston.*

PERSECUTIONS OF THE COVENANTERS.

The following extracts from the Diary of Sergeant James Nisbet, are taken from the appendix to Dr. McCrie's "Memoirs of Veitch & Brysson." They are part of a simple narrative by an unlettered

man, and illustrate in a plain manner, the hardships and sufferings endured by the persecuted Covenanters in the period of Prelatical oppression. Covenanters should prize the inheritance bequeathed to them by the fathers who endured so much, to maintain, and hand down to their posterity the glorious work of a covenanted Reformation.—ED.

“I was born in the month of February, 1667, of parents both of them really and eminently religious; but the times were extremely unhappy, because of an illegal, tyrannical, prelatical persecution, begun and carried on by Charles the Second, Middleton and Lauderdale, in the state; and treacherous, perfidious Sharp, and some others, in the Church. Because of which, though my parents were persons of considerable worldly substance, yet they could not get the benefit of school education for their children, and so I got little or none but what I acquired at my own hand when under my hiding. For before I was born, my father, with others, being set on by the enemy at Pentland-hills, 1666, when they were standing up in defence of the gospel, and was by the enemy routed, and many of them slain, and my father received wounds, but, lying close among the dead till night, got off with life. The enemy came to his house in quest of him, but missing him, they held a drawn sword to my mother’s breast, threatening to run her through unless she would discover her husband. She, weeping, told them, that for any thing she knew, he was killed, (for she had heard that it was so,) and that she had not seen him; so they took what made for them in the house, and went off. But some days after, getting notice that he was still alive, they returned with greater fury than before, and threatened her with present death, first with a drawn sword at her breast, and also with a bended pistol; contrary to all law divine and humane, they dragged her alongst with them with a burning candle in her hand, through all the rooms of the maine house, and then through all the office-houses, they still rageing with their drawn swords and bended pistols; but, after all their search, they missing my father, beat the servants, to strike the greater terrour on my mother to tell where her husband was; but she could not. Then they took a young man, called David Finlay, alongst with them to where their chief commander lay, called General Dalziel. He caused the said David Finlay to be shot to death, in less than half an hour’s warning, and carried away all my father’s stock of moveable effects, which was considerably great; and for half a year there was hardly a day ever passed but they were at the house, either in the night or day, in search of my father.”

“In the year 1678, there was a great host of Highlanders came down, in the middle of the winter, to the western shires. The shire of Air was the centre of their encampment or cantooning, where they pillaged, plundered, thieved, and robbed, night and day; even the Lord’s day they regarded as little as any other. At their first coming, four of them came to my father’s house, they told him they

were come to make the Figs, (so they termed the Presbyterians,) to take with God and the king. This they came over, again and again. They pointed to their shoes, and said they would have the brogue off his foot, and accordingly laid hands on him; but he threw himself out of their grips, and turning to a pitchfork which was used at the stalking of his corn, and they having their broadswords drawn, cried, 'Clymore,' and made at him; but he quickly drove them out of the kilne, and chaiseing them all four a space from the house, knocked one of them to the ground. The next day about twenty of them came to the house, but he not being at home, they told they were come to take the Fig and his arms. They plundered his house, as they did the house of every other man who was not conform to the then laws; and such was their thievish dispositions, and so well versed were they at the second sight, that let people hide never so well, these men would go as straight to where it was, whether beneath the ground or above, as though they had been at the putting of it there, search for it, dig it up, and away with it."

"When my father came (to Drumclog,) the good people who were met to hear sermon, and the enemy, were drawn up in battle array, in order to fight. Five or six of the gentlemen who came to hear sermon, that were most fit to command, because some of them had been formerly in the military, as likewise my father had been. Two of whom went to meet my father when in sight, and gave him an account how matters was, and pointed out to him where Mr. King was guarded on the left of the enemy by an officer and four dragoons, and the officer had orders to shoot Mr. King if they lost; and if the country people lost, all that were or should be taken prisoners were to be hanged immediately after battle. My father being a strong, bold, and resolute man, went on boldly and briskly in all the parts of the action, especially in the relief of Mr. King, whom he set at liberty; which boldness and activity of his was much taken notice of by the enemy. The enemy lost the day, and had about 30 or 35 of their number slain, whereof, they said, my father killed seven with his own hand, which much exposed him and all his to their after revenging fury."

"1682. The cruel enemy got my dear brother into their hands. They examined him concerning the persecuted people where they haunted, or if he knew where any of them was, but he would not open his mouth to speak one word to them; they spoke him fair,—they offered him money to speak and tell them, but he would not—they held the point of a drawn sword to his naked breast,—they fired a pistol over his head,—they set him on horseback behind one of themselves, to be taken away and hanged,—they tied a cloth on his face, and set him on his knees to be shot to death,—they beat him with their swords and with their fists,—they kicked him several times to the ground with their feet; yet, after they had used all the cruelty they could, he would not open his mouth to speak one word to them; and, although he was a very comely proper child, going in

ten years of age, yet they called him a vile, ugly dumb devil, and beat him very sore, and went their way, leaving him lying on the ground, sore bleeding in the open fields."

"1683. Being the 14th year of my age, in July, one morning at five o'clock, I went out to a wood, and within a little I heard the sound of people among the trees drawing near to me. I looked up and saw men clothed in red, and as I got to my feet, one of them bade me be shot. I said to him, 'What good will my blood do to you?' And when he cocked his pistol, another of them said, 'Hold, man, do not shoot the bonny lad.' The man with the pistol said, 'he is a Whig; I saw him on his knees.' They asked my name, and I told them my new name. They said to one another, they had none in their list of that name. They asked me who learned me to pray. I told them my Bible. He that commanded them, I think he was a serjeant, said, 'Since we have none of that name, let him alone.'—The first man that came unto me, swore again that he would have me shot, but two of them would not let him. There was about twelve of them in all, but none of them spoke to me but three, and two of these were for sparing my life, and so they went off and left me."

"1685, *April* 26.—In the morning the servants went to work in the fields, and I was with them. A little before nine o'clock in the forenoon we saw a troop of dragoons coming at the gallop. Mr. Peden, and these that was with him in the house, fled, which we at work knew nothing of, but we ran every one as Providence directed; and the watchful providence of God, which was ever kind to me, led me as by the hand to a moss near two miles from where we were working, to which moss Mr. Peden, and those that were with him, were fled for shelter, which I knew nothing of. The way to it was very steep and ascending ground. Two of the dragoons pursued me very hard, but spying another man in their pursuit of me, him they pursued off at the right hand of my way; they fired at him, but it pleased the Lord he escaped at that time. Then other two of them came in chase of me. I was sore put to for my life. The day was very hot, the sun bright in my face, and the way mountainous, yet the Lord was very kind to me, and enabled me to run. I had many thoughts of turning to this or that way, and often I had thoughts of diving in moss-water pits, and saving my head in the rush bushes; and yet I was overpowered beyond my inclination to keep on in my way to the moss where Mr. Peden and the rest were, at the edge of which there was a bog or morass, about seven or eight yards broad, to which my good guardian, kind Providence, brought me at last; and here the Lord was a present help in the time of need to me, for just as I was drawing myself out of the bog by the heather of the moss, the two dragoons came to the other side of the bog, and seeing they could not get through with their horses to me, they called on me 'Stand, dog, and be shot.' By this time I was got out of the bog to my knees on the heather. They fired upon me, but God di-

rected the ball by my left ear, so close that it carried off some of my hair. I, finding that I had escaped the shot, ran farther into the moss, kind Providence leading me where Mr. Peden, with about twenty more of the persecuted people, were, in meeting with whom I was gladly surprised; but I was so outrun, that it was sometime before I could speak any. We stayed there about three hours, till there came another troop of the enemy to join the first troop, and seeing them dismount their horses, to take the moss on their foot to search us out, after some firing on both sides, where was no execution done, we drew off, and travelled the midst of the moss. They seeing this, horsed again, and pursued us by the edges of the moss, but we always kept ourselves on such ground where horses could not pass. We ran that day about thirty miles, the enemy still pursuing us. We got no manner of refreshment all that day but moss-water, till night, that each of us got a drink of milk. Mr. Peden left those that were with him, and went one way, and I left them and went another way. I lay all night far from any house, amongst heather; to-morrow, when I awaked, after the sun arose, I saw about 200 horse and foot, searching all the country far and near; but I seeing no way of escape unobserved by the enemy, clapt close amongst the heather; and so kind and condescending was the Lord to me, that not one of the enemy did touch at the place where I lay."

"Within three or four days, Graham of Claverhouse, a violent persecutor, came for a general search with 100 horse and 300 Highland men. They got sight of seven of us about the middle of the day. They pursued us all that day for thirty-two miles, till midnight, but the Lord preserved us from these blood-thirsty men.— We got no refreshment all that day except a few mouthfuls of bread and cheese and moss-water; but the horse getting before us, and the foot being behind us, and we very much fatigued, we were bro't to a straight what to resolve upon. But at last finding my comrades resolving still to run, I told them, that the Lord had preserved me these days past by running, but now, if he hid me not some other way, I must fall a sacrifice to the enemy; so, after prayer, my friends and I parted in the fields before the sun rose. Then I went to as obscure a place as I could think on, and clapt as close as I could.— The enemy pushed by me on both sides of the place where I lay, like sons of Lucifer, their father; but He who made them held their eyes, that they saw me not, although they were three times within pistol-shot of me.

"After this I languished some days, and then was seized with a high and violent fever. I got into a poor man's house, and his wife made me a bed in the byre, beside the cows, that her husband might not see me, that so he might be free to give his oath that he harbored no whigs. The very next day, one Colonel Buchan came with two troops of dragoons to search that country a second time.— He, with five more, dishorsed, and came into the poor cottage where

I was lying, and asked the poor woman, what men was in this den. She answered, she had no men, but a young lad of her own lying sick, at the point of death. Then they came where I was, and he lifted up my head by the hair, and a bended pistol in his right hand. He looked me broad in the face, and said to those that were with him, 'There is nothing here but a young creature dying;' and so let my head fall out of his hand and went away; but I was then so sick, that I was not capable of fear at the danger nor of joy at the escape. The poor woman conceived such fear lest she would come to trouble on my account, would not, for any persuasion, let me stay, and so I was carried a great way to another poor man's house."

ITEMS OF INTELLIGENCE.

Degrading influence of Popery.—An interesting circumstance occurred recently at Gibraltar, illustrative both of the superstitions of the people, and the power of light in dispelling them. The Protestant chapel at Gibraltar had become an object of no small curiosity in Andalusia, especially through the reports of some of the children in Mr. Rule's school. Two little boys from Malaga on a visit to Gibraltar were very anxious to see it, and accordingly Mr. Rule sent one of his pupils, an acquaintance of theirs, to accompany them within the church and explain its wonders. They were very much struck with the absence of pictures, statues, chapels and altars.—“Where,” asked they, “is the altar?” The boy showed them the simple pulpit and communion table, and explained to them, as well as he could, that Protestants do not believe in the rites administered at Roman Catholic altars, and consequently have no need of such structures in their churches. But as there were no altars, so there was no consecrated wafer, and there being no images, it seemed to them (just as it would have done to Pagan children) as if it were a temple without a God. “Where,” said the Roman Catholic boys, “where is God?” “Ah!” said their youthful but better instructed companion, “God is every where.” We do not suppose, as you do, that he is here in a piece of bread to be worshipped, but he is a spirit, and is every where.” The little preacher went on to expound the wonders of Protestantism, and the little boys went away musing and astonished.

This question, “where is God?” shows, better than volumes could do, the idolatrous nature of the impressions made by the Romish worship on the mind. And yet it seems hardly credible that those children could have supposed that God was kept in the wafer and in the crucifix, and stuck up as a fixture over the altar, to be there and there only adored. And yet, on the other hand, this was a very natural conclusion from all they had seen and heard from infancy.—And this is but a very small part of the wickedness of the Man of sin.

Important Movement in Cuba.—We learn that a memorial from some of the principal inhabitants of the City of the Havana, proprietors of agricultural estates, praying the Captain General of the Island to take prompt and effectual measures for the suppression of the slave trade, has been presented to his Excellency the President Governor and Captain General.

The petition contains the following suggestions: "But fortunately for Cuba and its present inhabitants, as well as the interests of the mother country, this island has not been condemned by heaven or the stern law of nature, to the necessity of cultivating its fertile soil by the sweat of African brows. That was the error of a former period. At present, in the central portion of the island, the glorious career of agricultural reform has already begun, under the auspices of a son of our industrious Catalonia. He, however, and all who follow his illustrious example, must expect to struggle for some time with the obstacles which habit, prejudice, bad faith, and above all the deleterious influence of the slave trade, will oppose to them. For in that traffic chiefly may we look for the origin of all the evils by which we are assailed. It is for this reason that the memorialists pray your Excellency to take what they have said into consideration."

The Jews.—A statistical account of the Jews in Russia has lately been published at St. Petersburg by the Academician Kopper. It appears from it, that the number residing by permission in the seventeen governments is 1,054,349, including both sexes. In Volhynia they are most numerous, constituting a fifteenth part of the whole population. In Poland the greater number is in Warsaw, of which the Jews form one-fourth of the inhabitants; and, indeed, in both Russia and Poland, they are greatly more numerous in the towns than in the country places. In 1837 the total number of Israelites in Poland was 411,307, of whom 338,657 lived in the towns, and 72,630 in the country.

Missionary to the Jews.—The Rev. Daniel Edward has been ordained by the Presbytery of Edinburgh, to the office of the holy ministry, with a view to his laboring among the 20,000 Jews of Jassy, in Moldavia. Mr. Herman Philips, a converted Jew; who has been for some time under the eye of the Committee, and who understands the manners, language, and feelings of his brethren, accompanies him. Two additional laborers have offered themselves for the work, but are not yet prepared to go forth. The mission is justly regarded as uncommonly arduous and self-denying—having less of encouragement and support, than the Indian missions.

The Synod of the Reformed Presbyterian Church will meet at Utica, Ohio, on the first Wednesday of October, at 10 o'clock, A. M.

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CHRONOLOGICAL RECOLLECTIONS OF THE COVENANTED
CHURCH OF SCOTLAND.

In a former number we laid before our readers the violent and arbitrary conduct of James and his cabinet in forcing upon the people of Scotland the system of episcopal domination, with its unscriptural rites and ceremonies. Force and fraud had both been employed to compel the Presbyterian Church of Scotland to assent to her own destruction. The system of aggression pursued by James and the high church party, was consummated by the adoption of the five articles of Perth. But to force a religion upon a reclaiming people by illegal and unconstitutional edicts, supported by arbitrary power is a different thing indeed from conviction produced by reason and argument. Practical ignorance of this distinction led the ill-fated family of Stuart to those violent measures which ultimately drove them from the throne of Britain and deluged the land in perfidy and blood-shed.

Supported as they were by royal power, the bishops felt secure; but they seemed to be little acquainted with the deep hold which Presbyterianism had taken in the minds of the people. What might have been the result had the court been fully aware of this, and pursued a system of conciliation with the view of disarming opposition to their measures, it would not perhaps be easy to determine. But while we cannot contemplate the mean, the cruel and arbitrary conduct of James and his successor Charles, without despising their meanness and abhorring their cruelty and dissimula-

tion; yet perhaps to their violence, as a means in the providence of God, we may trace the failure of the attempt to force episcopacy upon the Church of Scotland.

While the management of Scottish affairs was directed by Arch-bishop Spotswood, they were conducted with prudence and wisdom. The Arch-bishop possessed consummate abilities for public business: his administration though arbitrary and unjust, was characterized by worldly wisdom and an intimate acquaintance with society. After the accession of Charles, the prudent counsel of Spotswood was abandoned, and the less wise, though more congenial counsel of Arch-bishop Laud was implicitly followed. The policy of the former was to make the Church of Scotland, through the medium of her General Assembly, the instrument of her own destruction; the policy of the latter was to accomplish the same design immediately by virtue of the royal prerogative. Such flagrant disregard not only of the *rights* of the church, but of the respect due to the *feelings* of the people, produced a deep and wide spread opposition to episcopal innovation and tyranny.

The five articles of Perth which had received the sanction of a packed and corrupt General Assembly held in 1618, were ratified in parliament in 1621, by means not less infamous, and equally destructive of civil liberty as the former was to religious independence. At the very instant, says Mr. Aikman, "when the king's commissioner, rising from the throne, had stretched forth the sceptre to ratify the acts, a black thunder cloud burst over the house; the lightnings shed a momentary gleam through the darkness in which the apartment was involved, and three tremendous peals almost instantly followed. The prelatie party likened it to the thundering at Mount Sinai, at the promulgation of the law. The common people called it the black Saturday. The same omen accompanied the proclamation of the acts on Monday, at the Cross of Edinburgh; but a protestation against all the encroachments made upon the liberty and privileges of the church since the reformation, which was affixed, with the usual solemnities by Doctor Barclay, in name of his brethren, upon the Cross, the kirk door, and the palace gate, was a portent of less doubtful interpretation, and to which it had been well that the men in power had attended, knowing—as they must have done—the state of the public mind."

The bishops, says the same historian, who seemed to think they had obtained every thing when they got an act of parliament in favor of their rites, determined to exert the power conferred on them by the high commission, and enforce uniformity. A violent persecution was immediately commenced. Armed with acts of parliament, the bishops suspended and imprisoned, or banished to the most remote and rugged parts of the country such ministers as did not immediately comply. These iniquitous proceedings were commended by the weak-minded, but power loving monarch. "The sword," says James in a letter written to the Prelates, "is put into your hands, go on therefore, to use it, and let it rest no longer." This letter was followed by another which was addressed to the council, ordering all the officers of state to conform, under the penalty of losing their offices. Advocates or clerks who refused, were to be suspended from their offices; and no one was to be appointed sheriff of a county, or chosen magistrate of a burgh who did not conform to the Perth articles. From the lawyers and expectants of office, compliance was obtained; but the burgesses were more firm; they deserted the places of worship into which the episcopal rites had been introduced, for those where a more scriptural worship was maintained.

The death of King James, which took place in 1625, bro't no relief to the suffering and persecuted Church of Scotland. During his latter years he became strongly attached to Arminianism, and manifested evident symptoms of regard to Popery. His son and successor, Charles, inherited with the throne of James, his love of arbitrary power. Without the caution of his father, Charles inherited all his perfidy and unprincipled zeal for high church principles, and the royal prerogative. Guided by the fiery and imprudent counsel of Laud, Charles proceeded to the greatest severities against the Scottish Presbyterians.

While prelatical severity had the effect of uniting in the closest bonds of friendship and interest, Presbyterians, both ministers and people, civil tyranny drove the nobles to make common cause with the church: for it had now become evident that civil as well as religious liberty was seriously threatened by the whole policy of Charles. A striking illustration of this was given in the attack made upon lord Balmerino, who was most iniquitously condemned to death, on a mere pretence of crime. And though the sentence was.

not carried into effect, the trial produced the most intense excitement and threatened to produce a dangerous explosion. "The consequences of this trial were fatal to the interests of Charles in Scotland. It united in a common cause, the nobles and the people; long had the latter groaned under the oppression of perverted justice, and sighed after deliverance, but the complaints of the public are ever unavailing, unless some point of concentration be afforded." Henceforth in the struggles of the church, the leading Presbyterians acted in concert with the nobility. The latter "discovered there was no protection for themselves from the resentment of the prelates and the vengeance or caprice of the crown, except by gathering around them the neglected strength of plebian power."

The contest was in behalf not only of religious, but also civil liberty. In this remarkable struggle between the people of Scotland and an arbitrary and persecuting government, it is difficult to draw a line of demarcation between the interests of the church and the commonwealth. These became so identified in their struggles with tyrannical power, that the interest of the one was the interest of the other. And, vice versa, any attack made on the one was felt as an attack upon the other. They were so intimately connected as to interest, that they must stand or fall together. But with a prudence and foresight characteristic, if not peculiar to the Scottish people, the interests of the church had the preference. Much as they valued civil liberty, they preferred the liberty and welfare of the church. And whatever encroachments on the former might have been patiently endured rather than run the risk of a civil war, encroachments on the latter were not to be borne. The liberty of the church, and still more, the royal prerogatives of Jesus Christ her *only Head* were not to be yielded whatever might be the consequences. Hence the extraordinary energy, zeal and patience manifested by the Presbyterians during that momentous struggle—a struggle not only for their homes and firesides; but for the altar of the living God, for the testimony of Jesus: it was for all that gives joy to the christian in life, and lights up the bright vision of the future with a hope that "maketh not ashamed."

During the earlier years of the reign of Charles, the superficial observer of things may not have supposed that such determined resistance would have been offered to the measures

of the court by the Scottish Presbyterians. Nay more, it appears evident that the king and his imprudent advisers never dreamed of any thing like concerted opposition, or less of a successful resistance to their designs. But while the Presbyterians suffered persecution with a calm and dignified patience, using only petition and remonstrance with their wicked rulers, for redress of wrongs which they were daily enduring, they prepared for a different kind of warfare if such should be necessary. They determined that when patient endurance was no longer a virtue, they would resist, if need be, even unto blood. This was the last resort indeed, but in such a contest with an anti-christian and wicked government it was not to be overlooked. They were resolved that no man; no, not even the occupant of the British throne should exercise lordship over their consciences: here there could be no compromise; life was not to be preferred to a good conscience, nor religious slavery to the spirit of martyrdom. Proceeding on such principles, they wisely concluded that if the court did not yield to them, what was their inalienable right, they must be prepared to defend it in a trial of power, as come it must to this issue at last. Latterly the policy of the administration of government did not leave them even the remnant of a hope, that their grievances would be redressed by more peaceful measures.

However repugnant to their principles and feelings resistance to the government might be, still they prepared themselves for it with that calm and settled resolution which showed that they were aware of the importance of the contest.— In the mean time a very intimate correspondence was carried on by the leaders of the church of Scotland, and the friends of civil liberty in England. The English patriots expected that the religious troubles in Scotland would furnish sufficient employment for the government, and thus give them the opportunity of asserting their own liberty. The object of the Scottish Presbyterians was to disseminate their principles and vindicate the final course which it might be necessary to adopt. “Besides keeping in their constant employment,” says Aiton, in his life of Henderson, “a cloud of peillars to convey letters, disseminate their opinions and vindicate their procedure, in England they had Eleazer Borthwick, who was a man well travelled, and fit for such work, for a long time transacting with non-conformists at London. He was twelve years on this mission, and returned in February, 1637, and

gave them an account of his success, which being to their minds did much encourage them. Hampden, Pym, and others seem to have been the patriots here referred to."

The Scottish Presbyterians were made acquainted too with all the designs of the court; and even "the state secrets of the Privy Council." They were thus prepared beforehand to counteract all the schemes of the court. For the purpose of finding out the revealers of state secrets, a royal commission was granted so late as May, 1640. But no effort made by the Court could lead to a discovery in this secret and well managed correspondence. "In fact," says the historian already quoted, "this was the enigma on which the fate of Charles depended almost from the beginning of the Scottish troubles." To obtain a knowledge of the designs of the Presbyterians, Lord Ray is said to have signed the Covenant, but Ray's letters to the king, says Aiton, "were copied by individuals of the royal household, and sent back to the Covenanters. Extensive arrangements were also made by the king to intercept all letters by post between the malcontents of the two nations, and to bring them to Secretary Cook; but even in this the Scottish pedlars were rather too many for the English courtiers."

The interests of the Covenanted Church of Scotland were greatly promoted during this part of her history by the wise and prudent course of her ministers. They kept themselves as much as possible from public notice: but endeavoured quietly and unostentatiously to sow the good seed of truth and increase the number of its adherents. Days of fasting and humiliation were kept quarterly in such congregations as had Presbyterian ministers. Of such days, no public intimation dared be given, lest the object which they had in view should be defeated; but on the preceding Sabbath notice was given to such of the congregation as could be trusted.— On these occasions, the signs of the times occupied a prominent place, the danger to which the reformed religion was exposed from Prelacy was shown, while minister and people united in fervent and sincere prayer to the God of Israel for deliverance. During the years 1635 and 1636, the court party and the bishops prepared a book of canons and a liturgy, which were to be forced on the Church of Scotland.— The design of the book of canons and liturgy was to bring the Church of Scotland to as near a resemblance as possible to the Episcopal Church of England. A day in the begin-

ning of 1637 was appointed for introducing the liturgy, but for reasons, which are not known otherwise than by conjecture, the appointed day was allowed to pass without making the experiment. The consequent effect of this was to encourage the Presbyterians, some of whom went to Edinburgh as early as April, says Mr. Aikman, "to concert measures and arrange those plans of procedure, which enabled them to seize and wield with so much efficacy, all the power of the state."

The 23rd of July, 1637, was fixed by a royal mandate for introducing the liturgy. The dean of Edinburgh officiated in St. Giles', where the lord chancellor, lords of the privy council, lords of session, the magistrates of the city, and an immense crowd drawn by curiosity were assembled. Quietness was maintained by the people till the dean appeared in his surplice and began to read the service, when Janet Geddes, an old woman, excited to indignation by the scene, exclaimed, "Villain, dost thou say mass at my lug!" and at the same instant threw the stool on which she had been sitting at his head. The example was followed by those who sat next to her, and immediately the confusion became universal. The service was stopped, and the female portion of the congregation who appeared most zealous, rushed to the desk. The dean left his surplice and fled. The tumult was soon transferred to the streets where it was dangerous for the bishops, especially the metropolitan to be seen.— "This tumult," says a historian, "unparalleled since the reformation, was the natural consequence of a sudden and unexpected impulse being given to long suppressed feelings, like a spark communicated to a well prepared train, and was entirely confined to the lowest of the people." Nor does it appear that it was "the result of any preconcerted plan." The most violent retaliatory measures were adopted by the bishops, who laid the city under an episcopal interdict by suspending all public worship because the people would not comply with the liturgy.

Instead of learning moderation from this out-burst of popular indignation, the bishops made other imprudent attempts. They proceeded to enforce a former order, that every parish should be provided with two copies of the liturgy. The charge was executed by Arch-bishop Spotswood against Alexander Henderson, the minister of Leuchars, James Bruce, minister of Kilsbarns, and George Hamilton, minister of

Newburn ; and by the Arch-bishop of Glasgow against all the ministers of his diocese. Spotswood seemed to have lost his usual sagacity when he fixed on Henderson as one of those upon whom the experiment of prosecution was to be tried. "Fortunately," says the writer of the life and times of Henderson, (though we would prefer saying providentially) "for the cause of civil and sacred liberty, this thunder cloud, which had long been gathering, now broke on an electric rod, which not only withstood the bolt in safety, but turned it aside from crushing others. This event at once changed the whole aspect of affairs, converting the Presbyterian church from a passive to an active agent. In Henderson the prelates met with their match, and they soon found that they had got a difficult part to act. Hitherto the tumultuous opposition to Episcopacy had been openly owned by none, and apparently condemned by all, except women, or perhaps men disguised in female apparel. But now in the space of a few days the cause was espoused by every description of the community."

When charged, Henderson and his brethren protested in due form. And proceeding to Edinburgh, he presented a supplication to the privy council, in the name of himself and brethren, praying for a suspension of the charge, in which he says that the people "would not consent to receive the new service, even although their pastors were willing." Till further instructions should be received from the king, the council decided that the mandate for reading the liturgy should be suspended. The king, who had now an opportunity of yielding to the reasonable demands of the Presbyterians without dishonor to himself lost it forever. In his answer to the council, he reproached them with cowardice and lenity ; disapproved of the act of suspension, and ordered the new service to be immediately resumed. Before this injudicious letter had been received by the council, sixty-eight new supplications were laid before them ; "and twenty noblemen, a large proportion of gentry, and eighty commissioners from towns and parishes were waiting its arrival." The supplicants, when they learned the contents of the king's letter to the council, so far from showing any disposition to submit, embodied their numerous petitions into one joint supplication, which was presented to the council by the Earls of Sutherland and Wemyss. This general supplication the council transmitted to the king by the Duke of Lennox, who

was requested to explain to his majesty the difficulties of enforcing his instructions.

This highly excited state of things brought vast multitudes of Presbyterians from all parts of the kingdom. Thus bro't together, they presented a combined power, which it would not have been safe to have provoked; they had also an opportunity of deliberating as to their common interest and safety. In the month of October, 1637, the committees, or Tables of the Presbyterians were established. "Each of the four Tables consisted of four individuals, making in all a cabinet of sixteen, namely, four noblemen, four gentlemen, four ministers, and four burgesses. A member from each of these again constituted a chief Table of last resort, making a supreme council of four members only." There was thus established a complete system of representation, which moved and directed the whole Presbyterian influence throughout the kingdom with the utmost regularity and precision.

On the 21st of December, 1637, the Presbyterians by their deputies appeared before the privy council and accused the bishops. This step they were induced to take because the answer received from his majesty had not proved satisfactory. The bishops were accused as the authors of the calamities under which the Presbyterian church suffered. The accusation was presented by Lord Loudon, who declared that they had no desire for the bishop's blood, nor for any revenge upon their persons. They only craved, that the abuses and wrongs done by them, might be truly represented to his majesty, the evils they had occasioned remedied, their recurrence prevented, and the power which they had so much abused, properly restrained."

Obtaining no satisfaction, the Presbyterians during the course of winter deliberated on the propriety of renewing the NATIONAL COVENANT; this being determined, the 1st of March, 1638, was appointed for this purpose. The COVENANT consists of three parts: the first, includes the national covenant as sworn in 1580, the second refers to acts of parliament, and the third is an adherence to the doctrines and confession contained in the original covenant, and an application of it to present circumstances. The second part was prepared by Mr. Johnston, known afterwards by the title of Lord Warriston. The third part was written by Mr. Henderson. On the day appointed which was kept as a fast day, after an impressive prayer by Mr. Henderson, the Cov-

enant was sworn "by thousands of every rank, age and sex." The enthusiasm was universal, every face beamed with joy, and the city presented one scene of devout congratulation and rapture. "The prelates were thunderstruck," says Mr. Aikman, and the Arch-bishop of St. Andrews exclaimed in despair, "Now all that we have been doing these thirty years past is at once thrown down!"

Copies of the Covenant were transmitted to the different presbyteries; and in every parish it was embraced with equal fervour, and the same demonstrations of delight that had resounded in the capital. Aberdeen stood alone, "as a dreary spot in a land of light."

It was this bold and decisive step of renewing the national covenant, with an adaptation to present circumstances, that confounded the enemies of the church, and emboldened its friends to prosecute with success the most glorious reformation of New Testament times. It was a bond of union, and a rallying point round which the persecuted Presbyterians gathered, in contending for the testimony of Jesus. Nor was it less influential in a civil point of view. "To it," says a distinguished historian, "we may trace back the origin of all the successful efforts made by the inhabitants of Britain in defence of their freedom, during the succeeding reigns of the Stuarts." It is the Magna Charta of Scotland. Both at the time, and since that period, the conduct of the Covenanters has been reproached as illegal, and the national covenant branded as a treasonable bond of union. In reference to this unjust charge we say that no man who has any just sense of liberty, civil or religious, will hold such opinions of the conduct of Covenanters. Their liberties had been invaded; and when they sought for redress, the right of petition was denied them, and the very act of Assembly to petition was denounced as high treason. In these circumstances they had the right to demand the dismissal of wicked counsellors who gave such advice, "and when refused a hearing, to reiterate their supplications and to remain together till they commanded attention." And if so, "then," adds the historian now cited, "the principles of that covenant are in consonance with whatever has been recognized as the basis of national freedom.— On the abstract question there can be neither doubt nor hesitation. When a king wantonly tramples upon all his subjects hold sacred, he himself breaks the bond of allegiance, and they have a right, if they have the power, to unite and

reclaim what has been tyrannically torn from them." And as it respects legality of form, "the best lawyers of the day, and even Hope, the king's advocate, pronounced the proceedings of the Covenanters legal."

The renewing of the national covenant, entered into as it was with universal enthusiasm, completely disconcerted Charles and his prelatie courtiers. And as he was in want of both money and men to enforce subjection to his arbitrary mandates, he sent a commissioner into Scotland, to amuse the Covenanters till he was prepared to take them by surprise. The Marquis of Hamilton was appointed to this painful and difficult mission. But the Earl of Haddington who resided constantly at court; and who had kept the Covenanters informed all along of its designs, now wrote to them "that the king was resolved to hold them in a fair way of treaty until he could fit himself with men, arms and provisions, when the Covenanters might look for no other language but what came from the mouth of the cannon. By this clue the Covenanters traced Hamilton through all the doublings of his dark negotiations." The Covenanters employed such means as were necessary for their vindication and defence; and determined to complete the reformation they had begun, they made arrangements for a meeting of the General Assembly of the Church of Scotland. The meetings of this judicature had been suppressed by royal power for many years. Finding that the Covenanters could not be managed without yielding to this request, the royal commissioner gave his consent, either with the expectation of being able to overawe the members when assembled, or merely to deceive the Covenanters till Charles was prepared to compel them by the power of the sword. The General Assembly met in the city of Glasgow on the 21st of November, 1638. "A more noble, grave and learned body of men never perhaps convened to deliberate on the affairs of the church," says Dr. McCrie, in a historical notice which he gave of this assembly. It consisted of one hundred and forty ministers, freely chosen by their different presbyteries, with ninety-eight ruling elders, of whom seventeen were noblemen of the highest rank, and all of them men of the first respectability in their respective neighbourhoods.—Mr. Henderson, who was chosen Moderator, presided over the deliberations of the Assembly with the most consummate tact, firmness and address. The commissioner having in vain attempted to disunite the members, and prevent them

from prosecuting the work of reformation, presumed to dissolve the Assembly, and prohibit their proceedings. Disregarding this wicked and impotent pretence of power over the church, the Assembly proceeded firmly and calmly to the good work of cleansing the sanctuary.

The meetings of the General Assembly from 1606 till 1618 inclusive, the actings of which had been forced upon the church, were declared "null and void." The reasons given for this decision, even Hume admits to have been "pretty reasonable." The church courts which had been obstructed in their meetings, were restored. The articles of Perth were rescinded. The liturgy and book of canons were condemned. Episcopacy thus abolished, the Assembly proceeded to the trial of the bishops, the result of which was that two archbishops and six bishops were excommunicated, and four were deposed. And two bishops upon their submitting, were only suspended from their ecclesiastical functions. The charges brought against the bishops and sustained by the assembly, were "Arminian doctrines, superstitious and papal innovations, illegal imposition of oaths, tyranny and oppression in suspending and deposing for no cause, but adherence to the principles of the Scottish church, some of her worthiest members." In their private conduct, they were charged with "an utter disregard of decency, and a relaxation of morals, which had been sufficient in less scrupulous times, to have authorized their being removed from stations of such high responsibility, as that of teachers of religion."

On the 13th of December, the Moderator preached a sermon from these words: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." And after sermon pronounced the sentence of deposition and excommunication against the bishops. The archbishop of Glasgow was so deeply affected that he fainted when a committee of the assembly waited upon him for the purpose of intimating the sentence, "and besought them for God's sake to use lenity to him."

The assembly continued in session till the 20th of December, when they adjourned, having held twenty-six sederunts. In conclusion, Mr. Henderson addressed the assembly in a long and eloquent speech. The hundred and thirty-third psalm being sung, he pronounced the apostolical benediction and dismissed the assembly with these memorable words uttered in a solemn and impressive tone: "We have now

cast down the walls of Jericho, let him that rebuildeth them beware of the curse of Hiel the Bethelite!"

The Assembly of 1638, says Dr. McCrie, may be regarded as one of the noblest efforts ever made by the church to assert her intrinsic independence, and the sole Headship of our Lord Jesus Christ. Single martyrs may have borne witness to the same purpose—single ministers, and even congregations, may have stood out boldly for the same truth : but here we have the whole Church of Scotland, by her representatives, in her judicial capacity, lifting up her voice, and proclaiming before the whole world, the sovereign rights of her Lord and King. No church, except one constituted on the presbyterial model, could have borne such a testimony, or gained such a triumph ; and the simple fact, that such a noble stand was once made by the Church of Scotland, ought to endear her to the hearts of all who, whatever may be their denomination, are the genuine friends of liberty, of the christian religion, and of the best interests of mankind."

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

(From the Belfast News Letter.)

The annual meeting of this body was held on Tuesday, the 13th July, and subsequent days, in the Meeting-house of the Reformed Presbyterian Congregation in College-square, South, and was opened by a sermon by the Rev. Robert John Watt, the Moderator, founded on Isaiah xxxiii. 20—"Look upon Zion, the city of our solemnities : thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."—After a striking and appropriate introduction, Mr. W. from this subject, spoke of—I. The object to be contemplated—Zion, the church of God—II. Its claims upon the regard of the whole creation of God—III. Those who are called to look upon it throughout the universe—and IV. The feelings or frame of mind with which Zion should be contemplated—the promise respecting her stability and continuance, and the time of its fulfilment. Under the first head, in reference to Zion, the site of the ancient temple, the church was spoken

of under the similitude of a city, having its plan in the archetype of the divine mind, its foundation laid in the incarnation and sufferings of the Redeemer—composed of precious materials, reared up by appropriate instruments, who are owned and honored by the Divine Spirit. It was then viewed as the object of God's eternal and unchangeable love—as the object of divine, sovereign election—remarkable for its stability and strength—eminent in its elevation, and beautiful in its situation, &c. II. Among the claims of the church to special regard, were mentioned its own intrinsic greatness—its beauty and sublimity, and its novelty. III. The objects with whom the church is entitled to attention—and Jehovah himself—all the inhabitants of heaven—the saints on earth—even the wicked of the world—and the very legions of hell regard Zion with fearful interest. IV. Zion should be looked upon—1, with admiration and fixed regard—2, with love and affection, and 3, with sympathy in her state of suffering. The promise of the text was viewed as referring to a time approaching when the church shall be distinguished for unity and peace—when it shall be freed from the oppression and persecution of earthly rulers and internal dissension, and when it shall be delivered from calumny and slander. The assurance of the fulfilment of the promise was considered as resting upon the inviolable divine veracity—on the counsels of God—on the work of the Redeemer—on his universal authority and upon the indwelling of the Spirit; and two periods were specially pointed to as the times of the full accomplishment—the millennial rest of the church—and its triumphant and blissful rest in heaven. The illustrations on every topic were suitable and beautiful. It was, throughout, a fine specimen of high and sustained eloquence; and in the conclusion, the preacher, with singular fidelity and energy, displayed a testimony for the truths of the glorious Reformation, and exhibited various grounds of assured hope and confidence, amidst Zion's troubles. On the following day the Synod unanimously requested Mr. Watt to publish this discourse—with this request he intimated his intention of complying—and we rejoice, cordially, in the prospect of a sermon so distinguished by fulness of matter, beauty of illustration, and powerful eloquence, being given to the public.

The Synod being afterwards constituted by prayer by the Moderator, and the roll called, the Rev. Samuel Simms, of Loughbrickland, was unanimously chosen Moderator. The

order of business was then arranged, and the minutes of the last meeting of Synod were read and approved. At half-past four o'clock P. M. the Court adjourned till Wednesday morning, at 7 o'clock—the evening being allowed to Presbyteries to meet and prepare reports.

Wednesday morning, July 14—7 o'clock.—After the opening of the Synod, the Rev. A. M. Rogerson, the Rev. Peter Macindoe, and the Rev. Thomas Macindoe, from the Reformed Presbyterian Church in Scotland, being present, were introduced and took seats in the Court. The principal matter that occupied attention in this morning's session was a reference to the detention of the Records of the Synod by the former Clerk of Synod, the Rev. Clarke Houston, who was one of the party that had last year declined the authority of the Synod. It was found on inquiry that the records had not been transmitted, notwithstanding pledges to that effect had been repeatedly given: and a committee was appointed to demand them in the name of the Synod. The next annual meeting of the Synod was appointed to be held in Money-more on the second Tuesday of July, 1841.

Devotional exercises were conducted, on re-opening the Court at ten o'clock, by Dr. Stavely. After receiving the reports of Presbyteries, the subject that occupied the attention of the Synod for the whole of the session till the hour of dinner, was the consideration of the new Testimony which had been recently prepared and adopted by the Reformed Presbyterian Synod in Scotland. This work had been sent down to the inferior judicatories in this country from which reports verbal or written were received. These were, without exception, favorable to its adoption; and after an interesting discussion, in which the excellence of the Scottish Testimony and its applicability to the present state of the Church, were satisfactorily shown, it was moved by Mr. Stott, seconded by Mr. Cameron, and passed—That the Synod having received reports from the Presbyteries and Sessions respecting the new Scottish Testimony, and these having been in the highest degree favorable, earnestly requesting that it should be adopted by the church in this country, unanimously agree that the Testimony of the Reformed Church in Scotland be now adopted as the Testimony of this Church. Several of the members made suitable speeches on the occasion, which were listened to with deep attention by a large audience. It was gratifying to observe the unanimity with

which the Court proceeded in this important matter ; and there is reason to believe that the adoption of the Scottish Testimony, which is very full and faithful in its statements, will serve a valuable purpose to the interests of the Reformed Presbyterian Church in this country.

Evening Session, 6 o'clock, P. M.—This session was occupied with a case of reference from the Northern Presbytery, respecting a majority of the Reformed Presbyterian congregation of Stranraer, Scotland, that had dissented from the steps taken in the election of a pastor, as not having obtained relief from the ecclesiastical judicatories in Scotland, had applied to be received under the care of a Presbytery in Ireland. The Northern Presbytery had referred the case *simpliciter* to the Synod. A paper containing a complaint and remonstrance from the United Presbytery of Kilmarnock and Newtown Stewart on account of a minister from Ireland having preached in the bounds of the Stranraer congregation, was read, and the deputation from the Presbytery, consisting of Rev. A. M. Rogerson and Peter and Thomas Macindoe, appeared in support of it. The Court resolved itself into a Committee of Bills, and considered the case in private. After resuming public business, it appeared from the minute read by the Clerk that a paper had been received from persons calling themselves the majority of the congregation of Stranraer, complaining of not being allowed to put on the *leet*, at the time of moderation, a minister of the Reformed Synod in Ireland, and of the *intrusion* upon them of a pastor by the minority, and praying to be taken under the inspection of the Irish Synod, and to be supplied by them with ordinances. It was carried that this paper could not be received, the applicants being within the bounds of the jurisdiction of the Synod in Scotland. Explanation was given in reference to the case complained of by the Presbytery, with which the deputation expressed themselves satisfied. The Synod agreed that it is desirable, by correspondence with the Reformed Synod in Scotland, to ascertain precisely the ministerial relations in which members of the two judicatories stand to each other, particularly in reference to the interchange of the labors of ministers and licentiates. At a subsequent part of the proceedings the Clerk of Synod and Mr. Houston were appointed to prepare a letter for this purpose.

Thursday, 15th July.—The time before breakfast this day was occupied with a meeting of the Board of Directors of the Missionary Society of the Church.

At 10 o'clock, devotional exercises were conducted by Mr. Cameron. The thirteenth Annual Report of the Reformed Presbyterian Home and Foreign Missionary Society was read by Mr. Houston, the Secretary, who likewise submitted duplicates of letters of instruction which he had sent to the Rev. Alexander McLeod Stavely, on his departure as a Missionary to the British North American Colonies; and to the Covenanters in St. John's, New Brunswick, over whom he had been ordained as a pastor. The report contained a number of interesting and encouraging details. In addition to the *two* missionaries who had been formerly sent by the Synod to the British Colonies, Mr. Stavely had lately been ordained for St. John's, under encouraging circumstances, and is at present on his way to that place. The Mission to Manchester flourishes, and the members of the Covenanting Church, residing there, petitioned the Synod to allow them the moderation of a call, with a view to the settlement of a pastor over them. These cases excited a deep interest in the court and among the audience that was present. The report was ordered to be printed and circulated. Several members of Court addressed the House on the subject of Missions. Arrangements were made respecting the meetings of Directors, and the future constitution of the Board. And, on the proposal of Mr. Sweeny, a special subscription was opened to aid the people of Manchester in obtaining a pastor, to which a considerable number of the ministers, elders and others, who were present, readily contributed. The vacancy of Clogh-mills, formerly under the care of the eastern Presbytery, was, on their unanimous application, placed under the jurisdiction of the Northern Presbytery. This was one of the most interesting sessions of the Synod; and all present seemed to feel that the Missionary undertaking was entitled to the growing attention, support, and prayers of the whole Church. The business was concluded by a member of the Court—the Rev. Thomas Macindoe, at the call of the Moderator, engaging in prayer for a blessing upon the Missions of the Church, and with special reference to Rev. Mr. Stavely, the Missionary lately ordained, and to the St. John's Mission. Mr. Stott was appointed to visit Manchester, inspect the state of the Society there, and moderate in a call, if he deems it proper—the Synod engaging to make an appropriation out of the Missionary Fund for some time, to aid the people in supporting a pastor.

Thursday, 6 o'clock, P. M.—The evening session was occupied in the examination of Messrs. Hutcheson, McFadden and James Kennedy, students of Theology, who had completed their collegiate course, and who had studied Divinity, according to the Synod's prescribed plan of education for candidates for the ministry. In agreeableness to the rules of Synod, after submitting to inspection their various class tickets, certificates, &c., these students were examined publicly, and at considerable length, on all the subjects of their collegiate study, and on Theology. Their answering was highly satisfactory, and they were recommended to the Presbytery, which had superintended their previous studies, to be received on trials for license.

Friday morning, July 16.—The Synod met for public business at an early hour this morning. A draught of causes for Thanksgiving was read by Mr. Stott, which was ordered to be printed, after having been submitted to the Western Presbytery as a Committee. It was subsequently arranged that the causes of Thanksgiving and Fasting be published in the *Covenanter*, and afterwards separate copies be obtained for general circulation. A motion, of which Mr. Stott had formerly given notice, was brought forward and unanimously passed—"That the Synod enjoin upon the members of the Church the organization of Congregational Sabbath Schools, to be under the immediate superintendence of the session, for the appointment of teachers and direction of studies."

Devotional exercises were conducted at the close of this session by Mr. Britten.

Friday, 10 o'clock, A. M.—The Synod was occupied for a considerable time this morning in private, as a Committee of Bills—about 12 o'clock it entered on public business. The Moderator, who had been appointed last year to prepare causes of Fasting, read a lengthened and able draught of causes—after remarks from various members, it was agreed that the document, somewhat abridged and revised, shall be published, and circulated through the church, after having been submitted to the Southern Presbytery. A somewhat lengthened and desultory discussion took place, respecting the house of worship at Corenery, County Cavan, which had been disposed of by Mr. Gibson to the agent of the estate—that gentleman, of his own accord, proposing to pay him the same which the Presbytery had found due to him. Mr. Gibson offered explanations to the Court; and it was agreed that

the Moderator and Clerk correspond with the agent in the name of the Synod, respecting the house of worship at Corenery, and in case of being successful, that circulars be addressed to the several congregations, with the object of raising a collection to liquidate the debt at present against the house—Messrs. Cathcart and Hawthorne were appointed a deputation to be the bearers of this communication.

After resuming business in the evening, Dr. Stavely moved that a committee be appointed to review the terms of Communion, and the Formula used at Ordination, in order that they be accommodated to the testimony of the church, which had been adopted—this committee to report to a special meeting of the Synod. This motion was unanimously agreed to; and Dr. Stavely, Messrs. Sweeny, Simms, and Toland, were appointed a committee for this purpose.

The Synod was afterwards occupied, for a considerable period, in hearing a protest and appeal against the Western Presbytery, by a minority of the Reformed Presbyterian congregation of Derry, who had dissented from a call from the congregation, in favor of the Rev. Robert J. Watt, of Belfast. Mr. Robert Cook appeared as commissioner from the congregation, in support of the call, and Mr. John Munn, as commissioner from the appellants. The parties and the Presbytery being heard, it was unanimously agreed that the protest and appeal, resting on insufficient grounds, neither it nor the call be sustained. The call was not sustained on the ground that the congregation in Belfast had not been notified in any way of the call to Mr. Watt, or of the application to the Synod; and several members expressed themselves strongly in opposition to translations of ministers in ordinary cases.

A petition from a fellowship meeting near Gortree, county Donegall, was presented, and, after remarks from different members, the principal points in the prayer of it was granted, and Letterkenny was recognized as one of the Missionary stations of the Church, under the care of the Western Presbytery. Petitions from the congregations of Derry and Faghgan were likewise granted, as far as they referred to the adoption of the Scottish Testimony and the review of the Formula.

Saturday morning, July 17.—The Synod was opened for public business at so early an hour as 5 o'clock. A committee, consisting of Messrs. Houston, Watt and Graham, was appointed to superintend the students of the Church attend-

ing the Royal Belfast Institution, during the ensuing Collegiate Session. A report respecting the Synodical Fund was received. Arrangements were made in relation to the labors of Licentiates. A committee, which had been appointed last year to watch over the concerns of the church, on the occasion of the Eastern Presbytery declining the authority of the Synod, gave in a report, which, after some discussion, and a slight alteration, was adopted. The congregation of Ballyclare, from which a favorable report had been received, was continued under the Missionary Board as a Committee of Synod.

Some conversation took place respecting the Synod's records, which was in the hands of the former Clerk of Synod, and which had been retained by him, notwithstanding several pledges that had been given that they would be restored. A committee consisting of Dr. Stavely and Mr. Dick, was appointed to take immediate steps for their recovery. At the close of the proceedings on the motion, it was unanimously agreed to appoint a committee to examine minutely all the publications on both sides of the controversy that has recently agitated the church, and prepare a mature report to be submitted to a special meeting of Synod, which is to be held for the purpose of adjudicating on the matter. This meeting was appointed to be held in Moncymore, on the first Tuesday of March next.

Shortly after 12 o'clock, the Synod was finally adjourned with prayer by the Moderator, and by singing a part of the 126th psalm.

CHRIST'S INTERCESSION—ITS RESULTS.

(Continued from p. 208.)

The intercession of Christ affords a bright display of the *love of God*. In appointing for men an advocate at all, and especially such an advocate, this feature of the divine character, so conspicuous in every other part of redemption, is strikingly developed. Without this appointment, the purchased salvation could never have been enjoyed; man could never have successfully plead his own cause; and the evils to which he is constantly exposed, must inevitably have wrought his ruin. His services could never have been accepted; temptations must have placed him in daily jeopardy;

and his sins should have brought him, without fail, under condemnation. Without it, even the people of God could never reach final salvation ; not a prayer which they might offer could be heard ; not a service they might perform could be accepted ; not an assault of satan could they repel ; and the very first sin, however small, that they should commit, would sink them to perdition. How then is the love of God displayed in providing for men an advocate to plead their cause, and to secure them against such fatal consequences ! And, then, such an advocate ; not a man like ourselves, not an angel of light, not a seraph of glory, but his Son, his own Son, his only begotten, well-beloved Son, equal to himself in every divine perfection, the noblest personage in the universe. Herein is love ! Let us contemplate it with grateful adoration, and dwell upon the delightful theme till our enraptured hearts reciprocate the emotion, till we can say, 'We love him because he so loved us.'

How does the subject illustrate, also, *the love of the Son !*— This is equally apparent, in his being pleased to identify himself, by becoming their advocate, with guilty, polluted, rebellious, worthless, wretched creatures of our fallen race. This he was under no obligation to do ; it was his own spontaneous act, flowing from the good pleasure of his will. And, when his personal dignity is considered, his love is enhanced by the condescension supposed ; for, although exalted far above all principalities and powers, and having a name above every name—though having all things under his feet, and receiving the homage of angels, and regulating the affairs of the universe, he disdains not to espouse the cause of us mortal worms, and to become our suppliant with the Father. As love induced him to undertake the work, so is it evinced in the promptitude, and earnestness, and diligence, and zeal, and ceaseless constancy, with which it is prosecuted, laying us under obligations to regard with admiration, and to acknowledge with gratitude, such disinterested affection.

The intercession supplies an argument of no mean force for the *divinity* of Christ. This doctrine, indeed, runs like a golden thread through the whole system of man's salvation, connecting itself with every part, and giving strength and consistency to the whole. It is no less necessary to the efficacy of his intercession than to the worth of his sacrifice. To know minutely all the cases of so many millions of people ; to listen to, and understand, such a multitude of simultane-

ous applications; to represent them all with perfect skill, and in due order; to give effect to all the pleas demanded by their endless variety, must require qualifications nothing short of divine. No finite being could ever be fit for such an undertaking. What finite mind could understand the matter! What finite power could sustain the load! What finite worth could secure success! An undertaking this, sufficient to confound and crush to the dust the mightiest of creatures, nay, all created being combined. None but a divine person is qualified to be the intercessor of elect sinners. Such is our advocate with the Father. 'This is the true God, and eternal life.'

The intercession of Christ confirms *the efficacy of his death*. It all proceeds on the ground of his atonement. But for this a single petition could not have been presented on our behalf. The high priest's entering into the sanctuary with the censer of incense supposed the expiatory sacrifice to have been previously offered; for he had to carry with him its blood. In like manner, our Lord's intercession supposes his sacrifice to have been previously offered and accepted, and every act of intercessory interposition establishes the efficacy of his meritorious death. If at any time our faith in the latter truth happen to be staggered, if we want confirmation of this fundamental verity, we have only to look on high, and contemplate the Angel standing at the altar, having a golden censer with much incense, and to behold the smoke of the incense, with the prayers of the saints, ascending up before God out of the Angel's hand.

It gives *perfect security* to the people of God. Their present state is imperfect. The matter of Christ's intercession supposes this; there would be no need for him to pray for pardon if there were not guilt, or for satisfaction if there were not corruption; so that the sinless perfection to which some presumptuously lay claim, is not more at variance with christian humility than with the work in which the Saviour is engaged. But against the despondency which this imperfection might otherwise occasion, the people of God have the security of final perfection, arising from the work of intercession. Their security springs not from any thing naturally indestructible in the principle of the new life of which they are possessed, nor from any want of criminality in the sins they commit, nor from any thing less dangerous in the circumstances in which they are placed, but wholly from the

intercession of Christ. The principle of the new life may, in itself, be liable to decay, but Christ by his intercession will uphold it; their sins may deserve condemnation, but he intercedes for pardon; they may be openly exposed to danger, but his intercession interposes a shield of infallible protection. Not a sin can they commit, for which his merits cannot secure forgiveness; not an accusation can be charged upon them which he has not skill to answer; not a temptation can assail them which he has not power to repel; not a service can they perform, however imperfect, to which he cannot give acceptance in the sight of God. Their final salvation is thus rendered absolutely secure, and in a spirit, not of haughty self-confidence, but of humble dependence on the Advocate with the Father, may they bid defiance to all opposition, and calmly trust that the gates of hell shall not prevail against them. The church is thus surrounded as with a wall of adamant, which no enemy can either penetrate or overthrow. Infidelity may open wide its mouth, and heresy may pour forth its polluted streams, and persecution may light its fires, and immorality may spread its thousand snares, and war and famine and pestilence may spread devastation all around, but not one, nor all of these together, can prove a match for that angel-intercessor who cries with a loud voice, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

How ought the people of God to beware of *dishonoring Christ's intercession*. It has already been remarked what an abuse of this function takes place when encouragement is taken from it to indulge in sin. But it is also dishonored by being neglected or overlooked. This we fear is no uncommon occurrence. There is a disposition in many to regard what Christ *has done*, to the neglect of what he *is doing*. Not that we would have men to think less of the former, but more of the latter. Surely the preceding pages have been read to little purpose, if they have not left the impression on the mind that the *present* work of Christ in heaven is of no inferior moment. Much is said of it in the Scriptures, not a little is made of it by the inspired writers. The purpose for which the Saviour lives in mediatorial glory cannot be of small importance; 'he ever liveth to make intercession;' '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*.' Let us then think highly, and think much, of the intercession as

well as the death of Christ. Let us see, too, that we restrain not prayer before God. This would be to do what we can to nullify the Saviour's character as an advocate, as, in this case, he could have no service to offer, no cause to undertake, no matter to perfume with the fragrance of his merits. Such as would put honor on Christ's intercession must 'pray without ceasing.' Nor let any indulge unreasonable despondency. The intercession of Christ ought to prove an antidote to every such feeling. Hear how the apostle reasons on the subject:—'He is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them.' To those who have right views of this truth, there can be no room for despair. Yet there are professing christians who give themselves up to a morbid melancholy brooding over their sins and short-comings, which could be warranted only on the supposition that there were no advocate with the Father, no intercessor within the veil, no days-man to plead their cause and secure their salvation. A view of the fact and properties of the Saviour's intercession should charm away all gloomy forebodings; and christians, who feel as if cast out from God's sight, would we exhort to look again to that Holy Temple where pleads the Minister of the upper sanctuary, and to be no more sad.

Let all *seek an interest in, and daily improve,* this view of the Saviour's character and work. Those who are duly sensible of their situation will be disposed, like the Israelites when they were bitten with the fiery serpents, to look around for some one to pray for them. To whom can they go with safety but to Christ? He alone can pray for the people. Let them believe in his name, trust in his merits, and obey his commands, and they may lay their account with sharing in the benefits of his intercession. Daily they need, and they may daily have recourse to him, in this character. Oh that men would consider the misery of being without an interest in this part of the Saviour's work! To be without the prayers of our friends is deemed a calamity. To be denied the intercession of such men as Noah, Daniel, and Job, is justly represented in Scripture as no light thing. 'Pray not thou for this people, neither lift a cry or a prayer for them,' is one of the heaviest judgments that can befall a backsliding nation. How dreadful beyond all conception, then, must it be to have no interest in the prayers of Christ? But this is not all, for not to have his prayers *for us* is to have them *against us*. He

prays for the destruction of his enemies. That blood which speaks so powerfully for the salvation of those who believe, cries loudly for vengeance on such as despise and abuse it. Let the unbelieving and ungodly ponder this, and tremble. And who can tell the happiness which an interest in the intercession of Christ is fitted to yield? It is a doctrine full of comfort to saints, as of terror to sinners. It is calculated to fill the heart with joy, to know that, whatever may be their sinful weaknesses and infirmities, they shall not bring them into condemnation,—that, whatever may be their temptations, their faith shall not be permitted to fail,—that, whatever their backsliding, they shall not finally fall away,—that, however weak, and cold, and confused, their devotions, they shall be rendered, nevertheless, a sweet-smelling savour to God. In sin and duty, in health and sickness, in prosperity and adversity, in life and death, the doctrine of Christ's intercession gives joy and comfort to the believer. Be it, then, the concern of all who read these pages, earnestly to seek such an interest in what the Saviour has done and is still doing, that they may be able to assume as their own, the triumphant appeal of the apostle:—'Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, WHO ALSO MAKETH INTERCESSION FOR US. Who shall separate us from the love of Christ?'

THE SOUTHERN PRESBYTERY.

This presbytery met, according to adjournment, in Newburgh, on the 7th ult. and was constituted with prayer by the Moderator. All the ministerial members were present, except the Rev. S. M. Willson, and a full representation of Ruling Elders was forward. The meeting throughout enjoyed entire harmony, and the business transacted was generally of an interesting character, though chiefly local. The members were all gratified that again the business was fully attended to in one day. This had scarcely been anticipated, inasmuch as specimens of improvement were to be received from three students of Theology. Still, one day was found amply sufficient.

The following are the appointments of supplies of Gospel ordinances made to vacant congregations:

Rev. D. Scott—3rd Sabbath Sept., 4th February, 1st, 2nd, 3rd, March, *Coldenham*; 2nd, 3rd, November, *Topsham*; 4th, Nov., 1st, December, *Ryegate*; 2nd, 3rd, Dec. *Barnet*; and to dispense the sacrament of the Lord's supper, assisted by the Rev. S. M. Willson, to the members of the *Topsham*, *Ryegate*, and *Barnet* congregations, on the 2nd Sabbath December, in the church at *Barnet*,—4th Sabbath Dec. *Argyle*; 1st, 2nd, January, *Albany*; 3rd, 4th, Jan., 1st, 2nd, (and conditionally) 3rd, Feb. *Kortright and Bovina*.

Rev. A. Stevenson—4th, February, 1st, 2nd, March, *Kortright* and *Bovina*, and to moderate a call in those united congregations if requested to do so.

Rev. J. M. Willson—Two Sabbaths at *Conococheague* and one in *Baltimore*, at the convenience of those congregations.

Rev. M. Roney—Two Sabbaths at *White Lake* and one at *Coldenham*.

Specimens of improvement were received from three students of Theology under care of Presbytery, viz.—a *Homily* from Mr. Samuel Bowden, on John iv, 10; a *Homily* from Mr. W. A. Acheson, on Rom. v. 1, and a *Lecture* from Mr. J. W. Shaw, on Isa. lii. 1–4. The pieces were severally sustained as highly satisfactory. Subjects were assigned to the three students above named for pieces of further trial, to be submitted at next meeting of Presbytery, to be held in the 2nd Reformed Presbyterian church, New-York, on the 2nd Tuesday of April, 1842, at half past 7 o'clock, P. M.

THE VOICE OF PROVIDENCE A TEST OF SPIRITUALITY.

There is a voice in all dispensations of Providence; a call, a cry in every rod of God, in every chastising providence: he therein makes a declaration of his name, holiness, and power; and this every wise man will endeavor to discern, and so comply with the call: 'The voice of the Lord crieth unto the city; the man of wisdom shall see thy name: hear ye the rod and who hath appointed it.' (Micah vi. 9.) Harken not to any who would give any other interpretation of present providential dispensations in the world, but that they are plain declarations of his displeasure against the sins of men. Is not his wrath in them revealed from heaven against the ungodliness of men, especially against such as retain the truth in unrighteousness or the

hypocritical professors of the gospel? Doth he not also signally declare the uncertainty and instability of all earthly enjoyments, from life itself to a shoe-latchet? The fingers that appeared writing the doom of Belshazzar did it in characters and words that none could read and understand but Daniel; but the present call of God is made plain upon tables, that he may run who readeth it. If the heavens gather blackness with clouds, and thunder over us, and those that are journeying will not believe there is a storm coming, they must bear the severity of it.

When calamities, *public* or *private*, take place, this is the time wherein we may have an especial trial, whether we be spiritually minded or not. If grace be resident within us, it will exert itself in a diligent search into, and a holy watch over ourselves respecting those things against which the displeasure of God is declared. It is certainly our duty to search diligently that nothing be found in us against which God's anger is manifested: no ground of hope respecting our spiritual condition, no sense of our sincerity in our duties, no visible difference between us and others in the world, should divert us from diligence in self-examination.

As we should in such a season take heed of negligence and security, so, in compliance with the voice of Providence, there should be an humble resignation of ourselves and our concerns unto the will of God, sitting loose in our affections from all earthly enjoyments. This we neither do, nor can do, profess what we will, unless our thoughts are much exercised about the reasons of and motives unto it. Alas! how many at present do openly walk contrary to God herein! The ways, countenances, and discourses of men, give evidence hereunto: their love to present things, their contrivances for their increase and continuance, to advance and abound, midst the calls of God to the contrary. How can persons pretend to be *spiritually minded*, the current of whose thoughts runs into direct contrariety to the will and dispensations of God? Here lies the ground of their self-deceit. They are professors of the gospel, they judge themselves believers, they hope that they shall be saved, and have many evidences for it; but one negative evidence will render a hundred that are positive useless. 'All things have I done,' said the young man; 'yet one thing thou wantest,' replied the Saviour; and the want of that one rendered his *all things* of no avail to him. Many things you have done, many things you do, many grounds of hope abide in you, and neither yourselves nor others doubt of your condition; but are you spiritually minded? If this one thing be wanting, all the rest will not avail; and what grounds have you to judge that you are so, if your thoughts are directed contrary to the present calls of God? If at such a time when his judgments are in the world, or his voice in the city or kingdom,—if, when there are manifest tokens of his displeasure, we slight them, neglect his voice, put it wholly from ourselves, and continue our love to the world, and our desires after it as before—if the daily contrivance of our minds be not how

to attain a constant resignation of ourselves and our all unto the will of God, which cannot be done without much thoughtfulness on the reasons of and motives to it, I cannot understand how we can judge ourselves to be spiritually minded.

If any, therefore, say that they would abound more in spiritual thoughts, only they know not what to fix them upon, I propose this, in the first place, as that which will lead them to the due performance of present duties,—self-examination, and holy resignation of persons, lives, families, all our enjoyments, unto the sovereign will and infinite wisdom of God.—*Dr. Owen.*

OBITUARY OF MR. SAMUEL WRIGHT.

The late Mr. Samuel Wright was born in the parish of Bangor, County Down, Ireland, on the 2nd July, 1768. When he was young, his parents emigrated to Scotland, where his father was elected and ordained to the eldership in a congregation of the Anti-Burgher Seceders. By his parents, Samuel was trained up in the nurture of the Lord, being well-instructed in the doctrines of the Westminster Confession of Faith, and Catechisms. He could not however connect himself by an open profession with the branch of the church in which he was born and educated, on account of the principles which they maintained respecting Christ's Headship as Mediator, the purchase of Temporal Benefits, &c. &c., which principles he believed to be contrary to the truths of the word of God, and to the Westminster Formularies, founded thereon. In 1801, he emigrated to America, and in the same year, we believe, settled in Coldenham, N. Y. with the Reformed Presbyterian congregation of which place he connected himself, it being then under the pastoral care of the late Rev. Dr. McLeod. Some years afterwards he was elected by the Coldenham congregation to the office of ruling elder and was regularly ordained thereto. In this capacity his usefulness especially appeared. He was qualified to govern, being judicious, prudent, firm and faithful: he was vigilant in watching over the interests of the flock, zealous in promoting the spiritual welfare of its members, carefully endeavoring to maintain among them "the unity of the Spirit in the bond of peace," and was exemplary in his private and official intercourse with the people. He was esteemed by all who knew him, an excellent member of Fellowship meetings, while in social life, he was at once the agreeable and instructive companion. Much of his conversation was "with grace, seasoned with salt." Himself a spiritually minded man, his habit was to embrace each favorable opportunity to turn his intercourse with others to some spiritual account. In the time of Newlight defection, he firmly maintained his principles, holding fast whereunto he had attained, thus giving evi-

dence that he had received and embraced the truth in the love of it. Mr. Wright continued an exemplary member and an efficient officer in the Coldenham congregation till the year 1838, during which he removed with his family to Adams Co. Ohio. Soon after his settlement in the bounds of the Brush-creek congregation, he was elected by that people to the exercise of the eldership among them, in which his usefulness again appeared. In his removal he had anticipated much comfort from the prospect of enjoying the ministry and being under the pastoral care of Mr. Steele, then a minister in regular standing in the Reformed Presbyterian church. In this however, his anticipations were far from being realized; the foolish, ambitious and perverse course of that man dashed the cup of his anticipated enjoyment, as it surprised and grieved many good men who thought better things concerning him. Again, in this time of trial Mr. Wright remained steadfast, refusing to give countenance to the disorderly, sinful and schismatical course of his pastor, firmly opposing his defection, until the time of his death, which occurred on the 23d May, 1841.

The disease which terminated in Mr. Wright's dissolution was a lingering one, continuing with greater or less severity for sixteen months. It was what is usually called *jaundice*. Respecting his frame of mind during the time of his illness, a friend in the congregation to which he belonged, writes as follows :

"His conversation mostly turned upon the condition of the Church, the evil of sin, our fallen condition by nature, our recovery through Christ &c., often expressing his full assurance in the sufficiency of Christ's righteousness for his salvation, and his desire to be with him; yet, a willingness humbly to wait God's appointed time. By his walk and conversation, he left an example which does honor to that good cause which he professed and to the high station which he occupied in the church of God."

The following extracts from letters to his son, and sister written about two months before his death, shew still more fully his frame of mind till near his last, and are more worthy to be placed on record, than the best studied eulogy that could be given of him. To his son he writes as follows:—

"The jaundice has returned upon me and I am very weak; yet I have great reason to thank God that my poor unworthy life is still spared, and I am able to walk out to the fields, and I have every comfort. Oh! that the Lord would make me thankful for his great mercies to me a poor unworthy sinner; for he hath kept me from my youth to old age and hoary hairs. And now I wait with a calm and patient resignation till my day of dissolution, in hope of a glorious resurrection.

My Dear A— in looking back on my by-past life I find much that I have cause to mourn over. I will mention one thing in particular; my not keeping the first question in the Catechism steadily in view—that the chief end of man is to glorify God. Many a man of the world does that which is good and right in itself, but from no higher

motives than Herod, who heard John gladly and did many things; but still, he was proud Herod, that made the wicked oath and did the wicked deed when he thought his own honor was at stake. Now what I mean by all this is, that we should continually have such a holy fear and reverence of God before our minds, that we would do all things for the promotion of his glory and (as subordinate thereto) for preparing ourselves for the enjoying of him, through an endless eternity. Not that we can merit any thing by good works done by us; yet we should be as diligent in every good word and work as if the whole of our salvation depended on it, that so we may glorify God and have our evidence clear."

To his sister he wrote as follows—"The disease I labor under will, I think, soon carry me off. Why should we desire long life when the grass-hopper is a burden, and desire of worldly gratification fails. If I know my own heart, my desire is to depart and be with my Redeemer which is far better than anything this world at best can give. I trust my God will give me patience and resignation to his will, to wait till the day of my dissolution come; and when this vile body of sinful clay is laid in the grave, my soul will have returned to God who gave it, clothed with my Redeemer's righteousness and beautified with his salvation."

In the death of Mr. Wright, his family and the church have sustained a heavy loss, and in this light they have reason to mourn at the event; but not to mourn as those who have no hope. He was spared to a good old age, was honored with being made abundantly useful in his day, gave evidence that he was fully prepared for the change that awaits us all, and when the time appointed came, he was gathered as a shock of corn fully ripe. The language of this and similar events to us is "Be ye also ready."


ITEMS OF INTELLIGENCE.

Bigotry.—In "The Churchman" of last week, there is a discussion of a somewhat excited and personal character, growing out of the fact that two of the students in the Episcopal Theological Seminary have some time since been baptized by immersion, by one of the Professors, in said Seminary. In the course of the discussion the additional facts come to view, that these hopeful young zealots who were put under the water, are proselytes to the Episcopal faith, and that they had in infancy received *lay* baptism!—i. e., baptism from the hands of Presbyterian ministers of the Lord Jesus Christ. The Professor who administered the baptism, is lauded by one of the writers alluded to, for his *manliness* in asserting, "in the face of the world, the necessity of a commission from Christ, to qualify any man to admit his fellows into the Church of the living God." "In former

years," says he, "these baptisms have been performed in the presence of only a few chosen witnesses. In a private chamber in the church, after the congregation has been dismissed, or in some convenient corner, those gentlemen have denied the validity of lay baptism, and at the same time have escaped the censure of other denominations, and of the timid ones in the Church. Prof. O. has done nothing in secret. Like a man," (*very*.) "and in accordance with the precepts of his Lord and Master, he has openly professed the truth, not only in word, but in deed."

This *truth*, professed by the Professor's word and deed, is, that all other baptism, than by Episcopal hands, is *lay* baptism. All ministers of the gospel, non-episcopally ordained, are no ministers; and the Episcopal Church is the only Church of Christ on earth! All—*all* without her sacred pale, however intelligent, humble, holy, and devoted, are handed over to the uncovenanted mercy of God—a very equivocal doom. And this is the doctrine of the General Protestant Episcopal Seminary in these United States!

It is no pleasure to us to state these things. That they exist among a body of Christians to whom belong many excellencies, is to us matter of sorrow and of grief. But believing, as we do, upon the most careful and candid examination, that no model of a diocesan bishop is to be found in the Bible, nor an instance of Episcopal ordination; and that prelacy grew up with other perversions, as the Church, in her progress, departed from apostolical purity, we are compelled to regard these pretensions as greatly wanting, both in Christian principle and Christian charity. We shrink from no investigation of this subject. "To the word and to the testimony," let the appeal be made. Before a "thus saith the Lord" we bow; but to no lordly arrogance of man are we prepared to submit.—*Christian Intelligencer*.

Spain.—The principal intelligence from this kingdom relates to the quarrel with the Pope, growing out of liberties taken by the Spanish Government, in its time of need, with the property of the clergy and the convents. In consequence of these liberties the Pope fulminated a long and indignant "allocation," to which the Regent Espartero has replied, with great ability.  moreover issued a decree, of which the following is a copy

1. There shall be drawn up, and published through the kingdom, a manifesto of the Government, in which it shall justify its conduct completely and with befitting dignity. It shall then expose all the complaints of Spain and the church against the court of Rome since the accession of Queen Isabella II. to the throne of her ancestors, and the flagrant violation of the rights of national sovereignty in the allocation of the Pope in the secret consistory of the 1st March last. It shall protest, in the most firm and energetic manner, against all the assertions of the said allocation, and against all that may hereafter be done by the court of Rome to support its unjust pretensions.

2. All the copies of this allocution printed in Rome or elsewhere, and all other papers of the same category, shall be diligently sought after and secured under the penalties laid down in the law on the subject.

3. The judges of first instance shall proceed with all the severity of the law against any who shall act on the said allocution, or on any bulls or briefs of the court of Rome, and against any priests who shall in any of their sermons enforce the value and authority of the said documents.

4. The prelates shall issue summonses against all ecclesiastics who, in their discourses, shall excite their hearers to disobey the dispositions of the Government.

There are other articles enjoining the different courts to take cognisance of offences against this decree, which is signed by the Duke de Vittoria, as Regent, and dated Madrid, July 28, 1841.

Popish zeal for education.—Lord Durham, late Governor General for Canada, gives a painful, yet correct view of the state of education in Canada. "Go where you will," he says, "you will scarcely find a trace of education among the peasantry." "There is hardly ever a prisoner or a witness or a petty juryman who knows how to write." And these statements are accompanied by corroborative details of facts, that we have not room to quote. And yet, when the Papists first settled that country, the grants made them for the support of education and religion, were of the most princely character. And liberal supplies have since been afforded them from various quarters. The Colonists too, were many of them men of superior character, embracing much of the ancient nobility in France; and the spiritual laborers sent into the country were the Jesuits, and the St. Sulpicians, the most zealous agents Romanism has ever employed. The field was entirely clear before them. They had unbounded influence over the people, beside the most ample provision for their support. Still, there is not a more ignorant, degraded and stupid set of men in Christendom than the French Canadians. And yet the Papists in our country profess great zeal for education—aim to grasp the school funds of one State, and usurp the intellectual influence of the young in every State, as far as they can acquire influence by false and boastful pretences; and not a few feeble minded, ill-informed, or ill-disposed Protestants are glad to have it so! It admits not of question, that the sole aim of the Papists, in all their movements on the subject of education, is to secure a predominant religious influence over the land, and bring it under vassalage to the "Most Holy Father." Utopian as such a scheme may appear, and impossible as such a result may seem, they are contemplated steadily and with sanguine expectation by every bishop, priest and partizan of that church between Canada and the Gulf of Mexico.—*Boston Recorder.*

THE

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No. IX.

EXPOSITORY REMARKS ON THE INSTITUTION OF THE LORD'S
SUPPER.

(Continued from p. 145.)

We proceed to the examination of the words of institution. The several actions and elements, as well as the words are all significant and invite our devout attention. "He took bread," a highly appropriate sacramental sign of the assumption of our nature, properly his own act, into personal union with the word, the Son of God. It was proper to the Father to designate and contrive that form of the human nature, which was thenceforward to constitute the temple wherein the fulness of the Godhead should dwell bodily. "A body hast thou prepared for me."* It was the work of the Holy Ghost to form and quicken of the substance of the virgin, and endow with a reasonable and immortal soul, that body so prepared. "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee shall be called the Son of God."† "That holy thing;" the virgin Mary was not the mother, either of a human person or of a divine person, as has been profanely and absurdly imagined, only of "*that holy thing*," that holy human nature, formed of her substance, and in the moment of its being united to, and therefore acknowledged when born as the son of God. For it was his act, to take that nature into personal union with

* Heb. 10, 5. † Luke 1, 35.

himself—"Verily he took not upon him the nature of Angels, but he took upon him the seed of Abraham."*

"And when he had given thanks." In the gospels, according to Matthew and Mark, the word used in the same passage, is "he blessed it;" in Luke as here, "he gave thanks."† Both words express with fulness the nature of that solemn prayer which the Lord Jesus Christ offered up in the consecration of the holy elements, now to be employed as the symbols of his broken body and shed blood. In blessing these elements, he gave thanks to his heavenly Father, and with giving thanks, he joined that blessing which should render them holy as sacramental symbols and effectual to the ends to which they were now set apart. It may be remarked in general that in this entire holy service, the Lord Jesus displays his threefold office of Prophet, Priest and King. Of Prophet in communicating instruction symbolically, together with the explanatory words of institution—of Priest in this solemn prayer especially, wherein, as the representative of his people, he appears before God the Father in their behalf—of King in the authoritative appointment of a holy ordinance to be observed in his church to the end of time.

In this prayer he preserves unchanged, and that together with his surrounding disciples, the ordinary table posture which he and they had hitherto occupied. Gesture, or posture, does not enter into the essence or substance of prayer. Extended on the bed of languishing, as is often the case with the saints of God, and even prostrate on the earth, as was our Redeemer in the Garden of Gethsemane,‡ or seated before the Lord as was the royal Psalmist,|| or kneeling at the family altar, or standing with holy reverence in the public assemblies of the Lord's house, prayer in faith is alike acceptable and effectual. And the general principle, "let all things be done decently and in order," with a due regard to scriptural example and precept, must be our guide. The services of the ministry of the sanctuary being usually preformed in the standing posture, it would not be seemly, and would be no more useful for them to take a seat at the table, in order to observe an exact imitation of the forms of the Master of the feast, than it is for the communicants at the table, to rise from their seats, and assume the standing posture, observed by the rest of the congregation, in the solemn prayer of consecration. Either is indifferent, and that only is to be fol-

* Heb. 2, 16. † Matt. 26, 26. Mark 14, 22. Luke 22, 19. ‡ Mark 14, 35. || 1 Chron. 17, 16. See also 1 Kings, 18, 42.

lowed which most preserves the comely order of the solemn services of divine worship; and that is judged the most close adherence to the original service, as well as most decorous in itself, *when the communicants during the prayer retain their seats*, and the Minister, and the rest of the congregation, observe that form which his immediate services, and their usual order in prayer require.

This prayer of Christ, wherein he at once blessed the elements of bread and wine, and gave thanks to his Heavenly Father, imparted a sacredness and efficacy to those symbols to the end of time, always to accompany them, to the full extent of persons, ages and regions of the world, whenever they should be used agreeably to his appointment. It was neither a mere temporary benediction for the occasion, nor ineffectual in its nature: for it combined both the intercession and the authoritative efficiency of his priestly office. And it affords a most lovely illustration of his subordination to his Father as a servant; of his dependance on a covenant God as wearing our nature; of his communion with his people in the holy services of religion, and of his matchless pre-eminence and authority in appearing before God in their behalf, and so perfuming all the services of his house on earth with the fragrance of his holiness, as well as adorning them with the splendor of his majesty as Lord. "He gave thanks"—for himself and his church, as on another occasion he more distinctly expresses it, "I thank thee, O Father, Lord of heaven and earth."* For himself, that as the Redeemer of his people he had not failed nor been discouraged in the sufferings that were past, and remained unmoved at those that were to come—that in the bright track of former ages and generations of the righteous he had seen the fruits of his mediation in rich and glorious abundance secured—that "the hour," as he shortly after expressed it, "was come, in which he having glorified his Father on earth, and finished the work which he had given him to do," could now righteously claim to "be glorified with that glory which he had with him before the world was," and plead with confidence in his finished work, the display of that glory to an innumerable spiritual off-spring in the highest heavens. "Father, I will that they also whom thou hast given me, be with me where I am that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."†

* Math. 11, 25. † John 17, 4, 5, 21.

This act of blessing and giving thanks, however, requires here to be principally considered as forming an integral part of the sacrament, and as such significant of truth therein represented. It represents the consecration or solemn setting apart of the Lord Jesus in his entire Mediatory Person, God, man, Redeemer, to the work for which the Father sent Him. This may be considered as comprehended in the eternal decree and covenant wherein he was set up from everlasting,* before the world was, but having its proper fulfilment in the days of his flesh and appearance in our nature on earth.—Whilst indeed his entire Mediatory office was in progress and execution during all ages of the world, from the fall of man, down to the period of his Incarnation, yet did it not receive or reach its perfection, till the entire constitution of his Mediatory person, and his actual performance in human nature of his work. Hence it especially indicates the anointing and sealing of his human nature with the Spirit without measure, in the plenitude of all gifts and graces, and absolute and unfailing holiness, wherein he was “anointed with the oil of gladness above his fellows,” and “blessed forever.”† This anointing of the human nature of Christ, comprehended that act of God the Father on the person of the Mediator, whereby he was not only in that nature furnished with all endowments, but in his entire Person, clothed with all authority and power, for the execution of his office. Thus in the prophet Isaiah. “The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek.”‡ The same anointing, sealing and consecrating act, pertains to his Priestly and Kingly office, as well as to the Prophetical. This was very solemnly indicated, when at his baptism, he was proclaimed in his person and office by a voice from Heaven, attended by the descent and abiding upon him of the Holy Spirit. “Jesus, being baptised and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from Heaven which said, Thou art my beloved Son, in thee I am well pleased.”|| Hence the blessing of Christ and the attending operations of the Holy Spirit wherewith he was anointed, ever accompany this holy institution to all the worthy partakers to the end of time.

“And when he had given thanks he brake it.” A further sacramental act representing the sufferings of Christ in his

* Prov. 8. 22, 23. 1 Pet. 1, 20. † Ps. 45, 2, 7. ‡ Isaiah 62, 1 || Luke 3, 21, 22.

human nature, as is intimated in the words which follow, "this is my body which is broken for you." Of that body, indeed the bread may appropriately represent the flesh, and the wine be the symbol of his blood. Yet it is true that the body cannot be complete and entire without the blood, nor can the blood have any proper existence but as it is incorporated with or derived from the body. Whilst the wine however as a separate symbol represents the blood, the special reason for its being used as a distinct and direct symbol of the blood, is to exhibit it as shed in death, and so separated from the body. Yet does the bread not represent a bloodless body, but is in itself a true symbol of the entire human nature of Christ as suffering unto death for the sins of his people. Nor does this afford any countenance to the Papists in their withholding the cup from the people and confining its administration to their falsely named priesthood. For as both were given in this ordinance to the disciples, and both are included in the commemoration of Christ's death as is observed by the Apostle in the next verse, "as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come"—it is a daring intrusion upon the authority of Christ and upon the privileges of his people, as well as a cruel and trifling mockery, to withhold what he has solemnly bestowed, upon any pretence of human reason or expediency.

"He brake it." An act which represents not only the fact of his sufferings, but his own voluntary act and submission therein. "He offered himself,"* that is he made a solemn offering of himself in sacrifice, and as a sacrifice unto God. "I lay down my life for the sheep"—"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."† Obedience entered essentially into the whole course of his Mediatorial work. "Lo I come—I delight to do thy will, O my God, yea, thy law is within my heart." "He was obedient unto death."‡ As a person of divine dignity he had that authority over the disposal of his own life as man, which was peculiar to himself, and power to meet, endure, and satisfy the penalty and requisitions of the law in the place of sinners of the human race. This set him infinitely above all creatures in this respect. It may well be questioned whether any mere creature, however high and glorious, would have had a right to offer that life and being,

* Heb. 9, 14. † John 10, 15, 18. ‡ Psalm 40, 7, 8. Phil. 2, 8.

which had been received from the Creator, as an expiation and satisfaction for the sins of others. Such power could only be proper to him who is both God and man. This power Christ possessed and exercised. His death like his sufferings was preternatural. When the Roman soldiers came to examine the bodies of the crucified, they, to their surprise, found him already dead. There was nothing in the form of death outwardly inflicted to bring it to so early a consummation. Sufferers by crucifixion not unfrequently lingered two or three days, and sometimes expired at last more by hunger and exhaustion, than the immediate violence of mere crucifixion. The death of Christ was therefore plainly hastened either by the intensity of those mysterious pains which he endured under the weight of the wrath of God and curse of the law, or he as the High Priest in the offering of the victim, in the close of his sufferings, by an act of his divine nature, loosed the golden cord which united soul and body, and consummated his expiatory work by his own infinitely glorious power. "No man taketh it from me; I lay it down of myself." The whole procedure in either view is perfectly consonant with the supreme dignity of his person, and the awfully mysterious nature of his work.

"And said, Take, eat." These words, in the narrative contained in Matthew, are preceded by the following: "And gave it to the disciples," which in substance is contained also in the narratives of Mark and Luke. It is implied also in the gracious command here expressed—"Take, eat." The gift here conveyed is special and peculiar to the elect, to true believers. Of them only it can be affirmed, "this is my body broken for you." In the gospel there is made a general offer of the salvation of Christ to sinners, united with a command to submit to God in the free and gratuitous acceptance of his righteousness. In the sacrament there is made a special and personal application of that righteousness and salvation, or rather it is a seal whereby the special gift is represented, signified and confirmed. This holy ordinance, therefore, contemplates only believers as its subjects: neither infants or persons of immature age, nor the unregenerate. This at once explains and confirms the solemn duty urged in the close of the institution before us of self-examination, and the duty of self-examination enjoined on intending communicants corroborates the view that none but believers are here contemplated. But to such it is a gift, free, full, and certain;

made and declared by Him who has full authority to bestow, with full purpose to confer and invest, and who in declaring the gift, at once opens his own gracious heart in the fulness and freeness with which it is made, and bestows upon the subject its actual possession and enjoyment : for these sacramental acts are not more significant of what ought to be done, than of what actually is done and wrought in the case of every worthy communicant. His divine power performs what his word declares, and the outward and symbolical "giving" is attended by an internal and spiritual act of giving wrought by the Holy Spirit.

"Take, eat." Here are two sacramental acts nearly allied, but distinct in their nature : by the former is signified the appropriating act of faith in a renewed reception and application of the merit of Christ in his death ; by the latter that holy meditation upon him so received in his various excellencies and absolute fulness, which satisfies the soul as with spiritual and heavenly food. Hereby they become more and more sensibly incorporated into him and he into them ; more conscious of the efficacy of his death in imparting spiritual life. Every excellency in his person and mediation, here sacramentally exhibited, as it is, or may be discerned by faith receiving Him, becomes the object of devout meditation, and so tends to spiritual nourishment and growth in grace. The thought is beautifully expressed in various passages of the word of God. "My meditation of him shall be sweet." "I found thy words and I did eat them."

"This is my body which is broken for you." In this and the corresponding declaration respecting the cup, is comprehended the great design and the virtue of the whole institution. In the bread which Christ had just blessed and broken, and which he now presented to his disciples, he exhibits a symbol of his human nature suffering for the sins of his people. The language is sacramental, that is, it is proper to an institution which is composed of sacred signs of spiritual things, and similar in its import to the language—"this cup is the New Testament in my blood," where the figure is still further extended, the cup being used to signify the wine it contained, which is the symbol, or sign and seal of the blessings of the New Testament. The cup, by no violence of language or interpretation, can be made to be the New Testament ; and just so impossible is it that the bread which Christ then held in his hands could be his body. In both instances the terms are used as expressive of signs : the bread, of his bo-

dy; the cup of his blood. As under the Old Testament, Moses said of the Paschal lamb, the blood of which was to be sprinkled upon the door posts of the dwellings of the Israelites in the night when the Destroying Angel went through the land of Egypt—"It is the Lord's passover." The Lord's passover that blood was not and could not be; for the passover in fact consisted in the Lord's passing over those houses on which that blood had been sprinkled, and which blood, therefore, this expression meant should be a sign that the Lord would pass over that house. So here the application of the term "body" to the bread indicates that it is a sacramental token or symbol of the body of Christ, whereby he is represented in his sacrifice of himself in his death. And that for the especial reason that with this symbol he is as really, though spiritually, present to their souls, as the symbol itself is really present to their bodily senses.

"Which is broken for you." Language distinctly asserting the vicarious nature of the death of Christ. He suffered for—that is, in the place of the persons, as well as for the benefit of believers. Expiating sin, satisfying divine justice, fulfilling the demands of the law by a sinless mediator, in the abstract is as unmeaning, as it is false in theology. Sin has no being except in persons; divine justice offended has no claims except against persons; the penalty of the law of God is a nonentity except there be persons who have incurred and against whom it is denounced. The sufferings of Christ were not and could not be an expiation of sin, except as that sin existed in persons defiled with its guilt. The sufferings of Christ were not and could not be a satisfaction to offended justice, except there were persons who had offended and were amenable to that justice; nor were they, or could they be, a satisfying of the penalty of the law of God except there were persons who had incurred that penalty. Separate from the death of Christ, the consideration of persons in whose place he suffered that he might expiate their sins, for whom he might thereby satisfy offended justice, and for whom he might endure the penalty of the law which they had incurred, and it becomes an unmeaning, unintelligible shadow, "without form and void," having no relation either to God or man. But its necessity, excellency, virtue, transcendent worth and glory, become conspicuous when we behold him as here represented, taking the place of elect sinners, and for their sins satisfying the law and justice of God, in perfectly answering the demands of both.

THE RELIGIOUS MONITOR.

In the September No. of the "Religious Monitor," the Editor, in connexion with extracts from the minutes of the Reformed Presbyterian Synod in Scotland, makes some remarks to which we give a passing notice. The Editor is at a loss to "perceive how native born citizens of the British Empire, could involve 'themselves in the immoralities of the British Constitution' by the use of the elective franchise." As a minister of the Associate church, it is thought that he might have understood how those who use the elective franchise involve themselves in the immoralities of the civil constitution under which it is used, whether it may be that of Britain or the United States. But since he does not know we shall try to enlighten him on the point. The exercise of the elective franchise, then, we inform him, is a voluntary and direct acknowledgment of the civil constitution under which it is exercised; and involves the person using this right in the immoralities of the constitution, if immorality there be, as really and truly as if he swore the oath of allegiance to the constitution.

But what we had particularly in view in noticing this discourteous article is the following remark. "They" (Reformed Presbyterians) "are a hair-splitting community apparently on the eve of dissolution. Peace be with the *disjecta membra*." Now, whether we are a "hair-splitting community" or not, it is not we think very decorous to speak with such levity of the dissolution of a church which, according to the Editor's own admission, has "sustained many a sharp conflict for the crown-rights of Zion's King."

It is some consolation to know however that the unbecoming levity of "the Religious Monitor" cannot affect the stability of the Reformed Presbyterian church. Moreover, we think it unwise for the Editor to allude to "*disjecta membra*," knowing as he does how things stand in this respect in his own connexion. Though little more than an hundred years since the Secession from the church of Scotland was organized, she has been broken into fragments. Within ten years of her original organization the Secession church was divided into two distinct bodies, Burgher and anti-Burgher: the former of these has been subsequently divided into two, and the latter into three parts, to one of which the Editor belongs. Thus making five "*disjecta membra*" within a period of seventy years from her

first rise! And in the United States the Associate church, to which the Editor belongs, has been lately broken into two parts. In Ireland, within the past year, the Secession body has been swallowed up in a union with the Synod of Ulster. Lately one body of the Secession has returned to the church of Scotland, the most consistent course perhaps she could have adopted. And the United Secession (including both the Burgher and Associate divisions) are at the present moment in concert with radicals and infidels, carrying on a furious war against the church of Scotland; in this war, striving to cripple the efforts of the established church when she is honestly and vigorously endeavoring to remove, with others, the very evils on account of which the Seceders withdraw from her connexion!

MINUTES OF THE SCOTTISH SYNOD.

Edinburgh, 10th May, 1841.—The Synod of the Reformed Presbyterian Church in Scotland met, and was constituted, after a sermon by the Rev. Joseph Henderson, the Moderator, from Heb. xiii. 17,—“*Obey them that have the rule over you,*” &c.

Mr. Neilson is without a vote elected Moderator, but, as he has not come to the place of meeting, the present Moderator continues in the chair. Mr. Neilson though absent, is elected Moderator, because several members of Synod have seen him, when passing through Edinburgh, with part of his family; and thus he may be expected in court to-morrow morning.

Reported by the Clerk of the Presbytery of Edinburgh, that on the 3d of February last, the Rev. John Aird, formerly in connexion with the United Secession Synod, was, after furnishing satisfactory evidence of his moral character, and ministerial standing, and giving specimens of his pulpit abilities, admitted into our Church, in his ministerial character. Mr. Aird made the application to the Presbytery on the ground of principle; convinced, as he is, that the principles of our Church are most agreeable to the word of God. The Presbytery of Edinburgh requests that Mr. Aird be put on the roll of preachers. To this the Synod agree. At the suggestion of a member, and with the concurrence of the Pres-

bytery of Edinburgh, it is also agreed that Mr. Aird be requested to give to-morrow forenoon, a short statement of the reasons why he has sought admission into our Church.

The Court appoint Messrs. Peter Macindoe, James M'Gill and William Henry Goold, with Dr. Alex. Orr and John Wilson, ruling elders, a committee on bills and overtures.—Mr. Macindoe, convener.

The Synod appoint the Clerks of Presbyteries a committee on preachers' appointments.—The Clerk of the Presbytery of Edinburgh, convener.

The Synod agree to take up the Missionary business at the Wednesday evening sitting.

The Synod appoint Dr. Andrew Symington, Dr. Bates, Mr. Martin, and Mr. Wm. Henry Goold, to conduct devotional exercises—each to commence immediately after the constitution of the Court in the forenoon.

The Synod agree that the sittings of the Court shall be from eleven to four, and from six to nine o'clock, on each day.

Mr. Neilson, who was elected Moderator last night, is now present, and takes the chair.

Dr. Andrew Symington conducts devotional exercises.

Mr. Aird is called, and gives a clear and interesting statement of his sentiments, and of the reasons why he has left his former church connexion, and asked admission into this church; with which the Synod feel highly gratified, and are happy to meet with Mr. Aird as a brother.

The committee on bills and overtures report that they have examined the papers in the cases which are to be brought before the Synod, and recommend that these cases be taken up in the following order, to which the court agrees.

1st.—*The case of the Elective Franchise.*—The committee appointed at last meeting to co-operate with Mr. Anderson, in preparing the paper on the Elective Franchise, for being printed and circulated, report that they have not held a regular meeting, and that they have been, in some degree, deterred from entering on the work assigned to them by their not having received from Synod, those explicit instructions which they were led to expect when the committee was appointed. In connexion with this subject, a motion made by Mr. Anderson, of which he had given notice at last meeting of Synod, came under the consideration of the Court. After a protracted discussion, the Synod came to the following deliverance :—“ That the former committee be re-appointed, with

the addition of Dr. Wm. Symington and Mr. Martin, with instructions to receive the paper formerly read, and abridge it, as far as that may be done, without detriment to its efficiency; availing themselves also of suggestions thrown out in the course of the present discussion, and that the paper be afterwards printed and circulated for the deliberate consideration of the Church. And also that in the probability that the steadfastness of the members of the church, in this important practical part of their testimony, may be very shortly put to trial, the ministers of the church are recommended to prepare their people for such a crisis, by seasonable instruction and counsel.

2d.—*A petition on the subject of serving on Juries is received from a Member of the Session of Ayr.*—After reasoning it is agreed that, as it appears that the petitioner had never had any conversation with the minister or session of Ayr, on the subject, the petition be remitted to the session, and the petitioner instructed to converse with his brethren on the question submitted.

3d.—*The Synod resume consideration of the papers from Ayr and Darvel, on the subject of Covenanting.*—It appears from the statements of ministers, that the subject has been considered by the greater number of sessions, who have entertained it favorably, and that some of the ministers have given a series of discourses on the subject; and others declare that they will avail themselves of an early opportunity of doing so.—Agreed that ministers and sessions be instructed still to consider the subject of Covenanting, with a view to prepare the Church for the solemn work, suggested by the petitions from Ayr and Darvel.

Agreed that the overtures on Covenanting, formerly printed, be re-printed at the expense of Synod, by the printing committee, for the perusal of sessions.

4th.—*An Overture by Dr. Bates, on Traffic in Ardent Spirits, is received and read.*—It is humbly overtured to Synod, that in order to secure the ultimate discontinuance of that traffic by all members of the Reformed Presbyterian Church, it be enacted, that persons engaged in the spirit trade, making application for admission to the Church shall not be received, while they continue in that business; and that members of the Church at present not employed in it, who shall hereafter embark in that traffic, shall thereby forfeit their right to church privileges; and in regard to those members of the

church who are at present in the spirit trade, that instruction, argument, and friendly remonstrance shall be farther employed with them, to induce them voluntarily to abandon the traffic, which still continues to be productive of so vast an amount of physical and moral evil to the community. It is moved and seconded that, without pledging the Synod to any precise enactment, it be agreed to transmit the Overture to Sessions for consideration, with instructions to them to report their judgment on the subject to next meeting of Synod. It is also moved and seconded, that it is inexpedient to transmit the overture.

Dr. Bates conducts devotional exercises.

Synod resume consideration of Dr. Bates' overture.

A third motion is made and seconded, that the overture be allowed to lie on the table.

The second and third motions are put to the vote, and the third is carried.

The first and third motions are then put to the vote, and the third is carried. For the first motion 19 voted ; for the third, 22 ; and four did not vote.

5th.—*Protest and Appeal by parties calling themselves the majority of the congregation of Stranraer, against a decision of the United Presbytery of Kilmarnock and Newton Stewart.*—The United Presbytery of Kilmarnock and Newton Stewart reports, that the congregation of Stranraer did, on the 17th of November last, unconditionally withdraw their protest and declination, according to Synod's deliverance thereon, and professed their submission to them in the Lord. The Court are gratified to receive this report, and approve of the conduct of the Presbytery in this matter.

Parties are called ; compare the United Presbytery of Kilmarnock and Newton Stewart for themselves ; Messrs. John M'Caig and John Burns, commissioners from the members of the congregation of Stranraer, calling Mr. M'Leod ; and Messrs. John Wither and John Robertson, as commissioners on behalf of the appellants ; but having no written commission, the Court agree to recognise them *ex gratia*, on condition of their laying on the table a declaration, explicitly avowing that they were regularly authorized to act as commissioners, that their appointment was engrossed on the minutes, that the circumstance of their having no written commission was an unintentional omission, that they declare also the full extent of their powers, and express submission to

this Court in the Lord ; it being distinctly understood, that the commissioners bind themselves to produce an extract of the minute appointing them, to the Presbytery.

The Commissioners produce the following paper, which the Court accept :—

“ *Edinburgh, 12th May, 1841.*

“ We hereby declare, that we were regularly appointed commissioners to this Synod, by the appellants, in the Stranraer congregation—that our appointment is minuted—that our want of a written commission is altogether unintentional; and we have no special instructions but to support the protest and appeal, to the best of our judgment, and we express our submission to this court, in the Lord.

(Signed)

JOHN WITHER,
JOHN ROBERTSON.

To the Moderator and other Members of
the Reformed Presbyterian Synod.”

—
“ We promise to furnish the Presbytery with an extract of the minute of our appointment.

(Signed)

JOHN ROBERTSON,
JOHN WITHER.”

—
Extracts from the Minutes of the United Presbytery of Kilmarnock and Newton Stewart—the Call regularly subscribed and attested—a petition to the Presbytery by the subscribers of Mr. M'Leod's Call, enforcing it ; a petition from those designating themselves the majority of the congregation, against sustaining the Call, an extract of the minute of Presbytery, sustaining the Call—reasons of protest and appeal, against sustaining the Call, by those not concurring in it—and answers to these reasons by the United Presbytery of Kilmarnock and Newton Stewart—a Petition from the supporters of Mr. M'Leod's Call, to the Synod—and a Petition from the students attending the Theological Hall in Paisley, bearing upon the case—are read.

Parties in the Stranraer case are heard, and removed.—The following resolution was moved and seconded. That this Call, although subscribed by a minority of the actual members of the congregation, is subscribed by all the members, who exercised the privilege of voting, and a considerable number of others; that the appellants have neither expressed any objection to the candidate chosen, nor the slightest preference for any other candidate under the inspection of

this Synod ; that there is evidence before the Synod of various irregularities having been committed by the appellants in connexion with this Call ; particularly that they have taken steps towards producing a division in the congregation, have entered into a bond to stand by one another, in defiance of the judicatories of the Church in Scotland, and have asserted their determination to justify conduct on the part of some of their number, on the day of moderation, which the Presbytery had expressly condemned. That, in these circumstances, the Synod, however deeply they regret the divided state of the congregation, cannot think it right to reverse the decision of the Presbytery, sustaining the Call. The Court therefore agree to affirm the said decision, and to remit the case to the Presbytery.

It is also moved by Mr. Anderson, and seconded, that the majority of the members of the congregation of Stranraer, had not had an opportunity of giving their votes on the day of election, in consequence of the minister presiding in the moderation refusing to put on the leet the candidate, whom the people desired to elect—that the fact of their proposing to put on the leet a minister of the Church of Ireland, is not a sufficient reason for depriving them of their rights and privileges—that it would be unwarrantable to sustain, in these circumstances, a Call opposed by a large majority of the congregation—and therefore Synod, without expressing any opinion, with regard to what decision ought to have been given, provided a minister belonging to the Church in Ireland had been chosen, do now reverse the decision, by which the United Presbytery of Kilmarnock and Newton Stewart sustained the call of a minority, as the call of the congregation, and instruct the Presbytery accordingly.

After a protracted discussion, the roll is called ; and 24 vote to affirm the decision of the United Presbytery of Kilmarnock and Newton Stewart ; 2 to reverse ; and 7 no vote.

Mr. Martin conducts devotional exercises.

6th.—*Application for advice by the Presbytery of Edinburgh, on the case of a Call from the congregation of Dundee, to Mr. Joseph Wilson, preacher.*—This case is brought up to Synod, not from any difficulty the Presbytery feel in sustaining the call which has been regularly proceeded in and subscribed, but in order that a plan may be devised to obtain some adequate means of support to the minister, if the call shall be accepted.

A petition from the congregation of Dundee, giving a clear account of their pecuniary circumstances and prospects is read. A commissioner from the congregation is heard.—Members of the Presbytery of Edinburgh offer remarks.

After a full consideration of the case, it is agreed that as elders in the court have liberally subscribed to the support of the congregation of Dundee, in the event of the call being accepted by Mr. Wilson,—the congregation shall receive the following sums for the first four years, viz. £30, £25, £20, and £10, respectively, provided they implement their promise to pay Mr. Wilson, in addition to the burdens on their place of worship, £40 the first year; and augment that sum annually, in proportion to the gradual decrease of this grant. It is agreed that the sums collected in aid of the Dundee congregations, be transmitted to Mr. M'Kinnell, Edinburgh.

It is also agreed that the call be sustained and presented. The Moderator offers the call to Mr. Wilson, who requests time for consideration. The time till the evening meeting is granted.

7th.—Case of Mr. George Owen.—An Extract from the Minutes of the Presbytery of Glasgow, on the case of Mr. George Owen, affirming a sentence of the Session of Stirling, and an extract from the Minutes of the Session of Stirling, on the same case. Reasons of protest and appeal against a finding of the Session of Stirling, refusing the privilege of baptism to George Owen, because he had not communicated at a late celebration of the Lord's Supper, on account of the wine commonly used. Answers to these reasons of protest and appeal by the session of Stirling, and also reasons of protest and appeal against a finding of the Presbytery of Glasgow, are read. Mr. George Owen is heard.

The Moderator again offers the call from Dundee to Mr. Wilson; who, in token of his acceptance, takes it into his hand, and returns it to the Moderator. Upon which a commissioner takes instruments in the hands of the Clerk, and craves extracts.

The Call is returned to the Clerk of the Presbytery of Edinburgh, with instructions to make arrangements for Mr. Wilson's ordination, according to the laws of the Church.

8th.—Missionary Business.—The Synod's Committee on Missions reported that Mr. Duncan had completed the usual course of philosophical study at the University, that he had attended the Theological Hall at Paisley, two seasons, and

part of a third ; that he had made some progress in the study of Hebrew, and had attended a course of lectures in one branch of medical science. It was at the same time reported by the Glasgow Presbytery, that Mr. Duncan was in attendance at their request, and prepared to deliver some pieces of trial which they had prescribed to him. These trials were accordingly delivered in a meeting of the Glasgow Presbytery, the members of Synod being present, who expressed much satisfaction in these specimens of Mr. Duncan's attainments, and of his aptness to teach. Instructions were given to the Glasgow Presbytery to continue their superintendence of Mr. D.'s studies ; and that after he shall have attended the lectures at the next Session of the Theological Hall at Paisley, he may be taken on trials for license. It was also agreed, that during the interval that may elapse from the time of his receiving license, until the next meeting of Synod, he shall visit the several congregations under the inspection of Synod, as far as may be practicable, that by preaching in them, and bringing prominently before the minds of the people the important objects of his mission, he may endeavor to awaken a deeper interest in the enterprise, and obtain liberal collections : especially, as the expense attending the outfit and passage of missionaries to a heathen country, as well as the first establishment of a mission, are understood to be very weighty.

The Committee farther submitted to Synod, a proposal of sending out along with Mr. Duncan, a pious young man of a missionary spirit, who, besides fulfilling the office of a catechist, might promote the objects of the mission as a practical mechanic, by teaching the natives the useful arts. It was intimated at the same time, that the Committee had reason to believe a suitable person might be found willing to embark in this work. This proposal seemed to meet the general and decided approbation of the members of Synod, should it be found that adequate funds for the purpose could be realized.

The Synod think it proper to record, that the circumstance of the term of study, in this instance, being shorter than that required of Theological students who intend to labor at home, arises from the specialities of the case, as Mr. Duncan intends to labor in a part of the heathen world, where considerable time will be required, after his arrival in the country, before he can acquire the native language.

Mr. M'Gill reports, that he wrote a letter to Mr. Geggie, according to appointment, but has received no answer.

The Synod instruct the Presbytery of Edinburgh to communicate with Mr. Geggie, and to inform him, that if he do not furnish them without delay, with a satisfactory account of his conduct, it will be necessary for them to take steps for exercising the discipline of the Church towards him.

The Clerk is instructed to furnish an extract to the Presbytery of Edinburgh.

9th.—*A reference from the Presbytery of Edinburgh, on the case of a Call from the congregation at Wick, in favor of the Rev. Wm. McLachlan, is received and read.*

The Call regularly subscribed and attested—a petition from the congregation to the Presbytery of Edinburgh, and a petition from the congregation to Synod, are also read.—Consideration of the reference delayed till to-morrow forenoon.

Devotional exercises are conducted by Mr. William Henry Goold.

10th.—*The Collections for the Library of the Theological Hall, are handed to the Professor, Dr. Wm. Symington, Dr. Bates, and Mr. Wm. Henry Goold, who are appointed a committee to purchase books.*

The injunction of last meeting on this subject is continued.

The case of the Call from the congregation of Wick, to Mr. Wm. McLachlan, is resumed.

After deliberation, it is agreed that, as there has not been time to make any communication regarding this case to several of the parties interested, viz., the Presbytery of Paisley, and the congregation of Kilmalcolm, the Call, and the accompanying papers be remitted to the Presbytery of Edinburgh, with instructions to explain to the congregation of Wick, the reasons why the Synod cannot at present take up the case. The Presbytery of Edinburgh is farther instructed to request the Moderator to call a *pro re nata* meeting of Synod, should they find it necessary to do so.

Mr. George Owen is farther heard in the case of his protest and appeal. The Presbytery of Glasgow are also heard. Parties are removed.

After reasoning, the Synod unanimously affirm the findings of the session of Stirling, and of the Presbytery of Glasgow, from which Mr. George Owen has appealed. Against this decision Mr. George Owen protests, and takes instruments in the Clerk's hands.

11th.—It is agreed, that as it is recorded in the extracts of last year's minutes, that Dr. Bates adhered to his reasons of dissent from the decision of this Court, on the wine question at last meeting, it be entered on the printed extracts this year, that Dr. Bates withdrew his dissent, when the answers to Mr. Martin's reasons of dissent were read in Court.

12th.—Dr. A. Symington complains of a paper which recently appeared in a periodical, animadverting on the late decision of this Court, on the wine question; and as the writer of said paper is not present, Dr. Symington craves liberty to direct the attention of Synod to this matter, at next meeting.

13th.—*A Memorial on the subject of Covenanting from the Elders and Members of the congregation of Wishawton, is received and read.*

This memorial was not introduced when the subject of Covenanting was disposed of, because there was not an opportunity of having it transmitted through the committee of bills and overtures.

14th.—*Report of the Presbytery of Glasgow, on the subject of a memorial from the Librarian of the Theological Hall Library.*

“Glasgow, March 30, 1841.

“The Presbytery took into consideration the memorial from the Librarian of the Theological Hall Library, addressed to Synod, and referred to this Presbytery; and agreed to recommend to the Synod to adopt the suggestions made in that paper, viz.: That Students from Ireland be relieved from the payment of the sum annually paid toward the library, and that they be allowed the use of the books, while they are prosecuting their studies in this country.

Extracted by J. GRAHAM, P. C.”

15th.—*A Memorial from the Penpont Session, on the Proclamation of Marriage banns is received and read.*

After reasoning, the Synod agree to remit the matter to the session of Penpont, to act in it as their wisdom and prudence may direct.

16th.—*A letter from Mr. Cunningham, preacher, is received and read, requesting that he may be relieved from the appointment to preach regularly in Newton Stewart, during the ensuing six months, and be put on the roll of probationers.—With this request the Court complies.*

17th.—It is agreed that Mr. Campbell may be allowed to preach wherever a congregation invites him, under the direction of a Presbytery.

18th.—*The Committee on Preachers' appointments reports*, that they have found difficulty in making out a scheme; and request the assistance of the Court. The request is granted.

19th.—The Synod place the following sums for Home Missionary purposes, at the disposal of Presbyteries: Presbytery of Paisley, £20; of Kilmarnock and Newton Stewart, £10; of Glasgow, £8; of Dumfries, £5; and of Edinburgh, for the North, £30.

20th.—*The Synod appoint Dr. William Symington to keep a register of unemployed preachers, to whom ministers and others shall apply.*

The Synod appoint their next meeting to be held at Glasgow, on the 3d Monday of May, 1842, at six o'clock, P. M., to be opened by a sermon by the Moderator.

All the Sessions of Court were opened and closed with prayer.

The Moderator concluded the meeting with prayer, praise, and the apostolical benediction.

THOS. NEILSON, *Moderator.*

A. M. ROGERSON, *Clerk.*

FUNERAL SERMONS.

Were we to judge of people's piety from their zeal to have their funerals accompanied with sermons, we should say it stood high. From the infant to the hoary head, the funeral must be attended with a sermon. So indispensable is this considered, that every other duty ought to yield to it. I shall mention two instances:—a minister, on the day of his communion, was applied to preach a funeral sermon,—a thing wholly impracticable, yet great offence was taken because he did not comply with an unreasonable demand. Another minister was sent for on Sabbath, when officiating from home, to preach a funeral sermon. The connexions expected he would dispense with congregational duties, to do what in their opinion was much more important: to preach a funeral sermon. His own good sense however dictated the propriety of acting otherwise, so he regularly went through his church

services, and went home in the evening. Now the infant to be buried, on this occasion, could not be interred without a funeral sermon; so for the attainment of this indispensable appendage, patience was exercised till the minister's return. I would really wish to know the urging motive that renders a funeral sermon so indispensable. The motive I confess, I do not know; nor do I know whether all are actuated by the same motive. I can conceive but one motive, that has the sanction of rationality; that is, where sermon is rarely enjoyed, if, when people are collected for a funeral, a clergyman be present, or can be conveniently got, it is proper to have a sermon; the occasion is suitable. I again repeat, I know no rational motive for a funeral sermon, but the case supposed, which is the good, the spiritual interests of the people. Is this then the moving object on such occasions? I have no hesitation in saying, it is not. I say so for two reasons: 1st. None are more anxious to have them, than those who have sermon regularly in their immediate vicinity; funeral sermons then are in no respect necessary. 2d. None are more solicitous for them, than those who put no value upon sermons whatever; which they evidence by a complete abandonment of public ordinances. Will then charity itself, which thinketh no evil, warrant the conclusion, that the good and edification of the people is their object? It is impossible; that privilege can be attained in the place of worship, every Sabbath, if they choose to attend. And they never can intend that for the good of others, in which they can see nothing, that is good for themselves. Then the question again recurs, What is the motive? Unquestionably the good, either of the dead or the living, is intended. That the good of the living is intended, I confidently deny. It will, I doubt not, be as confidently denied, that the good of the dead is intended. Notwithstanding this, I have no hesitation in holding, that it, *viz.* the funeral sermon, is meant to be available for the dead one way or other. Some perhaps intend no more, than their honor, by getting a greater attendance, by means of a sermon; or to hear something good said of them. But others, I doubt not, are actuated by very different considerations; *viz.* that the sermon is intended to make up for past delinquency, and be a kind of passport to Heaven. This sentiment, however absurd it may seem, is strongly supported by the absurd practice of taking the corpse into the church. If the good of the living only be intended, why not bury the dead before

retiring to the church. But no, the corpse must be there during the sermon. The corpse has even been taken past the grave yard to the church, till after the sermon. Now if the sermon was not meant to be available to the dead, why all this? Why not bury the corpse, and then retire to the church? Convenience would require this; and it would be done, were the good only of the living intended. I hold the whole to be a matter of rank absurdity, and gross superstition; with which even christians themselves are chargeable; to which also, I am not sure but ministers also lend their aid. It was, I presume, from this superstitious observance, that the Church of Scotland at an early period of her best history, enacted that no sermon should be preached on account of any one's death on the day of interment. And as far as the practice of that country is concerned, I never knew of a funeral sermon preached, but on one occasion; and that was the interment of the Princess Charlotte; when all the ministers of Scotland were required to preach in their churches. The celebrated Dr. Andrew Thompson of Edinburgh did not preach; whether from a refusal to comply with a superstitious observance of the church of England, or otherwise, I know not. To preach from a superstitious observance, as I believe to be the case in nine funeral sermons out of ten, is a rank prostitution of a sacred ordinance.

The worst concerning funerals, I have not yet told; there is something that I consider worse than any thing yet mentioned,—I mean the desecration of the Sabbath. Instead of trying to avoid interment on that sacred day, it is often unnecessarily delayed to gain the convenience of that day. And why is this done? It must either be to save the time appropriated to worldly business, or with a view to gain a more crowded attendance. To this prostitution of the Lord's day, funeral sermons largely contribute. Since there is a funeral sermon, most think, there can be no harm in attending; as if a sermon hallowed that which is unlawful. But sermon or no sermon, custom seems to have removed every consideration of Sabbath restriction from this piece of worldly employment. The divine command is, "Remember the Sabbath-day, to keep it holy: in it thou shalt not do any work." Is burying the dead not a work, a work purely of a worldly nature? It certainly is; and is as strictly included in the prohibition, as any manual employment, in which we can engage. It will be said, there are sometimes cases of necessity, in which it

becomes unavoidable ; as in very hot weather when the corpse will not keep. This I most readily grant. But what arises from an incidental case of unavoidable necessity can never give sanction to a general custom. Of the women, who prepared spices to embalm the body of the Lord Jesus, it is said, they rested according to the commandment. If ever funeral obsequies were warrantable on the Sabbath, it was surely on that solemn occasion : yet their regard to the sanctity of that day dictated the propriety of delay till the Sabbath was passed. The honorable mention of this circumstance, shews it is an example worthy of our imitation. J. D.

THE OBSERVANCE OF PROVIDENCES.

To observe providences wisely, imports these five things :

1. A watching for them till they come. Hence says the prophet, Hab. ii. 1, " I will stand upon my watch, and sit upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved." This is to wait on the Lord in the way of his judgments, Isa. xxvii. 8. A practice necessarily following on the serious practice of godliness, in laying matters before the Lord by prayer, and depending on him according to his word, Psalm cxxx. 1, 5, 6. " Out of the depths have I cried unto thee, O Lord.— I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they that watch for the morning ; I say more, than they that watch for the morning." Some providences have a glaring light with them, that cannot but strike the eye of the beholder ; but others not being so, may pass unobserved, if people be not on their watch. Providence sometimes works long under ground, and wraps itself up in a long night of darkness ; but the wise observer will wait the dawning of the day, and the setting up its head above ground : Psalm lxix. 3. " Mine eyes fail while I wait for my God. Lam. iii. 49, 50. Mine eye trickleth down, and ceaseth not, without any intermission ; till the Lord look down, and behold from heaven."— For they that believe will not make haste.

2. A taking heed to them, and marking them when they come, Isa. xxv. 9. " Lo this is our God, we have waited for him, and he will save us ; this is the Lord we have waited for him, we will be glad, and rejoice in his salvation." Heed-

ing them, I mean, as from the hand of the Lord ; for though men heed the thing, if they do not heed the hand it comes from, they have but the carcase without the soul of providences. The threads of providence are sometimes so small and fine, and our senses so little exercised to discern, that they may come and go without our notice, Luke xix. 44.—Thou knowest not the time of thy visitation. “Therefore the eyes of the wise man are in his head, to observe what comes from heaven ; looking aforehand, and in the time ; for he that looks sees.” Ezek. i. 15. Zech. vi. 1.

3. A serious review of them, pondering and narrowly considering them. We should not only look to them but unto them, Ps. cxi. 2, “The works of the Lord are great, sought out of all them that have pleasure therein.” And the more we see of them, the more of God we will see in them ; for the further we wade in these waters the deeper. Providence is a wheel within a wheel, a piece of the nice workmanship of heaven, which may make us cry out with wonder many a time, “O wheel !” Ezek. x. 13. The design of providence oft times lies hid, not to be seen at first view ; but we must look again and again, and narrowly inspect it ere we can comprehend it. It is a mystery many times, looking at which our weak eyes will begin to dazzle. And that we may unravel the clue by a sanctified judgment, Psalm lxxvii. 6, it will be needful to call in the help of prayer, with much humility, faith, and self-denial, Job x. 2, and of the scripture, Psalm lxxiii. 16.

4. Laying them up, and keeping them in record, Luke i. 66. We should keep them as one would do a treasure, for the time to come. Then are they experiences, which will be notable provision for after times. O ! if these observations were wisely made, and carefully laid up, the former part of our life might furnish noble helps for the latter part of it ; and the longer we lived, the richer would we be in this spiritual treasure ; even as in war, one victory helps to get another. And the old disciple might have a body of practical experimental divinity, in his head, drawn forth from his own observation. We find David, when young, improving providences, formerly thus observed, 1 Sam. xvii. 37, “The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine ;” and when old doing the same, Psalm xxxvii. 25. “I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.”

5. Lastly. It is a practical observation of them. They who observe providences wisely, do not observe them only to clear their judgments and inform their understandings, as by matters of speculation, but to influence their hearts and affections in the conduct of their life, Micah vi. 9. The more that one wisely observes providence, he will be the more holy. The observing the work of providence about himself and others, will advance the work of grace in the heart, and holiness in the life; Rom. v. 4. "Patience worketh experience, and experience hope." Psalm lxiv. 7, 9. "God shall shoot at them with an arrow, suddenly shall they be wounded. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing." It is a woful observation of providence when it has no good effect on people to make them better. Hence Moses says to the Israelites, Deut. xxix. 2, 3, 4, "Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs and those great miracles; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day." But it is yet worse when people are made worse thereby, as in the case of him who said, "Behold this evil is of the Lord, what should I wait for the Lord any longer? 2 Kings, vi. 33. But it is a kindly effect of it, when men accommodate their spirits to the divine dispensations they are under, according to that, Eccl. vii. 14, "In the day of prosperity be joyful, but in the day of adversity consider."—*Boston.*

JOY UNSPEAKABLE.

The best worldly joys are easily speakable; they may be expressed to the utmost, yea usually more is spoken of them than they are indeed. Their name is beyond their worth, they are very seldom found, upon experience, equal to the opinion and expectation that men have of them. But true spiritual joy is above the repute any can make of it; say what they can of it who are of happiest expression, yet when a man comes to know it in his own breast, he will say (as that queen said of Soloman's wisdom,) *the half was not told me of it.*

Again, earthly joys are inglorious ; many of which men are ashamed of, and those that seem most plausible, yet are below the excellency of the soul, and cannot fill it : but the joys which arise from union with Christ, as they are most avowable a man need not blush to own them,—so they are truly contenting and satisfying, and that is their glory, and therefore we may glory in them. *My soul shall make her boast in God,* says David. Psal. xxxiv 2.

For *Application* of all this. If these things were believed, we should hearken no more to the foolish prejudice which the world hath taken up against religion, and wherewith Satan endeavors to possess men's hearts, that they may be scared from the ways of holiness : they think it a sour, melancholy life, which hath nothing but sadness and mourning in it. But to remove this prejudice.

Consider, 1. Religion debars not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter ; for things lawful in themselves are in their excess sinful, and so prove bitterness in the end. And if in some cases it requires the forsaking of lawful enjoyment, as of pleasure, or profits, or honor, for God and for his glory, it is generous and more truly delightful to deny them for this reason, than to enjoy them. Men have done much this way for the love of their country, and by a principle of moral virtue ; but to lose any delight, or to suffer any hardship for that highest end—the glory of God, and by the strength of love to him, is far more excellent, and truly pleasant.

2. The delights and pleasures of sin, religion indeed banishes, but it is to change them for this joy that is unspeakably beyond them. There is a delight in the very despising of impure delights ; as Augustine exclaims, "*How pleasant it is to want these pleasures !*" But for such a change, to have in their stead such delight, is that in comparison of which the other deserves not the name ; to have such spiritual joy as shall end in eternal joy ; it is a wonder we hasten not all to choose this joy, but it is indeed because we believe it not.

3. It is true, the godly are subjected to great distresses and afflictions ; but their joy is not extinguished by them, no, nor diminished either, but often sensibly increased. When they have least of the world's joy, they abound most in spiritual consolations, and then relish them best. They find them sweetest when their taste is not depraved by earthly enjoyments. *We rejoice in tribulation,* says Paul : and here our

Apostle insists on that, to verify the substance of this joy in the midst of the greatest afflictions.

4. Spiritual grief, which seems most opposite to this spiritual joy, excludeth it not, for there is a secret delight and sweetness in the tears of repentance, a balm in them that refreshes the soul; and even their saddest kind of mourning, viz. the dark times of desertion, hath this in it, which is some-way sweet, that those mournings after their beloved who absents himself, are a mark of their love to him, and a true evidence of it. And then all these spiritual sorrows, of what nature soever, are turned into spiritual joy; that is the proper end of them; they have a natural tendency that way.

5. But the natural man still doubts of this joy we speak of; because he sees and hears so little of it from them who profess to have it, and seem to have the best right to it. If we consider the wretchedness of this life, and especially the abundance of sin that is in the world, what wonder though this their joy retire much inward, and appear little abroad, where all things are so contrary to it, and so far are capable of it, to whom it were pertinent to vent it? Again we see here, it is *unspeakable*; it were a poor thing if he that hath it could tell it all out. And when the soul hath most of it, then it remains most within itself, and is so inwardly taken up with it, that possibly it can then least of all express it. It is with joys, as they say of cares and griefs; the deepest waters run stillest. True joy is a solid, grave thing, dwells more in the heart than in the countenance: whereas, on the contrary, base and false joys are but superficial, skin deep (as we say;) they are all in the face.

Think not that it is with the godly, as the Prophet says of the wicked, that *there is no peace* to them. The *Septuagint* reads it, *no joy*; certainly it is true; there is no joy to the wicked: they may revel and make a noise, but they rejoice not; *The laughter of a fool is as the crackling of thorns under a pot*, a great noise but little heat, and soon at an end. There is no continuing feast, but that of a *good conscience*. Wickedness and real joy cannot dwell together, as the very moralist Seneca hath it often, and at large. But he that can say, The righteousness of Jesus Christ is mine, and in him the favor of God, and the hope of eternal happiness, hath such a light as can shine in the darkest dungeon, yea in the *dark valley of the shadow of death itself*.

Say not thou, If I betake myself to the way of godliness, I must bid farewell to gladness, never a merry day more; no,

on the contrary, never a truly joyful day, till then, yea, no days at all, but night to the soul, till it entertain Jesus Christ, and his kingdom, which consists in *righteousness, peace, and joy in the Holy Ghost*. Thou dost not sacrifice Isaac, which signifies laughter, but a ram; not your joy, but filthy, sinful delight which ends in sorrow.

Oh! seek to know in your experience what those joys mean: for all describing and commending them to you will not make you understand them; but *taste, and see that the Lord is good*: says Augustine, *Praise the sweetness of honey to the utmost, he who has never tasted it, cannot understand it*. You cannot see and know his goodness, but by tasting it; and having tasted it, all those poor joys you thought sweet before, will then be bitter, and distasteful to you.

And you, that have Christ yours by believing, know your happiness, rejoice and glory in it. Whatsoever is your outward condition, *rejoice always, and again I say rejoice, for light is sown to the righteous, and gladness for the upright in heart*.—Phil. iv. 4; Psal. xcvi. 11.—*Leighton*.

THE CHURCH OF SCOTLAND.

A special meeting of the Commissioners of the General Assembly of the Church of Scotland was called by the Moderator of the last Assembly, Dr. Gordon, on the 25th of August last, in consequence of a requisition addressed to him by a large number of the most eminent ministers and elders of the church. The object, as stated in that requisition, was to consider the present aspect of affairs, and to determine upon the measures most proper to be adopted for bringing the matter before the legislature and the country, and averting the evils to be apprehended from any attempt to have the views held and acted upon by a section of the church, recognized as the principles on which the church is henceforth to be established.

The members of the Commission first assembled in the High Church aisle, and their meeting was constituted by Dr. Chalmers, who occupied the chair. But owing to the immense concourse, not only of members but of ministers and elders not members, from all parts of the country, and the intense interest which the meeting had excited in the public mind, it was previously arranged that the Commission should, immediately upon being constituted, adjourn to St. Luke's church. This was accordingly done, and St. Luke's church was crowded to overflowing in every part, with ministers, elders and people.

The editor of the *Edinburgh Witness*, from which paper we have principally prepared our abstract, says :—" The special meeting of Commission has not disappointed the expectations of the church, nor has its tone or aspect in any degree belied its importance. In whatever way the present momentous struggle may terminate, the country has received proof, that if the secular principle engaged in it be strong to assail, the antagonist spiritual element is no less powerful to resist. ' He who never yields comes forth,' said one of Ossian's heroines of Fingal. The church of Scotland has never yet been overborne in the position which she now occupies, and which, on Wednesday last, she solemnly renewed her determination at all hazards to maintain. The proceedings of that day must form one of those epochs in our ecclesiastical history, around which the other events of the period naturally arrange themselves as subordinate and subsidiary, and which take their prominent place in the record, independently of any exercise of judgment on the part of annalists or historians."

The general meeting of ministers and elders was held on the evening of Wednesday, Aug. 25th, in the West church—the largest in Edinburgh. The editor of the *Witness* in describing it says:

" The double range of galleries, and all the passages and doorways of the place, were crowded almost to suffocation, and at least as many people more as would have filled another building of equal size, had to return in shoals from the doors, unable to gain admittance. The ministers and elders crowded the body of the church. We saw among the latter a very considerable sprinkling of plain country-looking persons—earnest, serious men, who move in the humble walks of life—the true representatives of the most valuable class of the country's population—the preserving salt of our common people. We respected the feeling which, on this occasion, had brought many of them from very considerable distances, and at very considerable inconvenience.

" Dr. Patrick Macfarlane of Greenock, in a long and very able speech, conclusively showed, that the ground on which the church can alone maintain her vitality is the ground which she now occupies, and that rather than quit that ground, she must be prepared to sacrifice all. He spoke, he said, in no spirit of idle boasting—it was no time for it ; but he for one had made up his mind. The determination of such a man should read its lesson. Dr. Macfarlane is assuredly no representative of an extreme section. He has been long regarded as lingering in the rear of his party. There are many posts in advance of him, worthy of being defended, which he would not once exert himself to defend. He represents rather the evangelical school of the last age—that to which our Sir Henry Moncreiffs belonged—than the evangelical school of either the present or an earlier time ; but thoroughly conscientious and clear-seeing, he now finds himself standing on the last footbreadth which, as a minister of Christ, he can occupy in connection with the state ; and

he solemnly declares, in the face of God and the country, that to force him from it, is to force him beyond the pale of the Establishment. Of the speech of Mr. Candlish, we know not in what terms to speak. Perhaps on no former occasion did that gentleman so entrance his audience—so completely carry them away. The assembled thousands seemed to hang upon his lips. It was an imposing spectacle, and spoke emphatically of the power of mind—of the influence of one over many, for nearly two hours continuously.—Three thousand faces from floor to roof were intently turned in one direction, fascinated by the power of eloquence, and reflecting for the time but one feeling.”

The London Record, a paper devoted to the interests of the Established church of England, gives the following extract from a letter of a friend who was present at the meetings in Edinburgh :

“ I cannot describe to you the meetings of yesterday ; the evening one in particular, might well fill the hearts of all the well-wishers of our Zion—of all who pray for the extension of Christ’s kingdom—with deepest gratitude to Him who put it into the hearts of the office-bearers of our church, to come forward at this trying hour to express their adherence to Him who is King of kings, King of the nations as well as King of the church. Upwards of 1200 ministers and elders were assembled in the body of the church. Nothing was more marked than the entire absence of a mere controversial excitement. The assemblage seemed to feel as if they were met before God—every man seemed to feel that he was standing in His presence—their consciousness of strength came not from their numbers, but from the truth, the holiness of the work that brought them together to testify that the Lord Jesus is head over all. Another feature of the meeting, for which we have abundant cause to thank God, was the unbroken brotherly union and sympathy which universally prevailed. Dr. Gordon was in the chair ; his address was short, but it combined, with much that was truly apostolic, the solidity of age and experience with the warmth and fervor of youth. Mr. Candlish was the greatest of the other speakers. I will not attempt any account of his speech further than to say, that he seemed to get it at once from on high, and that it carried a hallowed solemnity in every heart, and drew tears of gratitude from every eye, that the Lord has committed to the keeping of our unworthy Church the great and glorious doctrine of our Redeemer’s sole headship and supremacy, and has honored us to suffer shame for the name of Jesus. The meeting is over, but we have reason, great reason, to be assured that its effects are not over. The brethren have returned to their distant homes, their hearts are cheered, despondency and distrust have given way, they have carried their cause to the Throne of Grace, and committed it to the care of Him who doth all things well, and who, whether in the overthrow or the purging of our establishment, will vindicate his own glory, and make the wrath of man to praise him. What occasion have we to glorify Him this day, that while His enemies are banded against Him, and through us persecuting Him, He

is giving us the signal tokens of His love and presence in the solemn prayerful union and co-operation, free from all personal jealousies of each other, of the office-bearers of our Church, and in the sympathy of His true people in Ireland, and in England.—*Presbyterian.*

ITEMS.

An Illustration of Scripture.—In the book of Deuteronomy we have a very animated and beautiful allusion to the eagle, and the method of exciting her eaglets to attempt their first flight; and comparing her proceedings on that occasion to Jehovah's care of his people and method of instructing them how to aim at and attain heavenly objects. "As an eagle stirreth her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so Jehovah alone did lead them."

Sir H. Davy relates his having had an opportunity of witnessing the first flights of the eaglets from their eyerie. The old birds at first made small circles, and the young imitated them; they paused on their wings, and then took a second and longer compass, always rising towards the sun, and enlarging their circle of flight, so as to make a gradual spiral; the young still slowly followed, apparently flying better as they mounted; and they continued this sublime exercise, always rising until they were lost to sight. How powerfully ought this to excite Christian parents to teach children betimes to look towards heaven and the Sun of Righteousness, and to elevate their thoughts thither more and more on the wings of *faith* and love, themselves all the while going before them, and encouraging them by their own example!

Church in Ireland.—It may be seen from the following paragraph from the Londonderry Standard, that the Presbyterian Church of Ireland are disposed to make common cause with their brethren of Scotland. May their united voice prevent the foul act of a civil tribunal recognizing a disorganizing faction as the true Church of Scotland.

"We understand that the Presbytery of Coleraine have forwarded a requisition to the Rev. Dr. Cooke, as Moderator, to convene a meeting of Assembly to awaken public sympathy on behalf of the Church of Scotland, and devise means to aid her in her present struggle. The Presbytery have instructed their Moderator to call on the brethren of the Presbyteries of Route and Nu-Limavady to forward a similar requisition. This is the beginning of the work to be done at the present crisis in Ireland. We trust that every Presbytery in connexion with the General Assembly will forward a requisition to the same effect, and that a meeting on a scale proportionate to that of the late great meetings in Edinburgh and Glasgow, will be held in some central place in Ulster, to be attended by the representa-

tives of the whole Irish Presbyterian body, to prepare resolutions calculated to confirm the Church of Scotland in her present glorious determination of resisting her disestablishment."

Interesting to Israelites.—About the time of the late persecution of the Jews in Damascus and Rhodes, in consequence of an ancient prejudice which ascribed to them the sacrifice of a human being in order to use the blood at the feast of the Passover, Sir Moses Montfiore, who was then at Constantinople, obtained from the Sultan a firman which confers high advantages upon every Jew in the Turkish empire. It grants to them the same privileges which are possessed by the numerous other nations who submit to the Sultan. To secure this object the most positive orders have been issued that the Jewish nation dwelling in all parts of the empire shall be as perfectly protected as all other subjects of the Porte, and that no person shall molest them in any manner whatever, (except for a just cause,) either in the free exercise of their religion, or in that which concerns their safety and tranquility. The Israelite may now hope to sit in safety under his own vine and fig tree, even in desolated Palestine.

Important Movement.—The king of Prussia has sent a special embassy to the British Court, to negotiate in concert with the Queen, measures of protection to the Jews and Christians under Turkish and Egyptian sway. The Queen has expressed a strong interest in the subject, and sanguine hopes are entertained that political arrangements will be made, materially aiding the missionary labor of Christians on the shores of Syria and Palestine.

Sermon on Covenanting.—We have just read a sermon entitled "The Duty of Social Covenanting, illustrated and enforced," &c. by Rev. Thomas Sproull. In its perusal, we have had much satisfaction, and are confident that a careful reading will interest, profit and gratify every mind properly exercised therein. The reasoning is clear and forcible, drawn chiefly from scripture passages, bearing directly on the subject; and the seasonableness of the duty of Covenanting at the present time is exhibited in a manner that cannot fail to claim the attention of every true Covenanter. We most cordially recommend and advise the careful perusal of the sermon to all our readers.

Meeting of Synod.—The Synod of the Reformed Presbyterian Church met at Utica, Ohio, on the 5th ult. and continued its sessions by adjournment till the 13th. We regard the proceedings of the Synod as of very great importance in several respects, and believe that under the Divine blessing they will tend much to the promotion of the interests of Zion. The Minutes will be published as speedily as possible, but as they are unusually long, will necessarily be a little later than usual in appearing. We presume they will occupy two Nos., which, for convenience, we intend to give together.

The Presbytery of Pittsburgh, will hold a meeting in Allegheny on the first Tuesday of December next, at 10 o'clock A. M.

THE
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Nos. X., XI.

MINUTES

OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN
NORTH AMERICA, SESSION XXI.

Utica, O. Oct. 6th, 1841.

Synod met according to adjournment at 10 o'clock A. M., and after sermon by the Moderator, Rev. D. Scott, from Isa. xxi. 11, "Watchman, what of the night? Watchman, what of the night?" was constituted with prayer.

The members were ascertained as follows:—viz. from the

SOUTHERN PRESBYTERY.

Ministers.	Post Office.	Ruling Elders.
D. Scott,	Albany, N. Y.	Samuel Thomson.
M. Roney,	Newburgh, N. Y.	
J. M. Willson,	Philadelphia, Pa.	

WESTERN PRESBYTERY.

W. L. Roberts,	Sterling, N. Y.	Daniel McMillan.*
C. B. McKee,	Rochester, N. Y.	
John Fisher,*	York, N. Y.	

PITTSBURGH PRESBYTERY.

J. R. Willson, D. D.	Allegheny, Pa.	Thomas Gemmil.
James Milligan,	New Alexandria, Pa.	John McLure.
James Blackwood,	Portersville, Pa.	J. Walkinshaw.
William Neill,		John Love.
Thomas Sproull,	Allegheny, Pa.	Alex. Harvey.
John Crozier,	Elizabeth, Pa.	Samuel Wylie.
H. Walkinshaw,	Freeport, Pa.	Thomas Dunn.
James Love,	Londonderry, O.	John Dods.
Rob't Hutchinson.		

* Not present at the time of constituting.

OHIO PRESBYTERY.

Ministers.	Post Office.	Ruling Elders.
Robert Wallace,*	Norwich, O.	Robert Craig.
John Wallace,	Zanesville, O.	Joseph Thomson.
		David Wallace.*
		Wm. McGlade.

PRESBYTERY OF THE LAKES.

J. B. Johnston,	Bellefontaine, O.	John McDonald.
A. McFarland,	Utica, O.	James Gray.

PRESBYTERY OF ILLINOIS.

W. Sloan,	Elkhorn, Ill.	John McClurkin.
James Faris,	Bloomington, Ia.	Alex. Edgar.
Hugh Stevenson,	Sparta, Ill.	Thomas Smith.
James Wallace,	“ “	

Mr. John J. McClurkin, a licentiate under the care of the Presbytery of Illinois, and Mr. John Holmes of the Pittsburgh Presbytery, were present.

The Rev. C. B. McKee was chosen Moderator, Rev. W. L. Roberts, Clerk, and Rev. M. Roney, Assistant Clerk.—On motion the certificate of Joseph Thomson, ruling elder, from the session of the Brush Creek congregation, was sustained as regular.

The Court took a recess of half an hour.

The time of recess having expired, the Court was called to order. Rev. Robert Wallace appeared. Mr. David Wallace, ruling elder, presented his certificate of delegation, and his name was enrolled.

The Moderator appointed the following Standing Committees:—

1st. *On Unfinished Business*:—J. B. Johnston and M. Roney, Ministers, with Samuel Thomson, ruling elder.

2nd. *On Discipline*:—T. Sproull and W. Sloan, ministers, with Samuel Wylie, ruling elder.

3rd. *On Presbyterian Reports*:—J. Blackwood and J. Milligan, ministers, with John Dods, ruling elder.

4th. *On the Signs of the Times*:—D. Scott and J. B. Johnston, ministers, with J. Walkinshaw, ruling elder.

5th. *On Foreign Correspondence*:—D. Scott and M. Roney, ministers, with Thomas Smith, ruling elder.

6th. *On Finance*:—J. Wallace and H. Stevenson, ministers, with Samuel Wylie, ruling elder.

7th. *On the Theological Seminary*:—J. R. Willson, D. D. and T. Sproull, ministers, with Thomas Gemmil, ruling elder.

The minutes of the last meeting were read and, on motion, approved.

Papers were called for, numbered and disposed of as follows:—No. 1, A Petition from the congregation of Jonathan's creek praying to be transferred to the Presbytery of the Lakes. Read and referred to the committee on Presbyterial Reports. No. 2, A Petition from the congregation of Walnut Ridge, praying to be transferred to the Presbytery of Illinois. Read and referred to the committee on Presbyterial Reports. No. 3, A Petition from members in Cincinnati for supplies. Read and laid on the table for the present. No. 4, A Petition from Ruling Elders of Topsham congregation on continuous singing. Read and referred to the committee on Discipline. No. 5, Appeal of John Holliday from a decision of the Presbytery of Illinois. Read and laid on the table for the present. No. 6, Report of the Southern Presbytery. Referred to the committee on Presbyterial Reports. It is as follows:

The Southern Presbytery respectfully report,

That since the last meeting of Synod there has been no change of our ministerial members, except that Dr. Willson has removed to Allegheny city, certified to the Pittsburgh Presbytery, in agreeableness to the action of Synod in reference to the union of the Theological Seminaries. We have now six ministerial members; all with charges except Rev. D. Scott, who demitted, last spring, the pastoral charge of the Albany congregation. As there has been no settlement or ordination, in the mean time, we have now two more vacant congregations within our bounds, than at the date of our last report: in all eight, and most of them able to support settled pastors. There are besides, as we have heretofore reported, many societies and stations, which should if possible, be supplied with gospel ordinances.

We have under our care, at present, three students of theology, viz.: James W. Shaw, Wm. A. Acheson, and Samuel Bowden; the last two were received at our fall meeting, 1840. Messrs. Shaw and Acheson attended the sessions of the Theological Seminary at Allegheny city, last winter. Mr. Bowden has been studying, agreeably to the order of Presbytery, under the inspection of Rev. James Chrystie, New York.

The order of Synod enjoining upon the presbyteries a more careful attention to the visitation, presbyterially, of the congregations under their jurisdiction, has been neglected, chiefly, if not entirely, thro' forgetfulness. This presbytery is fully satisfied of the great import-

ance of such visitations when regularly and faithfully performed, and hopes to be more attentive in regard to them in future.

As to the condition of our congregations, and the state of society around us, we have little new to report. Our settled congregations are steadily, though not rapidly, increasing; and are mostly living in peace and harmony. This presbytery takes a deep interest in the welfare of the Theological Seminary. We have transferred to Allegheny and placed in Synod's library, under certain restrictions, a collection of books, some of them very valuable, which had been formed as a presbyterial library. The restrictions are, 1st, That students from this presbytery shall have a preference in the use of these books; and 2nd, That they still remain subject to the disposal of the Presbytery. We would be glad to see some measures taken, as soon as Synod deems it practicable, to place the Seminary upon a more permanent footing, by the erection of a suitable building for its accommodation, and by the augmentation of Synod's library.

We would respectfully call the attention of Synod to the destitute condition of many of the congregations and societies of our church, as it regards the dispensation of gospel ordinances. There is great destitution in our bounds, and if we are rightly informed, nearly, if not quite as great in some other sections of the Church.—Does not this suggest the propriety, perhaps the necessity of adopting some general and uniform system of domestic missionary operations. The benefits of such a system, wisely devised, and well executed, would, we believe, soon become manifest in awakening the attention of talented and educated young men to the duty of devoting themselves to the work of the holy ministry, in prompting parents to dedicate their sons to God for this work, and to make sustained efforts to give them the requisite literary and theological education; and in exciting God's people to more frequent and fervent prayer for that blessing upon his ordinances, his cause, and the efforts of the church, without which nothing can be accomplished for good to man, or for the divine glory.

We would ask Synod to take into the most serious consideration, the subject of the traffic in intoxicating drinks as a beverage. We are fully of the opinion that the time has come when something decisive ought to be done on this subject, when the "soul destroying traffic" should no longer be allowed among us.

A memorial from some members of the Philadelphia congregation, petitioning for an organization as a separate congregation, is referred, in part, to Synod for adjudication. After an examination at considerable length by a committee, and in open court, this presbytery could not see sufficient cause to consider the prayer of the petitioners for their disjunction and the organization of a new congregation, as either necessary, expedient, or affording certain promise of enlarged benefit to the church, and the interests of religion—and yet they deem the whole matter to be connected with such circum-

stances as to make it desirable to have it submitted to the consideration of the higher judicatory, where more ample judgment and counsel may be brought to bear on its determination.

Rev. Andrew Stevenson is Moderator, and Rev. J. M. Willson Clerk, for this year.

All which is respectfully submitted.

By order of Presbytery, J. M. WILLSON, Pres. Clerk.
Newburgh, Sept. 7th, 1841.

No. 7, Report of Synod's Treasurer. Referred to the committee on Finance. No. 8, Report of the Pittsburgh Presbytery. Referred to the committee on Presbyterial Reports. It is as follows :

To the Synod of the Reformed Presbyterian Church, to meet in Utica, on the first Wednesday of October, 1841.

The Reformed Presbytery of Pittsburgh respectfully present the following report :

The great Head of the Church continues, notwithstanding our numerous provocations, to give us some encouraging tokens of his favor. The congregations within our bounds enjoy peace. Our vacancies have been supplied with the ordinances of the word and sacraments. In the various congregations, there has been a good increase of members. In some instances there has been an addition of members of session. The Lord is adding to the church such as we trust shall be saved.

Our Presbytery consists of nine ministers ; three of whom, beside the senior Professor of theology, are without pastoral charge. They are Rev. Messrs. James Milligan, William Neill, and Robert Hutchison. The last was ordained as a missionary at the late meeting of presbytery. Order was taken for his ordination more than a year ago, but owing to his leaving our bounds immediately afterwards, by the direction of Synod, we had not until lately the opportunity of carrying the arrangement into effect. Our presbytery some time ago, adopted a plan of missionary operations. A number of small stations have been formed in our north eastern territory, and there is a reasonable prospect of much good being done by a more general exploration and cultivation of that field. Messrs. Hutchison and Milligan have both spent a few Sabbaths in that region, and their reports are highly satisfactory and encouraging. It was in order to have a more efficient plan of watering those "dry and parched places," that the presbytery ordained Mr. Hutchison. As we have the view of cultivating the above mentioned field through his instrumentality, we respectfully request Synod to allow him to return into our bounds. We consider him specially qualified for this work, and anticipate much good to Zion from his labors.

Mr. John Holmes, licentiate, has just arrived within our bounds, certified and dismissed by the Southern Presbytery. Our students

of Theology are John Galbraith, William Slater, Samuel O. Wylie, Renwick Z. Willson, and James Neill. The two last mentioned are now before Presbytery as candidates for license. A number of youths are turning their attention to literary studies, and there is a reasonable prospect that with the blessing of the King of Zion on the Theological Seminary, we will in the course of two years have double our present number of theological students.

Our vacancies are numerous, and their calls for supplies of ordinances, pressing. There are five unsettled congregations within our limits. Hitherto they have been supplied. We hope their need will be remembered by Synod, when making a distribution of the unsettled ministers and probationers.

We cannot say that the condition of society is improving. The prevailing vices of the age and land seem indeed to be on the increase. This is especially the case in relation to the crime of Sabbath breaking. By men in public and in private life—men of the world, and lamentable to say in many instances, members of professed christian churches, the Lord's day is made a day of business—of travelling—of pleasure, and of idleness. The political sea is in a state of violent agitation. Though the folly of trusting in man has been pressed on the attention of this nation by the voice of God in his wonderful providences, yet, we see, in our portion of the land, no indication of a disposition to learn the important lesson.—The unproductiveness of the season, owing to the coldness of the spring, and drought of the summer, as proximate causes, presents a threatening aspect of a scarcity of bread. The earth has not in many places yielded her wonted increase, and yet this people turneth not to him that smiteth them, neither do they seek the Lord of hosts.

By order of Presbytery, THOS. SPROULL, Clerk.
Allegheny, Sept. 8th, 1841.

No. 9, A Memorial from the session of the congregation of Pittsburgh and Allegheny on the subject of Covenanting.*—Read and referred to a special committee to consist of three Ministers and two Ruling Elders. The following are that committee:—J. Crozier, J. Blackwood and W. Neill, Ministers, with Thomas Dunn and Robert Craig, Ruling Elders. No. 10, An Appeal of the congregation of Elkhorn from a decision of the Presbytery of Illinois. Read and, with the accompanying documents, laid on the table for the present. No. 11, A Certificate of Mr. Thomas Hannay, a licentiate from the Reformed Presbyterian Synod of Scotland. On motion, the certificate was accepted, and the name of Mr. Hannay was ordered to be enrolled on the list of Licentiates. No. 12, A

* This paper is not found among the Documents put into our hands. If forwarded it will be published hereafter.—Ed.

letter from Rev. James Chrystie, containing an apology for his absence, and also important suggestions respecting our present relations with the Reformed Presbyterian Synods of the British isles.

It was moved and seconded that Mr. Chrystie's apology for absence be sustained, and that the remainder of the letter be referred to the committee on Foreign Correspondence.— A division of the question being called for, the apology was sustained, and the remainder of the letter referred, as stated in the motion.

Resolved, That the members of this Court spend to-morrow forenoon in the duties of fasting, humiliation and prayer, and that they meet to-morrow morning at 8 o'clock for the above purpose.

Resolved, That this Court meet, after to-morrow, at 10 o'clock, A. M. and continue in session till 4 o'clock, P. M. each day of the present sessions.

Adjourned with prayer till 1 o'clock, P. M. to-morrow.

Same place, Oct. 7th, 1 o'clock, P. M.

Synod met and was constituted with prayer. Minutes read and corrected. Rev. J. Fisher appeared; and Mr. D. McMillan, Ruling Elder, presented his certificate of delegation.

On motion by J. M. Willson, seconded by M. Roney,

Resolved, That in all decisions made by this court in cases of protest and appeal from inferior judicatories, a committee shall be appointed to prepare a minute containing a brief abstract of the facts in such cases, and the principles on which said decisions are based; and also that this order be taken in other important matters at the discretion of the Court.

Papers were presented, &c. as follows:—No. 13, A Memorial from Old Bethel, of Samuel Little, and others, on the subject of Temperance. Read and laid on the table for the present. No. 14, Report of the Presbytery of Illinois. Read and referred to the committee on Presbyterial Reports. It is as follows:

To the Moderator and other members of the R. P. Synod to meet at Utica, Ohio, on the first Wednesday of October, 1841:

The Presbytery of Illinois would respectfully present the following report of their state and proceedings since their organization:—

This Presbytery was organized Sept. 14th, 1840, agreeably to the order of the Western sub-Synod. The stated members of our Presbytery are Rev. Wm. Sloane, Rev. James Faris, Rev. Samuel Mc-

Kinney, Rev. James Wallace, Rev. Hugh Stevenson. Rev. Wm. Sloane was installed to the pastoral charge of the congregation of Elkhorn; Rev. Hugh Stevenson to the pastoral charge of the Bethel congregation, and Rev. James Wallace to that of the congregation of Old Bethel. A call has been moderated in the congregation of Princeton for the Rev. Samuel McKinney, the only unsettled minister in our bounds.

Mr. John Johnson McClurkin was licensed to preach the gospel at the meeting of our Presbytery in April,—travelled and preached in our bounds with much acceptance until July, and then passed into the bounds of the Ohio Presbytery.

Rev. Samuel McKinney, since his disjunction from the Elkhorn congregation, has travelled and missionated some within our bounds. At our last meeting of Presbytery he received appointments to supply a number of vacancies that were earnestly asking gospel ordinances. To these Mr. McKinney attended for two Sabbaths, when he left the bounds of our vacancies—travelled south, and, we have heard, engaged in teaching.

Presbyterial visitations, according to the direction of Synod, have been attended to in all our congregations; and we have reason to believe, that from punctual attention to this long neglected duty, much good will result to the church, and still more if this service could be observed with more punctuality. We would therefore earnestly recommend a more full list of queries, that this important duty may be observed in the true spirit of our reforming ancestors. It is with gratitude and praise to our glorious Lord, that we record his goodness in giving us peace and prosperity even beyond our expectation. Our people are all united in striving together for the faith of the gospel. A spirit of mutual forbearance and brotherly love continues to prevail amongst our people. And although in some instances we are perplexed with contentious individuals that mar to some extent the peace of our Zion, yet the great body of the faithful all speak the same things and walk by the same rule, and are using their best efforts in helping forward the work of the sanctuary. Their exertions have been crowned with success, insomuch that in many of those places where, not long since, the savage sons of the forest sacrificed to their supposed Deity, the altars of God are reared, and his people find a safe retreat from many of those temptations to which, in more public places, they are exposed.

The tide of emigration to the west has brought with it a goodly number of enterprising, active and zealous Covenanters. Many of these are settled in societies to the north and northwest, and are earnestly asking a supply of gospel ordinances, which in our present circumstances we are unable to afford. We trust, that by means of these vacancies a door is opened for the extension of the church; and believe, that had we efficient aid much good might be done.—We hope that the synod will consider our circumstances in this respect, and make provision for the culture of this extensive region

where the faithful witnesses of Jesus are yet as sheep without a shepherd.

All which is respectfully submitted.

HUGH STEVENSON, Clerk.

No. 15, A Petition of a number of members of the Philadelphia congregation, asking for a disjunction, which was referred to Synod by the Southern Presbytery. Read and laid on the table for the present. No. 16, A Memorial of members of the Philadelphia congregation against granting the disjunction asked in No. 15. Read and laid on the table for the present. No. 17, A Memorial of the Philadelphia congregation against granting the disjunction asked in No. 15. Read and laid on the table for the present. No. 18, A Memorial of Elders and Deacons of the Philadelphia congregation against granting the disjunction asked in No. 15. Read and laid on the table for the present. No. 19, A Report of the Western Presbytery. Read and referred to the committee on Presbyterial Reports. It is as follows :

The Western Presbytery of New York would respectfully report,

That they have little of a prominent character to present since their last report. They still have three settled congregations, which are in a peaceful and flourishing condition ; the number of members steadily increasing ; some are added by emigration, and by the examination of the youth of families belonging to the congregation ; but the greater part by accession from other churches. The members are generally punctual in their attendance upon ordinances social and public.

There are several vacancies within the bounds of Presbytery, which receive but a very partial supply of ordinances. If Presbytery had a sufficient missionary supply to serve these places, there is little doubt but that the vacancies would soon swell into considerable congregations : besides numerous societies would spring up around us.

The Presbytery has had for some time past a student of Divinity, Mr. John Middleton, under her care, who has been pursuing the regular course of theological studies. Mr. Middleton had delivered several pieces of trial, which indicated commendable proficiency in study, and gave great promise of future usefulness.

From the crying demand of the church, Presbytery thought it expedient to give Mr. Middleton pieces of trial with a view to licensure; who gave such satisfaction in his trials and examinations, as to justify them in giving him license on condition that he is to return in winter and complete the full course of study.

Presbytery is happy to state that there are no cases of protest and appeal from sessions.

Presbytery have also to state, that agreeable to Synodical enactment the several congregations within her bounds were ministerially examined; which was highly satisfactory.

All which is respectfully submitted.

C. B. M'KEE, Moderator.

JOHN FISHER, Clerk.

Rochester, Sept. 27th, 1841.

No. 20, A Memorial from the Missionary Society of the Philadelphia congregation on the subject of Missions. Read and, on motion, referred to a special committee on Missionary operations, to consist of two Ministers and one Ruling Elder. The committee are H. Walkinshaw and J. B. Johnston, Ministers, with John Love, Ruling Elder. It is as follows:

To the Rev. Moderator and remanent members of the Synod of the Reformed Presbyterian Church to meet in Uica, Ohio, on the first Wednesday of October, 1841.

REV. FATHERS—It is a duty incumbent on the children of Zion, at all times, to use much importunity at the throne of grace for her prosperity, that the place of her tents may be enlarged, her cords lengthened, and her stakes strengthened: or, as our Westminster Divines say in the Larger Catechism, on the second petition of the Lord's prayer, "that the kingdom of sin and satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in, &c." But, whilst these things, for which it is our duty to pray, as being the subjects of promise and prophecy, will all be accomplished whether we help them forward by our instrumentality or not, yet, as God in the exercise of the same sovereignty by which he determined these ends, has also determined the means which lead to them, duty, sincerity in our prayers for the extension of the Redeemer's kingdom, and consistency of Christian character, all call aloud upon every lover of the Lord Jesus, and especially on every Reformed Presbyterian, to contribute of their worldly substance for this purpose, according as God has prospered them; and to put forth every lawful and laudable exertion in their power; vigorously laying hold of every lawful means which God in his providence may present for the accomplishment of these great and important ends. Hence your memorialists have formed themselves into a missionary society; not as a kind of voluntarily got up church, as some missionary societies are, for sending forth missionaries independent of the church *as such*: not as in any way distinct or separate from the church of which we are members, but as a society in connexion with the Reformed Presbyterian congregation of Philadelphia; the object being to raise and put

funds into the hands of the church *as such*, in order that our destitute brethren, scattered throughout this great continent, may be as fully as possible gathered together and formed into congregations; that weak congregations may be assisted in supporting fixed pastors; that the gospel may be preached to those who are in darkness and the region and shadow of death; that some of our best works, exhibiting and defending our distinctive principles, may be translated into such foreign languages as may be thought requisite; that, if necessary, approved young men may be educated for the ministry; and that, by all this, the principles of our testimony may be more fully extended; witnesses for the truth may be increased by additions from without, instead of diminishing for want of gospel ordinances; that sinners may be converted, saints built up, confirmed and comforted, and the great King and Head of the church glorified. Thus, Rev. Fathers and Brethren, you will easily perceive that the design of your memorialists is not, in any sense, to attempt to steal away the church's glory. Constituted as the Reformed Presbyterian church is, the pillar and ground of truth, holding fast scriptural standards, and resisting every aggression that is made upon the high prerogatives of her King and her covenanted privileges, we do not conceive her to be either lame or impotent. But she wants the necessary funds to enable her to go forward with greater alacrity and vigor in performing the duty, and embracing the privilege of her arisen Lord's parting command, "Preach the gospel to every creature." That such is the church's duty admits not of a doubt. That the administration of the ordinances to those of her members that are destitute of them, and the illumination of those that sit in darkness, are principal functions of the church's ministry, cannot be questioned for a moment. That the church is and must be the instrument of her own enlargement, that it is her duty and her privilege to disseminate the knowledge of salvation and the knowledge of her testimony to the utmost possible extent that her means will admit; and that she is not to be dormant or inactive, but actively to use every lawful endeavor to obtain those means, tasking her resources for the accomplishment of these purposes, and preparing herself for a noble effort to bring back a revolted and rebellious world to allegiance to its rightful Sovereign, appears to us incontrovertible. It has been well said that the church's duty is to *hold forth* as well as to *hold fast* the truth: and that just in proportion as she faithfully performs this duty may the promised blessing be expected,—"*Lo I am with you always.*" Scarcely, if ever, was there a time when the duty of both the ministers and members of the church to engage in this great work was more plain than at the present. God is furnishing opportunities in many places, and in many ways, for the diffusion of the principles of a covenanted testimony, and for the universal spiritual illumination of the world. There is a wide field opened among the Africans in this country and in the West India Islands; and also among the Germans in this land, the greater part of whom

have no peculiar prejudices against our principles. Besides, the great numbers who are emigrating from different lands and settling in the Western States, many of whom would rejoice to have an opportunity of hearing the gospel preached in purity, and of contributing to its support. Almost every section of the church is increasing in a missionary spirit, and advancing in missionary efforts; and although your memorialists have several objections to some of the plans that are in operation, as not being based upon, nor conducted in accordance with, the pattern shown upon the mount, yet we are persuaded that God, by these means, is at least preparing the way for the rapid and universal spread of the truth. Our brethren of the Reformed Presbyterian church in Scotland and in Ireland are engaged in this work; and surely when so many Protestant churches are taking such an intense interest in the spread of the gospel, when our brethren in the Isles of the ocean are exerting themselves in this sacred and important cause, it behoves the Reformed Presbyterian church in this country to arise to vigorous exertion. The man of sin is not idle in disseminating his destructive doctrines and making proselytes to popery. His missionaries are everywhere throughout this country, as well as in other parts of the world, embracing every opening and every opportunity, thrusting themselves into every corner, winding themselves into the confidence of the influential, taking every advantage of the idleness, lukewarmness and indifference of some Protestants, and the spurious liberality of others; straining every nerve and employing every variety of plan that human or satanic craft could devise for increasing the number of popish adherents. In numbers of places throughout the land they are erecting costly edifices for their idolatrous worship, and adorning them with every carnal attraction, casting the net with consummate art that they may entangle the thousands of every age and class and temper who love a theatrical religion, that will gratify the carnal sense and at the same time furnish them with a license for the commission of any amount of iniquity: and it is much to be lamented that their efforts are too successful. In their Almanac for 1841 they report 545 clergymen, and claim 1,300,000 of the population. Nor are those numerous sects which hold errors subversive of the fundamental doctrines of the gospel of Christ, inactive in spreading their heresies. For example, the Swedenborgians, according to their own statement recently published, have increased in the United States within 25 years from 100 to 4000 members, and from one minister to thirty-eight—twelve of whom, they say, are graduates of the New England colleges; and that they have three Magazines to advocate and disseminate their principles. The Universalists, according to their own statement in the Universalist Companion for 1841, have 853 societies, 513 meeting houses, and 512 preachers; that their gain in five years has been 200 societies, 268 meeting houses, and 204 preachers: being about 60 per cent in preachers, 30 per cent in societies, and more than 100 per cent in meeting houses. The sect

styling themselves "the Christian connexion," which arose about forty years ago, and which are considered to be essentially Unitarian, give the names of 503 ordained preachers, and 122 unordained preachers, in the "Christian Register and Almanac for 1841."—Their congregations are supposed to include about 400,000 souls. The Campbellites, who are also considered Unitarians, are rapidly increasing. They claim 150,000 members. Not to speak of the Hopkinsians, Methodists, and many other errorists, who are busily engaged in increasing their ranks, these few which we have mentioned show plainly, that though the true Church may sleep the enemy is sowing tares most abundantly. The time, then, we conceive to be fully come for engaging in this good and holy cause, and we rejoice to find, from some statements which we have lately heard, that a missionary spirit is arising throughout the congregations of our brethren, making the present duty of the church more plain still. Why, it has been asked, is it that the increase of members in the Reformed Presbyterian church has been so slow, when compared with other sections of the church? and so exceeding slow when compared with the enemies of the cross of Christ? No doubt her faithful adhering to, and witnessing for, the whole truth as it is in Jesus, and her faithful exercise of the discipline of God's house, are chief reasons why she has not increased more rapidly. But may not another reason be, that she has not been properly awake to a sense of her duty, in employing her councils, expending her resources, and tasking her energies for the diffusion of the truth? Is there not ground for humiliation before God, because of the want of faith and confidence and ready obedience to the Saviour's command, on the part of the church's officers? and because, that the members of the church are too much at ease in Zion—each one looking for his gain from his quarter? Might not the Reformed Presbyterian church in this land have reason to say, with the Reformed Presbyterian church in Scotland, that "if there had been in the church a larger amount of faith in the gracious promises of Zion's King, more of the fervor and importunity of believing prayer in the pulpit, in the family and in the closet; had her ministers been more distinguished for unwearied self-denying labor in the Lord's service, and the patient prosecution of well concerted schemes for the diffusion of the truth, her increase and prosperity would have been proportionately more abundant?" *

Rev. Fathers, these are a few of the many reasons which convince your memorialists that it is the present duty of the church to engage in the missionary cause, and which induce us to bring the subject under your notice. Ill indeed, we conceive, would it become the Reformed Presbyterian church, in the present state of things, not to take even a commanding position in this great work—extending thus the knowledge of salvation, and the knowledge of her distinctive principles, (by which we, as the witnesses of the Lamb, are distin-

* Historical part of the New Scottish Act and Testimony.—Page 206.

guished throughout the churches and among the nations,) setting, at least, the machinery at work, which, in conjunction with that which has been set in motion, and is worked with considerable energy, by our brethren in a distant part of the globe, will go on increasing in power and enlarging the range of its operations, until error, as ashamed, shall hide its head; the walls of mystical Babylon be levelled to rise no more, and the way be cleared for the armies of the Captain of salvation to take full possession of the promised inheritance. Nor would this be a doubtful enterprise: for the work is the Lord's, and the church is but the instrument which he condescends to employ for its accomplishment. Even amid the political agitations of the nations, the strivings of the potsherd of the earth, the corrupt state of public morals, the fallings away from the faith of the gospel, the lukewarmness and leanness of soul that are every where visible to the observing christian, and the divisions which exist in our own Zion,—even amid all this, we are persuaded that the least scriptural exertion in this cause, begun and carried on in faith, will facilitate the coming of that delightful period when the spirit and testimony of the martyrs of Jesus shall prevail throughout all the earth—when the Redeemer's "name shall be great among the Gentiles, and from the rising to the setting of the sun incense and a pure offering shall be offered to his name." By engaging in this duty, the church would be benefitted in every sense, for here duty is interest, and interest is duty: the law is immutable—"the liberal soul shall be made fat; and he that waters others shall be watered also himself;" and this law we conceive applies as well to the officers as to the members of the church, as well to the church in her organic form as to the private christian. Nor do we think it would be too much to expect, that were this work engaged in with a right spirit, the Lord would pour down such a blessing from on high, that peace would be greatly increased within Zion's walls and prosperity within her palaces. And such an increase of strength, and such a spirit of wisdom might then be imparted to her rulers, that with one heart and with one effort, holding fast whereunto they have already attained, they would go forward in the straight course of reformation, neither wandering to the right hand nor to the left,—setting any thing that may be wanting in order,—reviving any thing that, through negligence or otherwise, may have been laid aside, and purging the church of every thing which may tend to tarnish her beauty, or in any degree prevent the spiritual prosperity of her members, so that our covenanted Zion may yet appear most beautiful—the joy of all the earth. In conclusion, your memorialists respectfully solicit your venerable body to take this subject under consideration, and to engage in this work by adopting such measures as in your wisdom you may deem most effectual for attaining the ends which we have mentioned. We are Presbyterians. We would not presume to dictate to the thrones of judgment of our New Testament David's house, but would merely beg leave to suggest, that

if the work be engaged in, the plan be somewhat like that adopted by the sister churches in Scotland and Ireland; that there be some central board appointed by Synod, into whose hands the guardianship of the Church's mission be committed; that in order to give energy and efficiency in acting, the board do adopt a general, uniform and systematic plan of operations; that each congregation and society be formed into a missionary society, each of which shall give in an annual report to the board along with its contributions; that such societies be directed to meet often, and have the cause advocated and information brought before them on the subject, such being requisite to keep up life and carry forward the work with vigor; that the contributions of these societies be taken up monthly, in the fellowship meetings, and given over into the hands of their treasurers at their regular public meetings.

Such a system, with whatever other arrangements may be necessary, we conceive to be the best plan for carrying forward the missionary cause, and therefore we have taken the liberty of suggesting it to you. Should you engage in the work, and adopt such a system, we ask that our society be acknowledged as one of those formed by the appointment of Synod; for from the time that we formed our society we looked forward with expectation, that the church would engage in the work, and that the cause should not be confined to the narrow limits, which comparatively it must be, if the church *as such* does not engage in it. Our object is extensive; our desires are present—our mouths are open to you—our hearts are enlarged—ye are not straightened in us. We, therefore, leave the whole subject in your hands, trusting that our covenant God and Savior will direct you to that which is best for the advancement of his cause.—That the pleasure of the Lord may prosper in your hands, and that the Master of assemblies may preside over all your deliberations, is, Rev. Fathers and brethren, the prayer of your respectful Memorialists.

By order of the society.

THOMAS CARSON, President.

W. BRADFORD, Secretary.

January 21st, 1841.

The committee on Unfinished Business reported in part, as follows:

The committee on Unfinished Business report the following items, as found on the minutes:

1. Enquiry of the committee on Foreign Correspondence into the subject of our relations to the Reformed Presbyterian Synods of Scotland and Ireland.
2. Commission of Synod to the Philadelphia congregation.
3. Synod's Clerk was directed to write to each congregation in arrears to fund for travelling expenses.
4. D. Steele's resolutions in relation to "voluntary associations," with the report, in part, of the committee on the Signs of the Times

in relation to said associations, as requiring the early attention of Synod.

5. Presbyterial visitations enjoined upon Presbyteries.
6. James M. Beattie was appointed an agent for Synod to collect books, &c. in Europe for the use of the Theological Seminary.
7. Days of Fasting and Thanksgiving were appointed.
8. Preamble and resolutions laid on the table by J. Milligan.
9. Synod's Clerk was directed to collect the published minutes of Synod and have them bound.

Respectfully submitted.

J. B. JOHNSTON, Ch'n.

The above report was accepted, and ordered to be considered article by article.

On item 1st. It appeared on enquiry at the committee on Foreign Correspondence, appointed at last meeting, that nothing had been done. The committee was, on motion, dismissed.

On item 2nd. The Commission to Philadelphia being called upon, the chairman presented the minutes of their proceedings as their report. The report was accepted.

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

Same place, Oct. 8th, 10 o'clock, A. M.

Synod met and was constituted with prayer. Absent, Faris. Minutes read. Papers were presented. No. 21, Report of the Ohio Presbytery. Read, and so much of it as relates to discipline was referred to the committee on Discipline, and the remaining part to the committee on Presbyterial Reports. It is as follows :

The Ohio Presbytery of the Reformed Presbyterian church would report,

That, though they have much for which they should humble themselves before the God of the whole earth, yet they have cause to rejoice that God has not visited them with cleanness of teeth, nor given them over into the hands of their foes. They still exist as one of the thrones of David's house.

Since the last meeting of Synod they have had three stated meetings of Presbytery ; at each of which business deeply affecting the vital interests of our part of the Lord's heritage was transacted.

The peculiar situation into which we have been cast renders it necessary that we give a more minute account of our proceedings than would otherwise be requisite. At the last meeting of Synod our Presbytery stood adjourned to meet at Salt Creek at the call of the Moderator. During the sessions of Synod he notified all the constituent members of the time of meeting. None objected to the

time or refused to attend. The day of meeting came, and, to our surprise, we not only found Messrs. Lusk and Steele absent, but obtained satisfactory evidence that they had entered upon divisive measures and were determined to walk no more with us.

The Court proceeded to action in their case. The pastoral relation which had heretofore existed between the Rev. D. Steele and the congregation of Brush Creek was, at the request of the people, and upon the account of the schismatic conduct of the pastor, dissolved; and a person appointed to declare the congregation vacant. A committee was also appointed to prepare a libel, and cite the offenders to appear before Presbytery at its next meeting. They were served with a copy of the libel, and also a citation to appear. They refused to attend, and Presbytery cited them again and again, taking special care that each citation was either read in their hearing or left at the place of their abode. They still persisted in their obstinacy. The Presbytery then proceeded and issued their case by suspending them from the exercise of their office and the privileges of the church, until they give satisfactory evidence of genuine repentance for their sin. This was a high and important measure. In the performance of it we experienced the truth of the sentiment, that Satan holds a deadly hatred against the Courts of the Lord's house,—that every arrow of his quiver is directed for their destruction,—that those who are called to sit in judgment there, he assails with terror, with fear and with flattery, and when these devices fail he takes advantage of the temper and disposition of some of God's people, and persuades them that there is iniquity in the court. We experienced this—a difficult and arduous duty, contrary to flesh and blood to perform,—for the discharge of which we have had to endure the reproach of men. Yet we have some evidence to believe that the Lord has blessed our endeavors to preserve inviolate the good order of his house. The factious and divisive course of these erring brethren was, in measure, arrested. In none of the congregations or vacancies within the limits of our Presbytery have they any professed adherents, except in Brush Creek and at Xenia, and in these places their followers are comparatively few.

The people within our bounds have generally evidenced that their attachment to the cause of truth is too strong for them to be carried away by every cry of defection which disappointed ambition may raise. They wish to try the spirits.

The congregations that are under the care of fixed pastors enjoy entire peace; they are gradually increasing in numbers, and, as far as known, the attendance upon the social and public ordinances of God's house is punctual. The vacancies within our bounds have had to experience many silent Sabbaths during the past year, because of the want of ministerial aid. We have two congregations that are ripe for settlement, and are earnestly and patiently waiting for the day when their eyes shall again behold their teachers.

One of these has petitioned and obtained the grant for the moderation of a call, to which we expect to attend so soon as opportunity will permit. There are other vacancies and individuals that are desirous of preaching within our bounds, attention to which would occupy the whole of a man's time.

Whilst we have thus cause to rejoice that God has not forsaken us, it is not to be concealed we have matter of sorrow, we have cause to humble ourselves before the mighty God of Jacob. We have experienced the fatal effects, and blighting influence of a factious and insubordinate spirit. Men that were once reckoned ornaments to the Church have partaken so largely of the spirit of the age that they evidence a weariness under the restraints of good order.

There is a disposition to indulge in suspicion, to impeach motives of action, which conduct necessarily aids in giving circulation to reports that are slanderous of person and character. When such prevails there is not that unity and harmony among the brethren that should commend those who are endeavoring to keep the unity of the Spirit in bonds of peace. A jealousy for personal rights has generated forgetfulness of the rights of God, and a disregard for the good order of his house. For this we would rend our hearts and humble ourselves in the presence of Sion's mighty King. Yet God is good to Israel; and though we do complain of faction, perhaps at no time, since the organization of the Ohio Presbytery, did peace more generally prevail within its bounds.

We have one student of Theology, Samuel Sterrit. He attended at the Seminary during the last session, and at the last meeting of our Presbytery delivered a discourse from Psal. 53, 1, which was unanimously sustained.

By the schismatic conduct and defection of some of our former brethren, our number has been reduced to two constituent members. Upon the account of the relation they sustain to each other, and their inability to supply the vacancies within their bounds, the Presbytery would suggest to Synod the propriety of connecting the Ohio with the Pittsburgh Presbytery, except the vacancy of Walnut Ridge, which, because of its contiguity to the Presbytery of Illinois, we would recommend to be placed within the limits of that Presbytery.

Respectfully submitted.

JOHN WALLACE, Clerk.

The committee on Unfinished Business reported in full as follows:

The committee on Unfinished Business would farther report as items:

1. The overture on the power of the magistrate, "Circa Sacra."
2. The overture on the jury act.
3. The overture on the moral evils in the Constitution of the government of the United States.
4. The overture on the Arminian Controversy.

5. The overture on the Form of Church Government, and Book of Discipline.

Respectfully submitted.

J. B. JOHNSTON, Chairman.

The report was accepted and laid on the table for the present.

No. 22, A Petition of William Caldwell, and other members of the Philadelphia congregation, against a consistory and the exercise of its power in that congregation. This paper was read in part, when its reading was arrested.—Whereupon it was resolved, that the paper be returned. H. Stevenson and J. Fisher, ministers, with J. Thomson, ruling elder, were appointed a committee to prepare a minute of the case. No. 23, A complaint of Isaac Donaldson, and other members of the Philadelphia congregation, against the Southern Presbytery.

A certificate was laid on the table by Mr. James McCammon, of Utica, O. certifying his appointment as commissioner to represent the members of the Philadelphia congregation petitioning for a disjunction and other matters. It was resolved, that the commission of Mr. McCammon be not accepted; and D. Scott, minister, with S. Wylie, ruling elder, were appointed a committee to prepare a minute stating the reason of the decision.

Resolved, That because of the irregularity discovered in the mode of raising paper No. 23, it be returned.

No. 24, Papers relating to John Holliday's appeal. Read and laid on the table for the present. No. 25, A Petition of Robert Craig, and others, for an alteration in the boundaries of the Ohio Presbytery. Read and referred to the committee on Presbyterian Reports. No. 26, A complaint of James Hooks against a decision of the Southern Presbytery. Read and laid on the table for the present.

Resolved, That the hour of meeting be changed, for to-morrow, till nine o'clock, A. M.

Resolved, That when this court adjourn from its present sessions, it adjourn to meet in the city of Rochester on the 3rd Tuesday of August, 1843, at half past 7 o'clock, P. M.

Adjourned with prayer to meet to-morrow at 9 o'clock A. M.

Same place, Oct. 9th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Minutes read.

Resolved, That a committee of two ministers and two ruling elders be appointed to report a more effective mode of

meeting the expenses of ministers and ruling elders in travelling to attend the meetings of this court. J. Fisher and J. R. Willson, ministers, with J. McClurkin and T. Gemmil, ruling elders, are the committee.

Paper No. 26, A complaint of James Hooks against a decision of the Southern Presbytery, relative to the import of his submission to the session of the 2nd congregation, New-York, ordered at the last meeting of Synod, was taken up.

Resolved, That the complaint of James Hooks be sustained, and that the decision of the Southern Presbytery in his case be, and hereby is reversed.

The following preamble and resolution were adopted.

Whereas it appears that the instructions issued by Synod at its meeting in 1840, in reference to the case of James Hooks, have been misunderstood, in consequence of which he has not obtained his dismissal from the session of the 2nd congregation, New-York, in view of putting himself under the charge of the session of the 1st congregation, and as he now renews his application to Synod; therefore

Resolved, That this court, judging the submission which James Hooks gave in a written paper, dated Oct. 5th, 1840, —a copy of which paper is now before this court—to the session of the 2nd congregation, New-York, to be fully the submission which he was directed to give to said session, by this court at its last meeting, do hereby order the said session to furnish said James Hooks with extracts from their minutes in his case, with a transference thereof to the session of the 1st congregation, New-York, whenever said James Hooks shall request said session so to do.

Resolved, That a committee be appointed to prepare a minute, stating the principles upon which the above case was decided. J. Crozier and W. Neil, ministers, with J. Walkinshaw, ruling elder, are the committee.

The committee appointed to prepare a minute stating the ground of Synod's decision in not accepting the commission of Mr. James McCammon, as commissioner of the petitioners from the Philadelphia congregation, reported as follows:—The decision in this case is given on the following ground. Because it is inconsistent with the acknowledged law and practice of the Reformed Presbyterian church, to admit a commissioner to prosecute any matter before this court, said commissioner not being a party, or one of the parties interested in said matter, nor a member of this court.

The Committee of Inspection of the Theological Seminary reported. The report was, on motion, accepted and adopted, as follows :

The committee of Inspection of the Theological Seminary respectfully report.

In the discharge of their duties, they have met with some difficulties ; but have had much to counterbalance. As these difficulties arose from the fact that Synod had not defined their duties, it is necessary to enumerate them, that they may be obviated in future.

1. The Synod did not prescribe to the professors the branches to be taught by each. The committee were not certain, whether this ought to be done by them, or left to the private arrangement of the professors. Being well ascertained, that when a plurality of professors belong to an institution, each has assigned to him his appropriate place, the committee judged, as the Synod had not attended to this, it devolved on them. They accordingly assigned to the senior professor, Didactic, Polemic and Pastoral Theology, Biblical criticism and Jewish antiquities ; and to the junior professor, Hebrew Literature, Church History and Church Government.

2. The Synod did not define the *precise relation* that the professors sustained to the committee. It was the opinion of the senior professor that he and his colleague were at least consultative members of the committee *ex-officio*. The committee judged otherwise, because the professors in all literary institutions, cannot be members of the committees that superintend them.

3. Another difficulty arose from the death of the treasurer. It is presumed, on him would have devolved the duty of providing suitable accommodations for the professors and students. To this, the committee attended, and also appointed agents to collect funds to aid in support of the Seminary. Your committee levied on those collected by one of the agents, Mr. R. Hutchison, to the amount of *fifty dollars*, to defray those expenses. This appropriation was considered by the senior professor, as unsuitably applied, of which you will now judge : and so define the duties of your committee, that in future there may be no discrepancy of views, or collision of action to impede the progress of your institution.

The *students* in attendance during the winter, were *nine* in number. These students, with the exception of one of them, had turned their attention to Hebrew, previous to the opening of the Theological Seminary—and commenced and read over *thirty chapters* of Isaiah. They have prosecuted the study of ecclesiastic history ; and also, in Turretine, read from *Locus de Deo Trino et Uno*, to *Locus de Angelis*, and paid some attention to Biblical criticism.

The standing of these students in the Seminary, is the following, viz : *one* of the fourth year ; *one* of the third ; *six* of the second ; and *one* of the first year. These young men give pleasing evidence of piety—possess minds of no ordinary rank, and have them *well stored*

with useful knowledge, and promise great usefulness in the church,—in ably, fearlessly, and faithfully maintaining and defending God's covenant cause.

All of which is respectfully submitted.

J. BLACKWOOD, Chairman.

Resolved, That so much of the above report as contains requests for instruction be referred to a special committee. D. Scott and J. Milligan, ministers, with D. McMillan, ruling elder, are the committee.

The court proceeded to the consideration of the report on unfinished business. On Item 2nd it was Resolved, That the report of the commission to the Philadelphia congregation be taken up and considered article by article.

Article 1st, stating the action of the commission on paper No. 8, laid on the table at last meeting of Synod, being read, it was moved and seconded that the action upon No. 8 be considered null and void. After some discussion,

Adjourned with prayer to meet at 10 o'clock A. M. on Monday.

Same place, Oct. 11th, 10 o'clock, A. M.

Synod met and was constituted with prayer. Absent, Dr. Willson and J. Gray, the latter by reason of sickness. Minutes read.

Papers were presented, &c. No. 27, Report of the Presbytery of the Lakes. Read and referred to the committee on Presbyterian Reports. It is as follows:

To the Synod of the Reformed Presbyterian church, now in session at Utica, O.

The Presbytery of the Lakes would respectfully report,

The Presbytery consists of two ministerial members only,—the remanent members of the Western Presbytery of the late sub-Synod of the west; said Synod having decreed the organization of a new Presbytery, to be styled the Presbytery of Illinois, including a part of Indiana, Illinois, Wisconsin and Iowa, formerly within our geographical limits, and that the Western Presbytery should be styled the Presbytery of the Lakes.

Messrs. Hugh Stevenson and James Wallace were ordained to the office of the holy ministry, on the 13th July, 1840, and dismissed to the Presbytery of Illinois.

We have within our bounds five congregations,—two settled and three vacant, and several societies requiring our attention. We have no probationer under our care, and the supplying of our vacancies devolves upon two settled ministers, whose congregations are taking all their labours.

A new congregation has been recently organized in Steuben county, Ia. styled "The Cedar Lake congregation," and is in a flourishing state.

The congregations in Michigan, though not flourishing, yet they are in a much more healthy state than heretofore.

These congregations and societies would require one or two *laborers* to equal their exigencies, and we trust Synod will grant us aid according to our wants and the claims of other portions of the destitute.

In view to the reaching of the case of the destitute, who are with great importunity sending up the Macedonian cry, we would respectfully, though with earnest solicitation, urge upon your consideration the propriety of adopting a general and systematic plan of missionary operation.

We have no case of discipline to refer to you; nor has any such occurred since our last report. Peace and unity have prevailed among us, and among the people under our care. The pleasure of the Lord has prospered through our instrumentality, though weak and unworthy, and for which we have reason to raise our Ebenezer.

Respectfully submitted by order of Presbytery.

A. McFARLAND, P. Clerk.

Utica, Ohio, October 8th, 1841.

The committee appointed to prepare a minute stating the ground of Synod's decision respecting paper No. 22, reported as follows:—That the Synod believed the paper to be irregular, and could not entertain it, because it contains charges and insinuations against the character of the pastor and some members of the Philadelphia congregation, which charges, if they have any foundation or certainty, should have been preferred by regular libel, before the judicatories of the Lord's house, authorized by Zion's King to settle all such matters.

The consideration of item 2nd, of unfinished business, was resumed. Dr. Willson appeared.

After long discussion, the motion that the action on paper No. 8 be considered null and void was withdrawn. The article was then amended by adding to it the following—"such being understood to have been the practice of the congregation of Philadelphia,"—and as thus amended was approved.

The 2nd article of the report of the commission was read, and after several amendments was approved. The court took a recess of half an hour. The time of recess having expired the court was called to order.

Article 3rd of the report of the commission was read and approved. Article 4th was read and, being amended, was approved.

Rev. Wm. Sloane dissented from the approval of Article 4th of the report, and asked leave to give his reasons in writing, to be entered upon the records.

Resolved, That the rule requiring Synod to meet at 10 o'clock A. M. be suspended for the remainder of the sessions.

Adjourned with prayer to meet to-morrow at 9 o'clock A. M.

Same place, Oct. 12th, 9 o'clock, A. M.

Synod met and was constituted with prayer. Absent, Faris, Gray, from sickness, McDonald, R. Wallace, J. Wallace and D. Wallace. Minutes read.

Synod resumed the consideration of unfinished business. The remaining article of the report, viz:—the minute of the meeting of the commission at Pittsburgh being read, it was Resolved, That this article of the report be not approved. R. Wallace, J. Wallace, D. Wallace, Faris and McDonald appeared.

Resolved, That a committee be appointed to prepare a minute stating the principle on which the last resolution was decided. D. Scott and J. B. Johnston, ministers, with J. Walkinshaw, ruling elder, are the committee.

Resolved, That the whole report, as amended, be approved. It is as follows:

Philadelphia, Aug. 20th, 1840.

The Commission met according to appointment, and was constituted with prayer by the chairman. All the members present.—Rev. John Crozier was appointed clerk.

It was agreed that the papers which have been before Synod, and are now to come before the commission, be taken up in the order in which they were numbered by that court.

No. 8 is a petition from some members of the Philadelphia congregation in relation to the consistory. This paper was referred to the members of the commission, as a committee to report on all matters referred to them. No. 12 is a complaint from William Caldwell against the Southern Presbytery and Philadelphia session, in relation to an act of suspension passed against him by the latter court. After hearing the testimony of a competent number of witnesses produced by both parties, the whole case was referred to the committee to report.

Adjourned with prayer till 3 o'clock, P. M.

Three o'clock, P. M.

Commission met and was constituted with prayer. All the members present.

No. 16, A petition from James Ritchie, asking advice. The

moderator of the session admitted the statements in the paper to be substantially correct. It was referred to the committee to report.

Adjourned by prayer till 7 o'clock P. M.

Seven o'clock P. M.

Commission met and was constituted with prayer. All the members present.

Two papers, one signed H. Torry, and the other T. M'Cane, were laid on the table. The chairman decided that they could not be received by the commission. They were returned.

A copy of a libel in process by the session, against Joseph Keys, was by him laid on the table. The Moderator of the session stated that in consequence of the action of last Synod on the appeals connected with this case, there was not a competent number of witnesses to substantiate any of the charges. The commission therefore quashed the libel.

Adjourned by prayer till 8 o'clock to-morrow morning.

August 21st, 8 o'clock A. M.

Commission met and was constituted with prayer. All the members present.

The constitution, papers, and minutes of the "Covenanters Benevolent Society," were laid on the table. They were read and referred to the committee.

Adjourned by prayer till 3 o'clock P. M.

3 o'clock P. M.

Commission met and was constituted with prayer. All the members present.

The committee reported on all the matters referred to them.—The report was adopted, and is as follows :

1. No. 8, as laid on the table of General Synod, is a petition from members of the Philadelphia congregation in relation to the consistory. On this subject the commission agree that inasmuch as it is the duty of deacons, as prescribed in the form of church government, "to take special care of the poor," all the ordinary weekly collections should be kept in a separate fund to be applied for their relief so far as needed; and they farther agree that the congregation has the right of choice whether or not their other temporalities shall be managed by the deacons—such being understood to have been the practice of the Philadelphia congregation.

2. No. 12, is a complaint from William Caldwell, against the Southern Presbytery, for confirming an act of suspension passed against him by the Philadelphia Session.

It appears from the minutes of session to which the complainant refers for testimony, that Mr. Caldwell was suspended for disorderly conduct in withdrawing from his place in session at the time of distributing tokens of admission to the Lord's table without leave from the Moderator. Against this decision he protested and appealed to Presbytery. At a subsequent meeting of session he withdrew his

protest and appeal, and promised to submit to whatever censure the session might inflict, "agreeably to the minute in his case." The consideration of the matter was deferred till the next meeting of session, when it was taken up. At that meeting the session decided that he be rebuked in session and restored to church membership, but not immediately to the exercise of his office. From this decision he appealed to Presbytery.

It is the decision of the commission that Mr. Caldwell, on admitting that he may have misapprehended his pastor's meaning, in explaining the terms of communion, and professing his sorrow for his disorderly conduct in withdrawing from the session, and promising to be more guarded in future against such a course, be rebuked in the commission and restored to his privileges as a church member, and the exercise of his office as a ruling elder.

3. No. 16, is a paper from James Ritchie, asking counsel and advice. It appears from the paper that Mr. Ritchie was not required to acknowledge the consistory in paying his pew rent, and that nevertheless he resigned his privileges. Had such an acknowledgment been required it would have been a grievance, still even that would not have warranted him to take such a step. Redress of grievances must be sought in an orderly manner. The advice of the commission is that Mr. Ritchie submit to the session and seek his privileges according to the good order of the Lord's house.

4. The case of the Covenanters Benevolent Society was considered. The constitution, minutes and other papers were laid on the table. From a careful examination of these documents it appeared that the society was got up under the conviction that all the ordinary collections taken up on the Sabbath were not applied by the deacons for the relief of the poor. And while the society should have given a general invitation to the congregation to attend its meetings—and while it ought to have cheerfully submitted all its papers and doings for the inspection of session without giving any trouble, the commission cannot still condemn the society as either a secret or an immoral association. Nor can they, acting upon the principle upon which Synod decided the appeals of Wm. Brown and others at its last meeting, approve of the session instituting a libel against a member of the society in order to ascertain its character, depending on its members for proof. Inasmuch however as this commission has directed that all the ordinary weekly collections should be kept in a separate fund, to be applied for the relief of the poor, so far as needed, the alleged necessity for the society will no longer exist—and the society should cease its operations. The commission also reverse the act of session declaring the members of this society irregular.

The Commission proceeded to carry out the decision in relation to No. 12 of the above report. Mr. Caldwell, on making the admissions, professions, and promises specified in the report, was rebuked by the Chairman, as the organ of the court, in the name of the Lord

Jesus Christ, the Head of the church, and restored to his privileges as a church member, and the exercise of his office as a ruling elder.

Adjourned by prayer, and singing the 133d psalm.

THOS. SPROULL, Ch'n com.

Rev. Wm. Sloane presented his reasons of dissent from the decision of Synod, approving Article 4th of the report of the commission to Philadelphia. They are as follows :

1st. I consider it immoral for any members of the church to form a society in opposition to the session of their own congregation.—Mat. xviii, 17 ; Heb. xiii, 17 ; Jude, *verse* 19. These are they who separate themselves.

2nd. The assumption that the session of a congregation has not authority to call any, or all, of the members of such a society before it, is contrary to the word of God. Deut. xiii, 12. If thou shalt hear say in one of thy cities—14—then thou shalt inquire. 1 Cor. v. 1. It is reported, &c.

It is also contrary to the subordinate standards of the Reformed Church. "The ruling officers of a particular congregation have power authoritatively to call before them any member of the congregation, as they shall see just occasion." 1 Thes. xii. 13; Ezek. xxxiv. 4; Form of church government, Art. 12.

3rd. That a church member cannot be required to bear witness against himself, may be correct in civil, but not in ecclesiastical courts; for this plain reason, civil penalties are for punishment;—church censures are for reformation. The principle when applied to the case of members called before the church is unscriptural.—Josh. vii. 19. If Achan was required to confess, though it should cost him his life, how much more is a man obliged to confess, when it will only subject him to fatherly discipline. See Mat. v. 23, 24 ; Acts v. 1—11 ; Jas. v. 16.

4. It is the common and laudable practice of our church, to debar from the Lord's table, 'all who will not give evidence when legally called.' This is right; for by the divine law, the nearest relations are not exempted from giving testimony against each other. Deut. xiii. 6—11.

5th. To suppose, that church members forming a society in opposition to their own session, is not immoral, seems to me an anti-presbyterian and disorganizing principle; and calculated to introduce universal anarchy.

WILLIAM SLOANE.

J. Fisher, chairman of the committee on travelling expenses, reported. Report accepted and laid on the table for the present.

The consideration of unfinished business was resumed.—On Item 3d, inquiry was made at the Clerk, and his answer was deemed satisfactory.

On Item 4th, it was Resolved, that the papers mentioned be taken up and referred to a special committee. W. Neill, and J. Fisher, ministers, with T. Smith, ruling elder, are the committee. On Item 5th, the Presbyteries were enquired of as to their performance of presbyterial visitation. The Western Presbytery and the Presbytery of Illinois, only had attended to it. Resolved, that the reasons assigned for neglect in this matter by the Pittsburgh Presbytery, the Presbytery of the Lakes, and the Southern Presbytery, be not deemed satisfactory, and that those assigned by the Ohio Presbytery be deemed satisfactory.

On Item 6th, Dr. Willson reported verbally that he learned by letter from Mr. Beattie, the agent, that he had good hopes of success. Whereupon it was Resolved that the agency of Mr. Beattie be continued.

On item 7th. Inquiries were made as to the observance of the days of Fasting and Thanksgiving. The answers were deemed satisfactory.

The committee on the Theological Seminary reported.— Report accepted and laid on the table for the present.

On item 8th of unfinished business, it was Resolved, That the subject of the immorality of the traffic in intoxicating drinks, together with the resolution referred to in this item, and all memorials and papers respecting the subject before this court, be referred to a special committee to report at this meeting of Synod. J. M. Willson and A. McFarland, ministers, with D. Wallace, ruling elder, are the committee.

On item 9th, inquiry was made at the former Clerk, when it was ascertained that nothing had been done in the matter for reasons which were deemed satisfactory. D. Scott, minister, and D. Wallace, ruling elder, were appointed a committee to collect and have bound the printed minutes of this Court.

The Court took a recess of forty-five minutes. The time of recess having expired the Court was called to order.

The second part of the report of the committee on unfinished business was taken under consideration.

Moved by D. Scott and seconded by T. Sproull, that all the Overtures referred to in this part of the report, except the Book of Discipline and the Forms of Process, be postponed. This motion was carried.

Resolved, That the consideration of the Book of Discipline and Forms of Process be the order of the day for to-morrow morning.

The committee on Presbyterian Reports reported. The Report was accepted, and being considered article by article, was, with amendments, adopted as follows :

Report of the committee on Presbyterian Reports :—

In the various interesting presbyterial reports, and other documents referred to them, your committee find much ground of thankfulness to our covenant God. General peace and prosperity are enjoyed within the bounds of the several presbyteries under your inspection. Notwithstanding the opposition the witnesses have to encounter in maintaining the testimony of Jesus, the boundaries of the church are extending, and the number of members and congregations are increasing.

There are two subjects in the papers referred requiring attention. The first is the disposition to be made of the Ohio Presbytery. That court, owing to the schism and suspension of Messrs. Lusk and Steele, is reduced to two constituent members. They have requested to be united with the Pittsburgh Presbytery. The petitions from Jonathan's Creek, Brush Creek, and Walnut Ridge, also call the attention of your committee to this matter.

We would respectfully recommend that the line of Pittsburgh Presbytery be extended to the Muskingum river; that the Walnut Ridge congregation be annexed to the Illinois Presbytery; and that the remaining part be included within the limits of the Presbytery of the Lakes.

The second thing is the disposition of the unsettled ministers and probationers. There are reported *five* unsettled ministers at your disposal, viz : Rev. Messrs. Scott, Milligan, Hutcheson, Neil, and McKinney; and four probationers, viz : Messrs. Hanna, Middleton, Holmes, and McClurken.

Your committee recommend, that Rev. D. Scott, Mr. Hanna, and Mr. Holmes remain within the Southern Presbytery; Rev. J. Milligan within the Pittsburgh Presbytery; Rev. R. Hutcheson within the Presbytery of the Lakes; Rev. McKinney within the Presbytery of Illinois; Rev. Mr. Neil and Mr. Middleton within the Western Presbytery; and that Mr. McClurken, at his request, be allowed to attend the Seminary during the winter.

All of which is submitted, &c. J. BLACKWOOD, Chairman.

The special committee on Covenanting reported. The report was accepted and laid on the table for the present.

The committee appointed to prepare a minute upon the decision made in the case of James Hooks reported that they have nothing further to report than the reasons assigned in the preamble and resolution adopted in his case.

The committee on the Signs of the Times reported. The report was accepted and adopted as follows :

The committee on the Signs of the Times report,

That whereas the circumstances of the church, and society gener-

ally, have not undergone any important change since the last meeting of this Synod, they do not deem it necessary to report any new causes of Fasting and Thanksgiving, but recommend the following resolutions:

1. Resolved, That the causes of Fasting and Thanksgiving, prepared by Synod at its sessions of 1840, be used in connexion with these duties during the following season.

2. Resolved, That the last Thursday of November, 1841, be kept by the congregations and people under our pastoral charge as a day of Thanksgiving, and the first Thursday of February, 1842, as a day of Fasting.

3. Resolved, That Presbyteries, if change of circumstances in the church or society around them call for it, shall prepare and direct to be used within their respective bounds, causes of thanksgiving and fasting for the season immediately preceding the next meeting of Synod.

4. Resolved, That the present committee be continued, to prepare causes of thanksgiving and fasting, to be laid before Synod at its sessions in 1843.

All which is respectfully submitted. DAVID SCOTT, Chm'n.

Resolved, That the late Moderator, Rev. D. Scott, be requested to furnish a copy of his sermon, delivered at the opening of this meeting, for publication, as an illustration of the signs of the times. To this request Mr. Scott acceded.

Resolved, That the sermon be published in the Reformed Presbyterian, that five hundred extra copies be published, and that the additional expense be defrayed out of the literary fund.

The committee on Discipline reported. The report was accepted and laid on the table for the present.

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

Same place, Oct. 13th, 9 o'clock A. M.

Synod met and was constituted with prayer. Minutes read.

On motion by Rev. W. Sloane, seconded by Rev. A. McFarland, the following preamble and resolutions were unanimously adopted:

Whereas impressions have gone abroad, and are industriously circulated, prejudicial to the truth and to the integrity and faithfulness of this church and her judicatories, in relation to certain points of doctrine, therefore

Resolved, That this Synod never designed to give its judicial sanction to the following, viz:

1. That a justified believer is before God liable to condemnation. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. viii. 1.

2. That a slavish fear of hell or eternal condemnation is of itself a grace of the Holy Spirit. "There is no fear in love: perfect love casteth out fear." 1 John, iv, 18. See also Rutherford's Trial and Triumph of Faith, page 176, late edition: "There is a more prevailing and efficacious power in apprehending love to keep from sin (it being a saving grace) than in fear of hell which of *itself* is no grace."

The treasurer of the Theological Seminary reported. The report was accepted and referred to the committee on Finance.

Rev. H. Walkinshaw reminded the court that in giving his pledge to the Seminary's fund, he had intimated that it was in contemplation to divide his congregation, and that, should such division take place, he would consider himself bound but for one half of the amount; he also stated that the division had taken place and that the amount contributed by him was to be considered as the liquidation of his pledge. To this the court acceded.

The committee appointed to prepare a minute stating the ground of Synod's decision on that part of the report of the commission to Philadelphia which respects the meeting of said commission held in Pittsburgh, reported the following:

Synod do not approve of this part of the report,—1. Because, when the commission adjourned *sine die*, as it did in the month of August, in the city of Philadelphia, it had not the power of again meeting.

2. Because, though the commission had preserved its adjournment by naming a time of subsequent meeting, it was not competent to the commission to meet in any other place than the city of Philadelphia, in which place alone it was instructed to meet by Synod.

The Committee on Foreign Correspondence reported drafts of letters to the Reformed Presbyterian Synods of Scotland and Ireland, which were accepted, and, after amendment, adopted.

Resolved, That Synod adjourn from its present sessions on to-morrow at 12 o'clock, M.

The order of the day was called for—the consideration of the Book of Discipline, &c. This Document was, on motion, considered article by article. The articles were adopted sev-

erally, some amendments being made, when it was moved by Dr. Willson, and seconded by Rev. D. Scott, that the Book of Discipline, as amended, be now adopted, and that it be published as the law of the church. After prayer by the Rev. Robert Wallace, the oldest member of the court, this motion was unanimously adopted.

Resolved, that the latter part of the above resolution go into operation on the first of April next.

Resolved, that the Forms of Process be approved and published with the Book of Discipline.

Resolved, that a committee be appointed to revise the Rules of proceeding of this court and report at the present sessions. M. Roney and D. Scott, ministers, with J. Gray, ruling elder, are the committee.

Adjourned with prayer till 8 o'clock, A. M.

Same place, Oct. 14th, 8 o'clock, A. M.

Synod met and was constituted with prayer. Minutes read.

The committee on Finance reported. The report was accepted and recommitted.

The committee on Missionary operations reported. The report was accepted, considered article by article, and amended, and as amended was adopted unanimously as follows :

The committee to whom was referred the Memorial on Missionary operations beg leave to report,

The church of God is the only divinely constituted organization for the propagation of the gospel. "Go ye forth into all the world and preach the gospel to every creature," is the commission still borne by her ministers. The Reformed Presbyterian Church has ever acted, not only in accordance with the spirit of this commission, but, in a great measure, up to its very letter. The principal part of her congregations may be considered as so many missionary stations, in which her ministers have an amount of labour to be performed equal to what devolves on most missionaries in heathen lands, and her people contribute more to the support of the gospel, in proportion to their number and abilities, than the members of any other denomination of professed christians. But still she has not performed her duty to the world, to herself, and to her Head in this matter. Her ministers have not given evidence of being actuated by the zeal of their reforming fathers, in extending the knowledge of God's covenanted cause, and cultivating a missionary spirit among her members. Her people have not contributed to the support of the gospel according as God has prospered them, but have been influenced in

their contributions by the amount of ministerial labor which they themselves received. Their own scattered and comparatively destitute condition has, as they thought, justified them in confining their efforts to the obtaining of gospel ordinances among themselves; acting on the often used and frequently missapplied adage, that charity begins at home.

Whatever may be the state of the church, however few her numbers or scattered her condition, she is bound to be engaged in the work of missions. She is bound from a regard to her own interests. "The liberal deviseth liberal things and by liberal things shall he stand. The liberal soul shall be made fat, and he that watereth shall himself also be watered." She is bound from a regard to consistency. Ever does she pray, "Thy kingdom come: give the heathen to thy Son as his inheritance, and the uttermost parts of the earth for his possession. Let Zion's righteousness go forth as brightness, and her salvation as a lamp that burneth." When no efforts are made to bring the kingdoms of the world into subjection to Messiah, the church's practice is a falsification of her prayers. Further, she is bound by the efforts that the enemy is now making to extend his bounds. He is coming in like a flood. He ought to be not only resisted where he is attacking the church, but his own dominions invaded. She is bound from the consideration of the success that has hitherto attended missionary labors. Wherever the standard of truth has been planted, the gathering of the gentiles have been to it. And she is also bound by the command of her Lord.

Feeling the weight of these obligations,—depending on the influence of the Spirit of the living God,—and praying for his direction and strength, we should immediately engage in this all-important and glorious work. The mode in which it would be most efficiently conducted we present in the following recommendations:

1. That the congregations of our church collect funds in whatever way they may consider best, for home and foreign missions.
2. That synod, presbyteries and congregations have treasurers who shall receive the funds collected for missionary purposes; and that congregational treasurers shall transmit to presbyterial treasurers what is intended for home missions; and to synod's treasurer what is designed for foreign missions.
3. That presbyteries have the management of home missions within their own bounds, cultivating such fields as God in his providence may open up to them, and that synod have the sole management of foreign missions.
4. That synod contribute to the support of two young men of piety and promising talents, when such can be found, who would devote themselves to foreign missions.

H. WALKINSHAW, Ch'n of Com.

The committee to whom were referred the papers on "voluntary associations" reported. The report was accepted

and, on motion by J. M. Willson, seconded by Dr. Willson, was adopted with only one dissenting voice. It is as follows :

The committee to whom was referred Item 4th of unfinished business beg leave to report :—

Paper No. 2, on voluntary associations, had been referred to the committee on the Signs of the Times. That committee reported in part on it, declaring that in man's present fallen and corrupt condition great caution should be used in the exercise of the social principle—that the laws of the church have positively prohibited associations with corrupt governments and churches and unhallowed lodges of free masons, and entangling associations with ungodly men, as well as the intermarriage of the members of this church with infidels or papists; and also expressing the opinion that in associations for whatsoever object, in which papists and heretics are notoriously prominent members, or where human compositions are sung in the praise of God, we should not unite; that several other existing associations might be enumerated, against which the church was not known to have passed any positive laws—and that no additional law was thought necessary to be passed at present on the subject. This report, together with the preamble and resolutions of a member of synod on the same subject, were postponed till this meeting of synod, with the expectation of its more unanimous action on the subject. This postponement, it is understood, was the alleged ground of a subsequent schism in the church, and the constitution of an independent presbytery; and as it was by the instrumentality of these schismatics that the papers under consideration were brought before this court, they may justly be thought unworthy of any further notice: but as the subject to which they refer is important, and it is generally thought that the honor and safety of the church demand a fuller expression of the mind of this synod in relation to it, your committee would recommend the adoption of the following resolutions:

1. That our solemn covenant obligations demand our social as well as individual adherence to the whole law of God, in dependance on whose grace all our endeavors and engagements are to be made for the performance of every duty and the attainment of every lawful object.

2. That those confederated associations for declared moral purposes, which pay no express regard to a belief in the Lord Jesus Christ for salvation, nor to a dependance on his Spirit for guidance in all duty, and in the special duties of such associations in particular, but are based on principles of legalism, and admit promiscuously all classes of their members to perform religious as well as other duties, are not entered into in the true spirit of the solemn deeds of our covenant forefathers.

3. That our ministers and people be admonished to refuse uniting unnecessarily in associations with the erroneous and wicked, when a bond of confederation is required to be signed implying identity with such persons.

4. That in associations also of a merely civil nature, when in the prosecution of their respective charters they are known to have been guilty of immorality, such as turnpike companies, steamboats, &c. in the desecration of the holy Sabbath, Reformed Presbyterians should have no participation.

All which is respectfully submitted.

WM. NEIL, Chairman.

The committee on the traffic in intoxicating drinks reported. The report was accepted and, on motion, adopted unanimously as follows :

The committee to whom were referred the resolution on the subject of the traffic in intoxicating drinks, laid upon Synod's table last year, and the memorial from Old Bethel on the subject of temperance, report as follows :

The subjects brought before us in these documents are of great importance. To your committee they appear to present at least one subject on which there should be immediate action by this Synod—the traffic in ardent spirits *as a beverage*, as this is now practised by a few among us. Whatever we do should be done to the glory of God. 1 Cor. x, 31. Do the manufacturing and vending and using of ardent liquors for the purpose above mentioned tend to promote the glory of God? We are enjoined to do good to all men as we have opportunity. Gal. vi, 10. Does the trafficking in these deleterious articles do good in this way to men? He does literally “give his neighbor drink, put his bottle to his face, and make him drunken also.” Against this a wo is pronounced. Hab. ii, 15. Our standards say, (Larg. Cat. Q. 99, sec. 6,) “that under one sin or duty all of the same kind are forbidden or commanded : together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.” That this traffic is the “cause” and “occasion” of intemperance, and that it furnishes the “means” of indulgence to the drunkard, and “provocations” to that sin, does not admit of question. The evils resulting from this business are legion—for they are many. Disease, poverty, family wretchedness, disorder and crime, the ruin of reputation, the prostration of every natural energy, mental derangement, are among its painful consequences; and in thousands of instances the indulgence of the intemperate lusts fostered and strengthened by this traffic, has terminated in the temporal and eternal death of its victims.

Your committee are convinced that our members ought not to engage in an employment whose results are so exceedingly injurious, and which has become so scandalous. Synod has already taken some measures upon this subject with the view to more decisive action. During the sessions of General Synod in Alleghenytown, Oct. 1836, it was resolved, that as “the traffic in ardent spirits is seldom or never carried on by any without contributing to the destruction

of both the souls and bodies of their fellow men, we recommend to our people totally to abstain from traffic in ardent spirits." And last year "the soul destroying traffic in intoxicating drinks" was classed among the sins for which we ought to humble ourselves before God. The attention of the church has, therefore, been directed to this subject for a sufficient length of time, and the intimation of what would be the course ultimately taken by this Synod, clear enough. And without entering further upon the argument, as this subject has been amply investigated, and the character of this destructive employment fully exhibited to the community for many years, your committee recommend the adoption of the following preamble and resolutions :

Whereas the traffic in ardent spirits for *luxurious purposes and as a beverage* has been a fruitful source of scandal and crime ; therefore resolved,

1. That members of this church be and hereby are prohibited from engaging in or continuing this traffic ; and

2. That wherever there are individuals employed in this traffic, sessions are hereby directed to deal with them immediately in such a way that this evil may be removed from the church in the best and speediest manner.

All which is respectfully submitted.

JA'S M. WILLSON, Chairman.

The committee on Finance again presented their report.— It was accepted and adopted as follows :

The committee on Finance respectfully report,

That they have examined the Treasurer's report and find it correct. It is stated by the Treasurer, that he has received from Mr. David Glenn, Dickinson township, Cumberland County, Penn. the sum of \$62,62, being the amount of a bequest by Martha Cowan to the Reformed Presbyterian Church, to be appropriated to aid in promoting the preaching of the gospel. Should the Synod engage in missionary operations, your committee recommend that the sum be appropriated in this way.

There has been received for defraying travelling expenses as follows :—

Bloomington,	\$11 50	York, N. Y.	\$14 50
N. Alexandria,	10 00	Miami,	5 00
Beech Woods & } Garrison, } Greensburg & } Blacklegs, } Jonathan's Creek,	8 00	Sterling,	5 00
		Utica,	8 00
	15 00	Southfield,	4 00
		Rochester,	9 18
	3 00	Union,	4 31
Brookland & } N. Washington, }	15 00	Conococheague,	14 00
		Brush Creek,	5 25
Salt Creek,	8 00	Old Bethel,	10 25

Elkhorn,	15 00	Bethel,	10 00
Philadelphia.	16 13	Pittsburgh	36 00
Monongahela & }	14 37	Newburgh,	25 16
Miller's Run }		Coldenham,	20 00
1st Congregation, N. Y.	21 37	2nd Congregation, N. Y.	23 25
Total \$331,27, Mileage 10.065—being 3 29-100 cents per mile.			

Your committee have also examined the report of the Treasurer of the Theological Seminary, and find it correct. This report presents a very encouraging view of the financial condition of the Seminary. The contributions received have enabled the Treasurer to meet the immediate demands upon the treasury, leaving a balance for the ensuing year. That our congregations, in a season of so great pecuniary distress, should have come forward so liberally to sustain, by their contributions, your efforts for educating the sons of the prophets, is an encouraging token for good. Let us take courage and go forward. We recommend the printing of the Treasurer's report—and would likewise suggest the necessity for the appointment of another treasurer, arising from the lamented decease, soon after his appointment, of Mr. John Wallace of Pittsburgh, appointed to this office by Synod last year.

All which is respectfully submitted.

JOHN WALLACE, Chm'n.

On motion by J. M. Willson, seconded by J. Blackwood, Resolved, that Synod authorise the Treasurer of the Theological Seminary to pay to Rev. Thomas Sproull the sum of *two hundred dollars*, as an acknowledgment on the part of this court of their sense of his zeal and generosity in devoting his time and labor, during the two past winters, to the duties of Professor in the Theological Seminary without any remuneration pledged by this Synod, or expected by him; and likewise Resolved, that henceforward the Treasurer be authorized to pay the Rev. Thomas Sproull the sum of *two hundred dollars* annually for his services as Professor.

The committee to whom was referred that part of the report of the committee of Inspection of the Theological Seminary, which asks for instruction, reported. The report was accepted and adopted as follows :

The committee to whom was referred the report of the committee of "Inspection of the Theological Seminary" report the following:—

1. Resolved, That this Synod approve of the course of action taken by the committee of inspection as reported.
2. Resolved, That the division of professorial labor made by the committee of inspection be continued for the present.

3. Resolved, That a special committee be appointed to report at next meeting of Synod a permanent course of theological study, and appropriate to each of the Professors their respective sphere of labor.

4. Resolved, That Synod appoint a Treasurer to take charge of the theological funds, that office having become vacant by the death of the late treasurer.

5. Resolved, That a financial committee be appointed to attend to all the financial business connected with the Theological Seminary not included in the duties of the treasurer.

All which is respectfully submitted.

DAVID SCOTT, Chairman.

The report of the committee on the Theological Seminary was taken up, and after amendment was adopted as follows:

The committee on the Theological Seminary beg leave to report,

That the success of the institution, by the good hand of our God upon us, has been very encouraging. The course of study, the number and names of the sons of the prophets, and their proficiency in the several classes, have been laid before Synod in the report of your board of inspection.

We beg leave to present for your consideration some suggestions, in which, we trust, we will all take an interest.

1. The expediency of enlarging the student's library. We have collected several hundred volumes of valuable works. In contributions for this object, our people have exercised a commendable liberality. We have also some important maps in Biblical and ecclesiastical geography. But our collections are limited generally to the smaller, later and lighter publications. Our means have been inadequate to procure many of the great and invaluable standard works of our reforming ancestors, much less those of more remote antiquity, especially of the earlier and later fathers, whose works God blessed in christianizing pagan Rome, and which still praise their authors in the gate. To these repositories of theological learning our students of theology should have access; and by the blessing of the church's Head on the diligent hands of our people, who are thrifty in all our congregations, we possess the means of furnishing all that is needed in this important matter.

2. The necessity of a preparatory school, in which the sons of the church will be furnished with the means of a thorough literary education, under the immediate supervision of the church. It is deeply to be deplored, that in so many of the academies and colleges of the land, the tutors, professors and principals are unsound in the faith, and many destitute of all pretensions to practical godliness. The sons of the church have not, in many of the learned foundations, access to gospel ordinances dispensed in purity, nor even to fellowship meetings for devotion, on which they can attend without emi-

ment peril of contamination. Many young men, sons of the church, educated by their parents for the holy ministry, have disappointed the hopes of parents and expectations of the church, being led away from God through the force of academical temptations. Considerations like these have induced evangelical men in Britain to organize such preparatory schools as that of Gosport.

3. Allegheny city is a location most favorable for the founding of such a collegiate institute. The population is more than 12,000, and fast increasing. The people are as sober and moral in their habits as in any city in the United States. Perhaps there are few cities where so large a proportion of the inhabitants are evangelical professors of religion, or where so many perform the duty of family worship. Living is as cheap as in any part of the United States.—The facilities of access by three great rivers, canals and turnpike roads are all that could be desired. The climate is, and always has been, salubrious. These considerations have been, in the providence of God, the means of bringing together into that place about sixty old school students of theology.

4. For the accommodation of the divinity school and the collegiate institute, a house is indispensably requisite. We have several very advantageous offers, in Pittsburgh and Allegheny, of lots, by gentlemen who take an interest in the theological department or in the literary institution, manifesting a generous liberality. We hear that in our congregations of Vermont a considerable sum of money has been contributed for the erection of the contemplated hall, and that liberal offers of aid are made from other parts of the church. We are also informed that if our brethren in Scotland can have confidence in the permanent location of our school in Allegheny city, they will contribute amply. Therefore Resolved,

1. That measures be taken, by appointing agents to collect contributions in books and money, for the enlargement of the library of the Theological Seminary.

2. That the board of finance be authorized to purchase a site for a theological seminary and literary institute, as soon as funds sufficient are obtained.

3. That a committee of finance, consisting of three ministers and four ruling elders, be and hereby is appointed by Synod, with power to form by-laws for the purpose of carrying into effect the second resolution, any four of whom shall constitute a quorum.

All which is respectfully submitted.

JA'S R. WILLSON, Ch'n.

The following committee of finance was appointed according to the 3rd resolution of the above report:—Thomas Gemmil, William Hazlet, J. Milligan, John Campbell, J. M. Willson, Samuel Thomson, A. Stevenson.

Resolved, That the committee of Inspection of the The-

ological Seminary be continued, and that Rev. C. B. McKee and Rev. J. B. Johnston be added to the committee.

D. Scott and J. Chrystie, ministers, with Matthew Duke, ruling elder, were appointed a committee to report, at next meeting of Synod, a course of studies for the students attending the Theological Seminary, and also the sphere of labor to be assigned to each of the Professors.

No. 15, The petition from some members of the Philadelphia congregation asking for a disjunction, was taken up.— On motion by the Rev. J. B. Johnston, seconded by the Rev. A. McFarland, Resolved,

1st. That the prayer for a disjunction, of the petitioners from the Philadelphia congregation, be granted.

2nd. That the Rev. C. B. McKee be directed to carry into effect the organization of a second congregation in Philadelphia at his earliest convenience.

The report of the committee on the travelling fund was taken up and adopted as follows :

Your committee in relation to the travelling funds, beg leave to present the following plan :

1st. That each Presbytery be directed to see that collections be raised in every congregation and vacancy under their inspection, and forward them to Synod.

2nd. That those who do not contribute five dollars are not entitled to a dividend.

3rd. That delegates not over fifty miles receive nothing.

4th. That although the equalizing of the funds be not entirely free from objections in every view we can take of it, yet we believe there is no better plan than the practice of proportioning them according to the distance.

All which is respectfully submitted. JOHN FISHER, Chm'n.

The committee appointed to revise the rules of proceeding of this court reported. The report was accepted and adopted.

Resolved, That the Form of Church Government in the Confession of Faith, the Book of Discipline, the Terms of Communion, the Formula of Questions to ministers and ruling elders, and the Rules of procedure now adopted, be published together in a convenient form; and that the expense of publication be defrayed out of the Literary fund. The Rev. D. Scott was appointed to carry into effect this resolution.

The following preamble and resolution were adopted :—

Whereas this Church has always held as a term of com-

munion, that the Scriptures of the Old and New Testaments are the only rule of faith and manners; and

Whereas this has been omitted in former printed copies; therefore

Resolved, That said part of the first Term of Communion be inserted in its proper place, so that the first Term will read, "An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners."

Resolved, That a committee be appointed to prepare a continuation of the Historical part of our Testimony, with emendations of said part; and to consider the propriety of publishing a new edition, to report at next meeting of Synod. T. Sproull and Dr. Willson, ministers, with John Dods and Alexander Harvey are the committee.

The report of the committee on Covenanting was taken up, and after amendment was adopted as follows:

The committee to whom was referred the memorial from the session of the congregation of Pittsburgh and Allegheny, on the subject of covenanting, would respectfully report,

That we regard the duty of covenanting as awfully solemn and highly important. The God of Israel is a covenant-making and a covenant-keeping God. Since the formation of the covenant of works, all his dealings with the children of men, have been through a covenant. With the wicked he deals through the old covenant; but with the righteous through the new. They are not under the law, but under grace. A covenant cannot exist where there is but one party—and therefore it is clearly evident, that the people of God must be a covenanting people. This is plain from their practice under the Old Testament dispensation—and is that which is divinely required under the New. The renovation of the solemn deeds of our forefathers, your committee regard as a duty of no ordinary importance. If the covenant made with Abraham, was renewed unto Isaac—confirmed unto Jacob, and solemnly recognized and sworn by God's Israel in after generations—is it not high time that his witnessing church should renew their solemn engagements, and according to the example of our martyred fathers in the British Isles—essay the all important duty of lifting up the hand to the Most High God?

Your committee would therefore earnestly recommend the appointment of three ministers and two ruling elders, to prepare a draft of the National Covenant, and of the Solemn League and Covenant, adapted to the present circumstances of the Church and of the world.

All which is respectfully submitted. JOHN CROZIER, Chm'n.

J. Chrystie, J. M. Willson and T. Sproull, ministers, with William Acheson and John Dods, ruling elders, were appointed the committee contemplated in the above report.

The report of the committee on Discipline was taken up and considered article by article. After amendment it was adopted as follows:

The committee on Discipline would respectfully report,

No. 4, referred to them is a petition from the congregation of Topsham, Vermont, asking Synod to make an alteration in the preamble and resolution adopted in 1838, in relation to the manner of conducting the singing of the praises of God in public worship.—The petitioners assume that there is a discrepancy between the action of Synod and the law of the church in the directory. For this assumption there can be no foundation, seeing the resolution passed by Synod declares 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.” This declaration was reiterated by this court at its last meeting in the decision of the case of appeal by D. Kenan, and in the disposition of the petition of ruling elders of Topsham.

Your committee sympathise with the people of Topsham in their difficulties in the application of the above rule. Still we do not conceive these difficulties to be of sufficient magnitude to justify us in recommending you to make either an alteration of, or an exception to, the law. If members of the church absent themselves from public worship when that is conducted according to the law of the directory, it is the duty of sessions to deal with them according to the discipline of the church. And certainly sessions that neglect this, are not faithful, whether the circumstances of the congregation require the line to be read or not.

On that part of the report of the Ohio Presbytery referred to them, your committee find nothing requiring their attention, excepting the suspension of Messrs. Lusk and Steele by that court.—On this subject they would observe, that while in ordinary cases the suspension of a minister should precede the declaring of his congregation vacant, yet in the case of Mr. Steele, as he had made a schism in the church, they think the Presbytery pursued the proper course.

THOS. SPROULL, Chm'n.

No. 5, the appeal of John Holliday, was taken up and read with the accompanying Documents. The appellant and the Presbytery were heard by their commissioners.—After deliberation by the court, it was resolved, that the appeal be sustained, and that the decision of the court below be reversed.

A committee was appointed to prepare a minute stating the principle upon which the above resolution was decided.* The committee reported as follows:—That the principle on which the above decision was made is, that a session has not the right to determine whether a member of the church contributes for a particular purpose, “as God has prospered him.”

The resolution passed at last meeting of Synod, requiring those who apply for a commission to defray the expenses of the same, was, on motion, rescinded.

Rev. James Wallace laid on the table the following preamble and resolutions for consideration at next meeting.

Whereas a misunderstanding exists in some parts of our church on the subject of the management of the temporal concerns of the congregation; therefore

Resolved, 1, That the office of Trustee in a congregation is an unscriptural and unauthorized innovation on the good order which the Lord Jesus Christ has appointed in the church.

Resolved, 2, That the office of Deacon is a permanent divine institution, whose duty it is to administer to the wants of the poor and attend to the temporal concerns of the congregation.

No. 10, the appeal of the Elkhorn congregation, was taken up. After some enquiry, it was Resolved, that this case be referred back to the Presbytery of Illinois, with instruction to that Presbytery to give the necessary directions, so that this case may be properly issued.

Rev. M. Roney was appointed the Moderator's alternate, to preach the opening sermon at next meeting.†

Adjourned with prayer and singing part of the cxxii. Psalm.

C. B. McKEE, Moderator.

W. L. ROBERTS, Clerk.

* The names of members composing this committee are not recorded.—Ed.

[Ed,

† The subject assigned for the opening sermon, at next meeting, is not found in the minutes.—

REPORT OF SYNOD'S TREASURER.

W. Bradford, Treasurer, in ac't with the Synod of the R. P. Church.

DR.		Dolls.	cts.
1840.		242	71½
June 5,	Balance on hands, per last report,		
Aug. 22,	To cash rec'd from Mr. A. Gormly, (per Rev. T. Sproull,) for "Reformation Principles,"	25	00
Oct. 20,	" cash from Mr. David Glenn, Executor of the last will and testament of Martha Cowan,	62	62*
		<u>\$330</u>	<u>33½</u>
CR.		Dolls.	cts.
1840.		1	00
Aug. 22,	By discount on uncurrent bills,		
1841.			
Sept. 8,	" bill of Rev. M. Roney, for extra minutes of 1840,	6	35
Sept. 20,	" balance,	322	98½
		<u>\$330</u>	<u>33½</u>

Errors excepted.

W. BRADFORD, Treasurer.

Philadelphia, Sept. 20th, 1841.

* The above \$62 62 were forwarded to me by a Mr. David Glenn, Dickinson township, Cumberland county, in this state, the executor of Martha Cowan, deceased. He states in his letter to me, that he was instructed by her will, to pay over the balance of her estate, (after her funeral expenses and just debts were paid,) to the Reformed Presbyterian Church, to be by them paid for the preaching of the gospel of Jesus Christ. Your Treasurer, therefore, is of the opinion, though he has inserted said legacy in the general fund, that it should be appropriated to the purpose for which it was devoted.— If Synod appoint a missionary board, which I hope and trust they will do, the above sum should go into the funds of that board.

W. BRADFORD, Treasurer.

REPORT OF THE TREASURER OF THE THEOLOGICAL SEMINARY.

Theological Seminary in ac't with William Hazlett, Treasurer.

DR.		
To cash by	Rev. John Crozier,	\$70 00
" "	Rev. M. Roney,	50 00
" "	Rev. Thos. Sproull,	75 71
" "	Rev. Hugh Walkinshaw,	45 00
" "	Rev. James Blackwood,	47 35
" "	Rev. Robert Wallace,	52 00
" "	Rev. James M. Willson,	26 00
" "	Rev. John Wallace,	22 00
" "	Rev. A. Stevenson,	85 06
" "	Rev. A. McFarland,	40 00
" "	Coldenham congregation,	49 00
" "	Conococheague congregation,	37 00
" "	Greensburgh and Blacklegs congregation,	47 50
" "	New Alexandria congregation,	25 00
" "	David Wilson, (Xenia),	1 50
" "	Rev. J. B. Johnston,	20 00
" "	1st congregation of New York,	50 00
" "	Rev. John Fisher,	20 00
" "	David Hawthorn, (Salt Creek congregation,)	3 00
" "	Bloomington congregation,	11 50
" "	Bethel congregation,	7 50
" "	Rev. William Neill, 3 00 } Bovina congregation, 7 00 } White Lake congregation 5 00 } Baltimore congregation, 32 00 } William Brown, 1 00 }	} per R. Hutcheson,
	<hr/>	48 00
" "	Elkhorn congregation,	25 00
" "	Old Bethel congregation.	7 40
" "	Rev. James Love,	30 00
		<hr/>
		\$895 52
CR.		
By cash paid for furniture, fuel, &c. for Theological Hall,		
	by order of committee of Inspection,	\$24 75
" " "	rent for Theological Hall,	25 00
" " "	Dr. Willson, by order of Synod.	638 93
		<hr/>
		\$688 68
		<hr/>
	Balance,	\$206 84
		<hr/>

October, 1841.

W. HAZLETT, Treasurer.

PROCEEDINGS OF THE COMMITTEE OF FINANCE OF THE THEOLOGICAL SEMINARY,

Allegheny, Oct. 21. 1841.

The committee of Finance appointed by the Synod of the Reformed Presbyterian Church, met and was opened with prayer by the chairman, Mr. Tho's Gemmil.

Present, Tho's Gemmil, Wm. Hazlett, Ja's Milligan, Sam'l Thomson and J. M. Willson. Absent, Rev. A. Stevenson and Mr. Campbell. J. M. Willson, was appointed Clerk.

1. Resolved, that the committee proceed to make arrangements to purchase a lot in the city of Allegheny on which to erect a suitable building for the Theological Seminary and Collegiate Institute.

2. On motion a sub-committee of three was appointed, with discretionary power to make said purchase. Messrs. Gemmil, Hazlett and Campbell are this committee.

3. Resolved, that the following persons be appointed financial agents to procure subscriptions and make collections for the Seminary building.

D. Keenan, *Topsham*.
 James Whitehill, *Ryegate*.
 Wm. McLeran, *Barnet*.
 Stephen Babcock, *Craftsbury*.
 Ja's Shaw, *Argyle*.
 M. J. Johnston, *Albany*.
 W. Telford, }
 Ja's H. Thomson, } *Bovina*.
 George Spence, *Kortright*.
 William Stewart, *White Lake*.
 D. T. Cavan, *Newburgh*.
 Israel O. Beattie, *Coldenham*.
 Wm. Acheson, *New York, 1st con.*
 Rev. A. Stevenson, " 2nd "
 Walter Bradford }
 William Brown, } *Philadelphia*.
 David Smith, *Baltimore*.
 Sam'l Thomson, *Conococheague*.
 Sam'l Cox, *Sterling*.
 Mr. McLeod, *Rochester*.
 Daniel McMillan, *York*.
 John Smith, *Lisbon*.
 Rob't Patterson, *New Alexandria*.
 Ja's Gemmil, *Greensburgh*.
 Rob't Henry, jr. *Blacklegs*.
 Mr. Porter, *West Greenville*.
 Ja's Cook, *Beaver*.

John Love, *Slippery Rock*.
 Tho's Dunn, *N. Washington*.
 Alex. Glasgow, *Pine Creek*.
 Andrew Gormly, }
 Ja's Neil, } *Pittsburgh*
 William McGee, } & *Allegheny*.
 Philip Mowry, }
 Robert Dods, *Union*.
 Sam'l Wylie, *Monongahela*.
 John George, *Miller's Run*.
 James Kirk, *Green*.
 Wm. Carnahan, *Londonderry*.
 D. Wallace, *Salt Creek*.
 Mr. Ardry, *Jonathan's Creek*.
 William Wylie, *Putnam*.
 Peter Kirkpatrick, *Utica*.
 James Gray, *Miami*.
 Ja's McIntire, *Brush Creek*.
 Mr. Ramsey, *Beach Woods*.
 Thomas Smith, *Bloomington*.
 Hugh Glasgow, *Cincinnati*.
 Rev. J. Wallace, *Old Bethel*.
 Rev. H. Stevenson, *Bethel*.
 John McClurkin, *Elkhorn*.
 D. Stewart, }
 Ja's Sloat, } *Michigan*.
 Samuel McIlhenny, *Iowa*.

4. Resolved, that the agents of this committee be requested to procure subscriptions payable in two half yearly instalments, May 1st and Nov. 1st, 1842, for the purchase of a lot and the erection of an edifice for the purposes above mentioned, and to transmit to Mr. Daniel Euwer, merchant, Pittsburgh, a statement of the amount of subscriptions received.

5. Resolved, that the financial agents be requested to begin taking subscriptions as soon as possible, so that the statement as above may be transmitted to the treasurer on or before March 1st, 1842, as it will be necessary for the committee to know early next spring about what amount of funds will be at their command.

6. Resolved, that all persons interested in the prosperity of the Theological Seminary, and the sound education of the youth of the church, be requested to use their endeavors to aid in raising the funds required to carry out the views and wishes of the Synod in regard to these great objects and that they likewise be requested to transmit to the nearest agent the result of their efforts in such season that it may be sent to the treasurer as above.

7. Resolved, that when the committee adjourn, it will adjourn to meet in the city of Allegheny, on the last Tuesday of March, 1842, for the purpose of completing the necessary arrangements for the erection of a building according to the means provided.

8. Resolved, that the Rev. A. Stevenson be requested to prepare an address to the church on the subject committed to us by Synod, and that the editor of the Reformed Presbyterian be requested to give it an early insertion.

9. Resolved, that the minutes of this meeting be published in the Reformed Presbyterian.

Concluded with prayer. THOS. GEMMIL, Chm'n.
JAS. M. WILLSON, Clerk.

ADDRESS ON RAISING FUNDS FOR THE THEOLOGICAL SEMINARY.*

Mr. Editor—Permit me through your Magazine to call the attention of members of the Reformed Presbyterian Church to the claims of the Theological Seminary. That the pros-

* This is the Address prepared by Mr. Stevenson as above requested.—Ed.

perity of the church, the glory of God, and the sanctification of souls are deeply interested in the welfare of such an institution, I think no one can doubt. The preaching of the gospel is the instrumentality appointed by God to enlarge the borders of Zion, and eventually to bring all nations into subjection to Prince Messiah. But the gospel must be preached by men. Every nation which has yet heard the joyful sound has heard it by men commissioned to make the proclamation, and there is no reason to hope that other means will in future be adopted to evangelize the heathen. These men must be disciplined and instructed for the purpose, and this instruction must be obtained in the church. It is vain to expect the world, which is at enmity with God, to train up servants to promote his glory, and it is equally vain to expect the Lord of the harvest to send laborers into his harvest except in the use of appointed means. Both in the physical and moral world God accomplishes his purposes by instrumentality. To whatever department of the vast field of divine providence we turn our attention, the most minute or the most momentous, whether to those acts that seem insulated and detached, or to the more extended systems of operations which last for ages and embrace the destinies of nations in their mighty range—all is so executed by human agency that to the heedless or uninstructed there appears to be no other actor. No exception is made in favor of those works in which the honor of the character of God, or the truth of his promises are most deeply involved. He will not grant the fruits of the ground save through the concurrent labors of the husbandman. Although the widow, the fatherless and the stranger, are the special objects of his care, yet he will not supply the wants of the one, nor protect the other, but by stirring up men to fulfil his gracious intentions towards them, neither will he grant pastors according to his promise, otherwise than by influencing the church to educate her sons for his service.

The Theological Seminary furnishes this instruction and guarantees an education of a truly religious complexion and tendency, free from the contaminating influence of pestilential heresies, which have corrupted so many fountains of learning in our age and country. Hitherto many parents who wished to educate their sons for the ministry have failed to execute their purpose from an unwillingness to expose them in early youth to the society of ungodly companions,

and the corrupting influence of unsound principles prevalent in many public institutions. But if the church will now execute the purpose of Synod, this difficulty will be removed. The literature of the church will be concentrated in this institution, and parents will have the satisfaction of knowing that during the whole course of the education of their sons, prayers are ascending in their behalf from every society and congregation—that they are under the watchful care of fathers in the church, and enjoying her privileges social and public—continually associating with their brethren, with fellow students who, like themselves, are destined to defend the testimony of the church and plead for the rights of Emmanuel.

This institution, too, will afford instruction at a very moderate expense. The expense of obtaining an education has frequently deterred many pious parents from dedicating their children, and many godly and talented young men from devoting themselves to the work of the ministry. But if the Collegiate Institute and Theological Seminary prosper, this obstacle will no longer remain. Allegheny city, the location selected by Synod, possesses peculiar advantages. By comparing it with other cities and villages in different parts of the country, it will be manifest that provisions can always be obtained at the lowest price. It is the market for a large and fertile country, cultivated by an intelligent, industrious, and enterprising population. East of the mountains the Atlantic cities are a ready market for produce, and greatly enhance its value. As you descend the Ohio river, produce wends its way to New Orleans, where the husbandman usually finds a rich reward for his labours. Proceeding west as you approach the Lakes, the great cities of Albany, New-York and Boston invite, and by the facilities of transportation easily procure, the surplus fruits of the earth, while Allegheny city, the centre of a great country, is in this respect free from competition, and its proximity to the apparently inexhaustible beds of coal renders the expense of fuel comparatively trifling, while its almost unexampled increase of population affords great facilities to the enterprising student to educate himself by imparting instruction to others.

Now, if the church will furnish these advantages to her sons, she must erect an edifice. It is neither possible nor desirable for the professors to impart instructions, nor for the students to receive them, under the canopy of heaven. A house is indispensably necessary to protect and accommodate

their persons, library, apparatus, &c. &c. ; and to continue dependant on a private dwelling for accommodations is out of the question. Besides, an edifice dedicated to God for the special purpose of training young men for the ministry of reconciliation would give permanency to the Institution and confidence to the people. The Seminary would no longer be viewed as a bird of passage. The eyes of students, the eyes of parents, the eyes of the destitute congregations that are sighing and crying for the bread of life, the eyes of the praying societies scattered over the land would be directed to it with hope and expectation, and an interest awakened in its behalf of which we have formed very little conception. Every student going forth from its walls to proclaim the glad tidings of salvation would be received by the heritage of God with a cordial welcome. They would recognize him as one of the sons of the prophets for whom they had been praying for years, and in him they would acknowledge the answer of their prayers. How encouraging this, at the very commencement of his labors. What a bond of endearment between minister and people. And how closely may we expect to see young laborers knit together in love, who have spent many of the best years of their life in the same institution in social prayer, common studies, mutual improvement and the most endearing, social and christian intercourse. By this means I can almost see the promise fulfilled and Zion a peaceable habitation.

To accomplish an object so desirable, united effort will be necessary. Every minister must do his duty. Every elder and deacon must use the influence which God has given him. Especially must the financial agents prayerfully and zealously lay it before the people. Much, under God, depends upon the manner in which they discharge the important duty devolving on them. So far as instrumentality is concerned, the whole is in a great measure dependant on their faithfulness; their faithfulness not only in obtaining subscriptions, but in transmitting their report on or before the first of March next to the treasurer. The members of the church will do their duty. When have Reformed Presbyterians failed to support any great measure calculated to promote the glory of God and Zion's prosperity when brought fairly before them? Their whole history is one of self-denial for the truth as it is in Jesus. Although their contributions for missionary purposes do not appear before the public as large

as might be expected, yet in proportion to their number and their wealth, their liberality for the support of the gospel is unsurpassed. The amount paid for supplies in vacant congregations and by praying societies demonstrates this. The amount paid during the past year for professors' salary shows their liberality and the deep interest which they take in this institution. Indeed we have reason to hope the time has come when the Lord will stir up the remnant of his people to come and do the work of the house of the Lord of hosts, their God. If we, in humble reliance upon divine aid and direction, improve the strength which we possess, we will be surprised how easily this work will be accomplished.— And in the prosecution of the work let us rest assured, that whatever sacrifice of ease and property is made from right motives, to advance the cause of Christ, will be recompensed in this life a hundred fold, and in the world to come life everlasting.

THE EXECUTION OF LORD WARRISTON.

Extracted from Aikman's "Annals of the Persecution in Scotland, from the Restoration to the Revolution."

Sir Archibald Johnston, Lord Warriston, had been forfeited and condemned by parliament when Argyle and Guthrie were arraigned, but escaping to the Continent, had remained concealed in Holland and Germany, chiefly at Hamburg, till, most unadvisedly, in the latter end of 1662, he ventured to France. Notice of this having been carried to London, the king who bore him a personal hatred for his free admonitions when in Scotland, sent over secretly a confidential spy, known by the name of "Crooked Murray," to trace him out and bring him to Britain. By watching Lady Warriston, Murray soon discovered her lord's retreat, at Rouen in Normandy, and had him seized while engaged in the act of secret prayer. He then applied to the magistrates, and showing them the king's commission, desired that they would allow him to carry his victim a prisoner to England. The magistrates uncertain how to act, committed Warriston to close custody, and sent to the French king for instructions. When the question was debated in council, the greater part were

for respecting the rights of hospitality, and not giving up his lordship till some better reasons were shown than had yet been given ; but Louis, who was extremely desirous to oblige Charles, sympathized cordially in his antipathies against the Protestant religion and liberty, ordered him to be delivered to the messenger, who carried him to London and lodged him in the Tower in the month of January, 1663. While the parliament was sitting in June, he was sent to Scotland with a letter from the king, ordering him "to be proceeded against according to law and justice," and landed at Leith on the 8th, whence, next day he was brought bareheaded to the tolbooth of Edinburgh. Neither his wife, children, nor any other friend, were permitted to see him except in presence of the keeper or guard, and that only for an hour, or at farthest two at a time, betwixt eight o'clock in the morning and eight at night. Here he was detained till July 8th, when, no more trial being deemed necessary he was brought before parliament to receive judgment. His appearance on this occasion was humiliating to the pride of human genius, debilitated through excessive blood-letting and the deleterious drugs that had been administered to him by his physicians, the faculties of his soul partook of the imbecility of his body, and, on the spot where his eloquence had in former days commanded breathless attention he could scarcely now utter one coherent sentence. The prelates basely derided his mental aberrations, but many of the other members compassionated the intellectual ruin of one who had shone among the foremost in the brightest days of Scotland's parliamentary annals. When the question was put, whether the time of his execution should be then fixed or delayed, a majority seemed inclined to spare his life, which Lauderdale observing, rose, and, contrary to all usage or propriety, in a furious speech, insisted upon the sentence being carried into immediate effect: the submissive legislators acquiesced, and he was doomed to be hanged at the cross of Edinburgh on the 22nd of the same month, and his head fixed upon the Nether Bow Port, beside Mr. Guthrie's.

Mr. James Kirkton, author of the "History of the Church of Scotland," who visited him, says—"I spake with him in prison, and though he was sometimes under great heaviness, yet he told me he could never doubt his own salvation, he had so often seen God's face in the house of prayer." As he approached his end, he grew more composed ; and on the night

previous to his execution, having been favored with a few hours' profound and refreshing sleep, he awoke in the full possession of his vigorous powers, his memory returned, and he experienced in an extraordinary degree the strong consolations of the Gospel, expressing his assurance of being clothed in a white robe, and having a new song of praise put into his lips, even salvation to our God, which sitteth upon the throne, and to the Lamb!

Before noon he dined with great cheerfulness, hoping to sup in heaven, and drink of the blood of the vine fresh and new in his Father's kingdom. After spending some time in secret prayer, he left the prison about two o'clock, attended by his friends in mourning, full of holy confidence and courage, but perfectly composed and serene. As he proceeded to the cross, where a high gibbet was erected, he repeatedly requested the prayers of the people; and there being some disturbance on the street when he ascended the scaffold, he said with great composure, "I entreat you, quiet yourselves a little, till this dying man deliver his last words among you," and requested them not to be offended that he used a paper to refresh his memory, being so much wasted by long sickness and the malice of physicians. He then read audibly, first from the one side and then from the other, a short speech that he had hurriedly written—what he had composed at length and intended for his testimony having been taken from him. It commenced with a general confession of his sins and shortcomings in prosecuting the best pieces of work and service to the Lord and to his generation, and that through temptation he had been carried to so great a length, in compliance with the late usurpers, after having so seriously and frequently made professions of aversion to their way; "for all which," he added, "as I seek God's mercy in Christ Jesus, so I desire that the Lord's people, may, from my example, be the more stirred up to watch and pray that they enter not into temptation."

He then bare record to the glory of God's free grace and of his reconciled mercy through Christ Jesus—left "an honest testimony to the whole covenanted work of reformation"—and expressed his lively expectation of God's gracious and wonderful renewing and reviving all his former great interests in these nations, particularly Scotland—yea, dear Scotland! He recommended his poor afflicted wife and children to the choicest blessings of God and the prayers and favors of his ser-

vants—he prayed for repentance and forgiveness to his enemies—for the king, and the blessings upon him and his posterity, that they might be surrounded with good and faithful counsellors, and follow holy and wise counsels to the glory of God and the welfare of the people. He concluded by committing himself, soul and body, his relations, friends, the sympathizing and suffering witnesses of the Lord, to his choice mercies and service in earth and heaven, in time and through eternity :—“All which suits, with all others which he hath at any time by his Spirit moved and assisted me to make, and put up according to his will, I leave before the throne, and upon the Father’s merciful bowels, the Son’s mediating merits, and the Holy Spirit’s compassionating groans, for now and for ever !”

After he had finished reading, he prayed with the greatest fervour and humility, thus beginning his supplication—“Abba ! Abba ! Father, Father, accept this thy poor sinful servant, coming unto thee through the merits of Jesus Christ.” Then he took leave of his friends, and again, at the foot of the ladder, prayed in perfect rapture, being now near the end of that sweet work he had been so much employed about, and felt so much sweetness in through life. No ministers were allowed to be with him, but his God abundantly supplied his every want. On account of his weakness, he required help to ascend the ladder. Having reached the top, he cried with a loud voice—“I beseech you all who are the people of God not to scorn at suffering, for the interest of Christ, or stumble at any thing of this kind falling out in these days. Be encouraged to suffer for him, for I assure you in the name of the Lord, he will bear your charges !”—This he repeated again while the rope was putting about his neck, forcibly adding—“The Lord hath graciously comforted me.” Then asking the executioner if he was ready to do his office, and being answered that he was, he gave the signal, and was turned off, crying—“Pray ! pray ! praise ! praise !” His death was almost without a struggle.

Sir Archibald Johnston, Lord Warriston, was an early, zealous, and distinguished Covenanter, and bore a conspicuous part in all the remarkable transactions of the times, from 1638 till the Restoration. His talents for business were of the first order. His eloquence was ready, and his judgment clear. He was prompt and intrepid in action. His piety was ardent, and, amid a life of incessant activity, he mana-

ged to spare a larger portion of time for private devotion than many of more sequestered habits. He habitually lived near to God, and died in the full assurance of hope.

CAUSES OF THE DECLINE OF DOCTRINAL PREACHING.

A failure to *preach* sound doctrine, is the cause of forming the public taste against it. And whatever may have occasioned a failure to preach the doctrines, as they should be preached, must be reckoned among the causes of a public disrelish for them.

One cause of the decline may lie in an unskilful handling of the doctrines by those who have preached them. Some have so connected the Gospel doctrines with their metaphysical theories, that their preaching has been unintelligible to the mass of their hearers; and thus they have raised a prejudice against all Gospel doctrines. Others have separated the doctrinal from the practical, and presented doctrines as a dry skeleton of theology, rather than as a body of living and breathing truth. If the public ear had never been abused by the separating of what God has joined together; if christian practice had always been inculcated as drawing its main enforcements from the doctrines of grace, and if, when the doctrines were preached, they had been preached as the divine and overpowering persuasives to a holy life; the sickly disrelish of doctrines would have less prevalence. If the Gospel must be rent in twain by its preachers, it matters not which of the fragments you retain. They who inculcate the practical and experimental religion without the doctrines, as the basis of experience and practice, and they who present the doctrines like truths in geometry, with no bearings on the conscience, equally contribute to estrange the public taste from them. It is as needful to show the use, as to prove the truth of the doctrines. There must be not a mere brandishing of the sword of the Spirit, to show its gleam and polish, but also a use of its edge and point. We have not done with the preaching of the doctrine of depravity, for instance, till we have brought the hearer with a broken heart to the foot of sovereign mercy. We have not done with the doctrine of the atonement, till we have fixed faith's eye on the Lamb of God, and given a firm seating to the truth, that being bought

with a price we are not our own. Nor is God's sovereignty well preached, till the joy of the heart is awoke, that the Lord God Omnipotent reigns. Nor the Trinity, till the hearer is made to see it the ground work of all his hopes, the platform of the most thrilling truths of the Gospel. Now so far as this connexion between the doctrinal and the practical has been overlooked by preachers, they have contributed to turn away the public taste from doctrinal preaching.

Again, in so far as preachers have distrusted the power of the doctrines, and blenched from an urgent demonstration of their stronger points, they have fostered this vitiated taste.—If any have forgotten that these truths are the products of God's wisdom, and may therefore be safely trusted as the instruments of God's work, to go freely in among the passions and consciences of men—if any have relied on their own prudence and skill, to cut and trim to the caprices of their hearers—if any, instead of coming squarely forward to the work, and laying on with the whole weight of the weapons of our warfare, so massive and keen, are found with soft hand patting the lion's mane and stroking the leviathan's scales, the whole course of their preaching is their testimony against the safety of sound doctrine. If the preacher be afraid of the doctrines, it were strange if the hearer should not partake of the contagion of his fears. If every sermon should contain an argument to prove it unsafe to preach the doctrines, that would be a most untractable congregation that would not be convinced of it, after having line upon line and precept upon precept. Yet every sermon from which fear excludes the doctrines, is such an argument, and the more convincing because it is a practical argument. Thus the preacher's fears, groundless at first, soon create good grounds to fear.

But what shall he do? If his hearers will not listen to the whole truth, is it not better to give them the part of truth which they will hear, than to drive them off where positive error is preached? That is not so clear. Positive error is not so much worse than negative error. Holding back the truth makes error of what is preached, by throwing it out of joint and proportion. Besides, negative error indulged will most surely beget positive error. Almost all forms of error have their first spring in minds not preoccupied by sound doctrine. The question then amounts to this—if hearers will not hear us preach the truth, had we not better preach Universalism than drive them off to Universalists? And that answers itself.

But this alternative is presented to our fears oftener than it exists in reality. The foolishness of God is wiser than men. In giving shape to his revelation, he did not make it all very good, *except* in one particular, and in that particular commit the grand mistake of leaving it bare of every thing that could command attention. He is not guilty of a revelation that needs false dealing to gain a hearing. But he has given us one which requires us to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by **MANIFESTATION OF TRUTH**, commending ourselves to every man's conscience in the sight of God. If this Gospel be from God, though it may be that owing to previous false dealing in a given time and place, men will not endure sound doctrine, no course of preaching *in the long run*, and all other things being equal, will lay as broad and deep a hold on the public mind, in this depraved and shattered world, as that which brings most fully out the spirit of the whole gospel. By heaping to yourselves teachers, and gratifying itching ears, by novel inventions and spiritual empiricism, and by humoring depraved tastes in covering up the offensive doctrines, you may draw delighted throngs around a distorted gospel. But that tide must have its ebb. The mass of mind not being rooted and grounded in the truth, is just prepared to be swept like chaff in another direction, by the next counter-gust of wind. Yea, it is fitted to be carried about by every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lay in wait to deceive.

A superficial, partial course of preaching, on its first introduction into a community, not preoccupied by sounder views, will usually attract the most hearers. Even Christ's preaching sent some away complaining, "These are hard sayings, who can hear them?" And if Christ had kept back some offensive points, he might have retained some hearers which he lost. Yet such preaching as that of Christ and his apostles, will ever be found to have been most honored of God, in attracting a ransomed world around the cross. The great question for the preacher to settle, is not what will raise the broadest cloud of dust for a moment, but what will best reach the heart and fit it for heaven?—a heaven built on the foundation of those truths, which are a stumbling block to the Jew and foolishness to the Greek—not what will make the tallest edifice of wood, hay, and stubble, but what will rear the broadest temple of lively stones, built up a spiritual house?

It is a reflection on the wisdom of the master-builder, to fear to build after his plan. And the preacher's distrust of the power of divine truth, has averted the taste of many a hearer from sound doctrine.

Indolence of thought, both in preachers and hearers, is another cause of this distaste. It prevents preachers from laying in the resources, for bringing forth things new as well as old on doctrinal themes. The well is deep and they have nothing to draw with, and hence have not that living water. It is much easier for them to skin the surface, and gather the dew, of what is misnamed practical preaching. And for the hearer, doctrinal preaching too much taxes the intellect. He is too indolent to grasp the higher themes of christian truth. Unless he have acquired from early instruction, or from some sense of the importance of truth, or from an inherent aptitude of mind, or what is more, from the sanctifying power of the Holy Ghost—a taste for such subjects, there will be more or less aversion for a kind of preaching, which so taxes the thinking powers. And this indolence of thought is fostered in proportion as preachers shun the doctrines. It better suits an easy, cushioned piety, to sit and be passively borne along by hortatory appeals, and entertained with sparkling illustrations, than to hold the joints and follow the train of doctrinal argument. And hence many cannot endure sound doctrine.—*Cooke.*

THE RISE OF POPERY.

(From Merle D'Aubigne's "Reformation.")

The first pastors or bishops of Rome employed themselves in the beginning in converting to the faith of Christ the towns and villages that surrounded the city. The necessity which the bishops and pastors felt of referring in cases of difficulty to an enlightened guide, and the gratitude which they owed to the metropolitan church, led them to maintain an intimate union with her. As is generally the consequence in such circumstances, this reasonable union degenerated into dependence. The bishops of Rome regarded as a right the superiority which the neighboring churches had voluntarily yielded. The encroachments of power form a large portion of all

history : the resistance of those whose rights are invaded forms the other part : and the ecclesiastical power could not escape that intoxication which leads those who are lifted up to seek to raise themselves still higher. It felt all the influence of this general weakness of human nature.

Nevertheless the supremacy of the Roman bishop was at first limited to the overlooking of the churches, in the territory lawfully subject to the prefect of Rome. But the rank which this imperial city held in the world offered to the ambition of its first pastors a prospect of wider sway. The consideration which the different christian bishops enjoyed in the second century was in proportion to the rank of the city over which they presided. Rome was the greatest, the richest, and the most powerful city in the world. It was the seat of empire, the mother of nations. "All the inhabitants of the earth are hers," said Julian, and Claudian declares her to be "the fountain of laws."

If Rome be the Queen of cities, why should not her pastor be the King of bishops? Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority be the universal law? It was natural to the heart of man to reason thus. Ambitious Rome did so.

Hence it was that when heathen Rome fell, she bequeathed to the humble minister of the God of peace, seated in the midst of her own ruins, the proud titles which her invincible sword had won from the nations of the earth.

The bishops of the other parts of the Empire, yielding to the charm that Rome had exercised for ages over all nations, followed the example of the Campagna, and aided the work of usurpation. They willingly rendered to the Bishop of Rome something of that honor which was due to this Queen of cities; nor was there at first any thing of dependence in the honor thus yielded. They acted toward the Roman pastor as equals toward an equal; but usurped power swells like the avalanche. Exhortations, at first simply fraternal, soon became commands in the mouth of the Roman Pontiff. A chief place amongst equals appeared to him a throne.

The Bishops of the West favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred subjection to a pope to the dominion of a temporal power.

On the other hand, the theological sects which distracted the East strove, each for itself, to gain an interest at Rome, hoping to triumph over its opponents by the support of the principal of the Western churches.

Rome carefully recorded these requests and intercessions, and smiled to see the nations throw themselves into her arms. She neglected no opportunity of increasing and extending her power. The praises, the flattery, and exaggerated compliments paid to her, and her being consulted by other churches, became in her hands as titles and documents of her authority. Such is the heart of man exalted to a throne; flattery intoxicates him, and his head grows dizzy. What he possesses impels him to aspire after more.

The doctrine of "the Church," and of "the necessity for its visible unity," which had gained footing as early as the third century, favored the pretensions of Rome. The great bond, which originally bound together the members of the church, was a living faith in the heart, by which all were joined to Christ as their one Head. But various causes ere long conspired to originate and develop the idea of a necessity for some exterior fellowship. Men, accustomed to the association and political forms of an earthly country, carried their views and habits of minds into the spiritual and everlasting kingdom of Jesus Christ. Persecution—powerless to destroy, or even to shake the new community, compressed it into the form of a more compacted body. To the errors that arose in the schools of deism, or in the various sects, was opposed the truth "one and universal" received from the Apostles and preserved in the church. All this was well, so long as the invisible and spiritual church was identical with the visible and outward community. But soon a great distinction appeared:—the form and the vital principle parted asunder. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and Christians were united by means of bishops, archbishops, popes, mitres, ceremonies, and canons. The Living Church retiring by degrees to the lonely sanctuary of a few solitary souls,—an exterior church was substi-

tuted in place of it, and installed in all its forms as of divine institution. Salvation no longer flowing forth from that word which was now hidden—it began to be affirmed that it was conveyed by means of certain invented forms and that none could obtain it without resorting to such means! No one, it was said, can by his faith attain to everlasting life: Christ communicated to the Apostles, and the Apostles to the Bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the gospel, whosoever had received the spirit of Jesus Christ was esteemed a member of the church: now the order was inverted; and no one, unless a member of the church, was counted to have received the spirit of Jesus Christ.

As soon as the notion of a supposed necessity for a visible unity of the church had taken root, another error began to spread:—namely, that it was needful that there should be some outward representative of that unity. Though no trace of any primacy of St. Peter above the rest of the Apostles appears in the gospels; although the idea of a primacy is at variance with the mutual relations of the disciples as ‘brethren’—and even with the spirit of the dispensation which requires all the children of the Father to minister one to another, (1 Pet. iv. 10,) acknowledging but one Master and Head: and though the Lord Jesus had rebuked his disciples whenever their carnal hearts conceived desires of pre-eminence; a primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that Apostle, and in his pretended successor, the visible representative of visible unity—and head of the whole church!

The constitution of the patriarchate contributed further to the exaltation of the Roman Papacy. As early as the first three centuries, the churches of the metropolitan cities had been held in peculiar honor. The Council of Nice, in its sixth canon, named especially three cities, whose churches, according to it, held an anciently established authority over those of the surrounding provinces. These were Alexandria, Rome and Antioch. The political origin of this distinction may be discerned in the name which was at first given to the bishops of these cities; they were called Exarchs, like the political governors. In later times they bore the more ecclesiastical name of Patriarch. It is in the Council of Constantinople that we find this title first used. This same Council created a new Patriarchate, that of Constantinople itself, the new Rome, the

second capital of the Empire. Rome at this period shared the rank of Patriarchate, with these three churches. But when the invasion of Mahomet had swept away the bishoprics of Alexandria and Antioch, when the See of Constantinople fell away, and in latter times even separated itself from the West, Rome alone remained, and the circumstances of the times causing every thing to rally around her, she remained from that time without a rival.

NOTICES OF BOOKS.

Robert Carter, 58 Canal-st. New-York, whose name we have repeatedly introduced to our readers, continues to publish excellent works that claim the attention of that portion of the reading public that desires the real improvement of the mind by the perusal of the authors read. The following three are among his recent publications:—

1. "*History of the great Reformation of the sixteenth century in Germany, Switzerland, &c.* by J. H. Merle D'Aubigne."

Judging from the first and second volumes of this work, which have been published, we can recommend it fully as one of the best historical publications of the age. We presume it will be found to be, in many respects, the best history of the great and blessed Reformation of the sixteenth century with which the world has been favored. Many facts are wrought into the narrative which have generally been overlooked or omitted by historians of that period, and this is done in so happy a manner that the reader finds his interest increased by the minutest details, a rare acquisition in historical writing. The author's style is attractive, clear and forcible; his arrangement perspicuous and natural, and a decidedly evangelical spirit pervades the narrative. He is peculiarly happy in keeping up the reader's attention while making a transition from one grand event to another. The work has been translated from the French into the German, Low Dutch, and English languages, and in Great Britain, three rival translations have appeared. It has been favorably noticed by the best Reviews in Europe and this country, and we are happy to find that the American Edition, got up in Mr. Carter's best style, is obtaining a wide circulation. The following notice, from the Edinburgh Review, we consider judicious and just:

"The work opens with a succinct view of the declension of the Church from its first purity; followed by a graphic description of the state of Christianity at the opening of the sixteenth century; as exhibited in interesting traits and experience of men in various ranks of society. We see the manner in which truths long lost or

obscured, were recovered from the pages of the Bible; and learn the ways of that Providence which brought forth into the liberty of 'sons' those who, thirsting after righteousness, had labored long in that desire 'to justify themselves,' which is 'the spring of distress of heart.' We behold in Luther the different phases of the Reformation succeeding each other in the heart of him who was to be the instrument of it, and few subjects afford richer matter of meditation than this gradual development of what has been called the Reformation truth in the childhood, youth and early struggles of the monk of Wittenberg. The work follows the course of the Reformation *in general*, and will comprise an account of the establishment of the reformed opinions in England as well as their early progress and subsequent repression in France, &c.

"No foreign tongue contains so complete and impressive a narrative of these events. The Author's work is conceived in the spirit and executed with all the vigor of Dr. McCrie's *Life of Knox*.—He has all our lamented countryman's sincerity, all his deep research, more skill in composition, and a greater mastery of subordinate details, along with the same inestimable faculty of carrying on his story from one stage to another with an interest which never subsides, and a vivacity which knows no intermission."

2. "*The Retrospect, or Review of Providential mercies.*"

This is a work written by an English divine, who was for several years a lieutenant in the British navy, during which period, and for some years before, many remarkable events in Divine Providence occurred, specially effecting himself and his companions. A "retrospect" of some of these, with the improvement which should be made of similar or other dispensations, forms the subjects of the Author's work. His narratives are full of incident, well told, and are calculated to have a salutary, practical effect on the heart. The awful evils of sin, the devices of Satan, the false character of worldly glory and enjoyments, with the long sparing mercy of God, and the power of divine grace are exhibited as in a mirror. The work is evangelical, we have read it with interest and satisfaction, and can freely recommend it.

3. "*The persecuted family, by Robert Pollok, Author of the Course of Time,*" &c.

This is an interesting narrative of some of the sufferings of the Covenanters in the reign of Charles II. Like "*Helen of the Glen*" and "*Ralph Gemmil*,"—true and touching stories of similar sufferings, by the same Author, it was written to counteract the influence of the shamefully false and wantonly wicked representations, or rather misrepresentations by Walter Scott, in his earlier novels, of the character and conduct of the suffering, persecuted Covenanters in the period alluded to,—and is well calculated to answer the end designed. We will only say further, that whoever commences to

read this, or any other of the Author's narratives, will be very apt to read it through and then wish to see the others.

"Distinctive Principles of the Reformed Presbyterian Church, by the Rev. David Scott."

We regret that a lengthy notice of this very able and much needed work, intended for an earlier No. fell by in some way unknown to us, which prevented its appearance. As the work has been generally circulated through the church, which we presume is equivalent to saying that it has generally been read by her members, we deem the preparation of similar notice unnecessary. It speaks for itself, in a much fuller and more commendatory way than we can speak of it in the space which our pages afford. It should be possessed and studied by every Covenanter, and we are sure Reformed Presbyterians will own their indebtedness to its worthy author for the clear exhibition and able defence of their "Distinctive Principles" which he has furnished to them and to others. We recommend a careful perusal of the work to all who wish to know the truth on the great subjects of which it treats, and who desire fuller information than they possess respecting the distinctive principles of the Reformed Presbyterian church—the very principles which our martyred fathers maintained, and for which they suffered under the persecuting house of Stewart. They who wish to procure copies of the work should avail themselves of the earliest opportunity, as the whole edition, and we are happy to know it, will soon be disposed of.

Orders should be sent to the Author, at Albany, N. Y. who can yet furnish a supply.

"Brown's Explication of the Assembly's Shorter Catechism, with the original scripture proofs referred to and inserted at large."

The public, and especially the heads of orthodox christian families and the members of their several households, are indebted to David L. Proudfit, bookseller and publisher, 2nd st. Newburgh, for a very good edition of this excellent manual of scriptural instruction. The careful study of the Assembly's Catechism, with the aid of such helps as Brown's Explication—among the best that have been written, was a blessed means of training up the children of the Church in generations gone by, in the nurture and admonition of the Lord, and is yet a blessed means in answering the same blessed end wherever it is employed. Christian parents, whose duty it is by divine appointment, to attend diligently to the religious instruction of their children, cannot avail themselves of a better help, in its own place, than this brief, plain, easy and comprehensive explanation, by question and answer, of the doctrines of the Gospel. A better formula of questions, for the purpose for which they are designed, cannot be put into the hands of children, and a better edition than that issued by Mr. Proudfit cannot be obtained. It has the scripture proofs at large, which is a great advantage, but which some editions want.

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THE SIGNS OF THE TIMES:

A SERMON PREACHED AT THE OPENING OF THE SYNOD OF THE R. P. CHURCH,
OCTOBER, 1841, BY THE REV. DAVID SCOTT.

"Watchman, what of the night? Watchman, what of the night?"—ISA. xxi, 11.

The chapter from which the text is selected contains three distinct prophecies; and these relate to so many different nations:—Babylon, Idumea, and Arabia. In the first of these prophecies the destruction of the Babylonian empire by the combined power of the Medes and Persians under the command of Cyrus is foretold. And this union of power in the Medo-Persian empire is represented by the symbols of "a chariot of men, with a couple of horsemen." These being come, the watchman announces the fate of Babylon. "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."

The third prophecy refers to the destruction of that portion of Arabian power called Kedar. This was to be accomplished almost immediately. "For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar shall be diminished: for the Lord God of Israel hath spoken it."

The second of these prophecies is that from which the text is chosen, and is styled "the burden of Dumah." A diversity

of opinion exists among expositors, as it respects the people designated by this name. The opinion more generally adopted, and I think correctly, is, that it refers to Idumea, which is only another name for Edom, the inhabitants of which were the descendants of Esau. Idumea, a name frequently given to Edom in scripture, becomes Dumea, or Dumah as it is written in the context, by merely dropping the initial vowels and ellipsis, which often occurs in the writing of proper names. The internal evidence contained in the passage determines the propriety of applying the prophecy to Edom. The style of the prophecy is "the burden of Dumah;" but Dumah is identified with Edom by what immediately follows:—"He calleth to me out of Seir, Watchman, what of the night?" But Seir is the country inhabited by the Edomites.¹ "Dumah" must therefore be understood as the same with Edom and Mount Seir.

The brevity of this prophecy renders it extremely obscure, and difficult to be understood. Watchmen in large cities, while going their rounds on the night watch, announce the hour or season of the night at regular intervals. This was particularly attended to in eastern cities. And from such a practice the manner of expression in the prophecy is borrowed. During his watch some one is supposed to enquire at the watchman "What of the night?"—How much of it is spent?—Is the morning near? The answer of the watchman is, "The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." This answer is designed to intimate that the affliction, or burden, under which Edom was then suffering would soon be removed. "The morning cometh." The morning of deliverance and returning prosperity. But alas for Edom, this morning of joy would soon be followed by another night of affliction! "The morning cometh, and also the night." This seems to intimate the national destruction of Edom: that her morning of prosperity would be short; and that, too, followed by a night without a

(1) Deut. ii. 12.

“morrow.” There is hope held out, however, in the prophecy to such as would turn to the God of Israel: to them mercy is promised. “If ye will enquire, enquire ye: return, come.” The duty of repentance for their national and individual sins is enjoined; and they are commanded to come by faith and take shelter under the protecting providence of the God of Israel.¹ For He alone is the rock of salvation.

Babylon and Edom were, in ancient times, the bitter and malicious enemies of the church of God; and because of their malignant hostility they were doomed to destruction: God determined to bring over them the wheel of his avenging judgments. The prophet is therefore commanded to declare “the burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.” Even so is the wrath of God against Babylon. The prophet is also commanded to declare “the burden of Dumah,”—the judgment of God against “Idumea, the people of my curse,” saith the Lord of hosts.² In the certain expectation that grievous judgments would be inflicted upon these devoted nations the church also is taught to say, in the language of inspiration, “Remember, O Lord, the children of Edom, who in the day of Jerusalem said, raze it, raze it even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones.”³ But that which was prophecy in the days of David and Isaiah, is now the subject of history: Babylon and Edom are no more; they have perished, and their names occupy no place in the catalogue of nations!

Were there nothing in this scripture but the denouncement of judgments against the ancient enemies of the church, the exposition of the prophecy might be considered complete when the infliction of the curse was stated as matter of historical fact. But it refers to something still future. While literal Edom must be understood as immediately intended in the

(1) Pool in loco. (2) Isa. xxxiv, 5; see also Ezek. xxxv and xxxvi. (3) Ps. cxxxvii, 7-9.

prophecy, it must also be understood as having another and much later application. In prophecies which refer to New Testament times, the incorrigible enemies of the church whom God has doomed to destruction, are called by the name Edom. "Who is this that cometh from Edom, with dyed garments from Bozrah? For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse to judgment. For the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." — This, it is presumed, is included in the "burden of Dumah." The literal Edom is indeed destroyed,—the sword of his curse has come down on that guilty land, and it is blotted out of the map of nations! But Edom symbolical has yet to meet its doom, when "the sword of the Lord shall be filled with blood."²

These enemies of God and his church are also, in those prophecies which refer to New Testament times, called by the name Babylon. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT."³ Thus Edom and Babylon are only different names given to the one great system of anti-christianism which, in the present period of the church, "opposeth and exalteth himself above all that is called God."⁴ This second view of the "burden of Dumah" is warranted by the consideration, that the anti-christian system of popish superstition and misrule is called Edom as well as Babylon; and also by the fact, that the burdens of Edom and Babylon are brought into immediate juxtaposition in this prophecy, as well as in other parts of scripture; an example of which has been already cited from the hundred and thirty-seventh Psalm.

According to this interpretation, "the burden of Dumah" refers also to the destruction of the church's enemies in New Testament times, when the Lord shall come "out of his place to punish the inhabitants of the earth for their iniquity." "And a mighty angel took up a stone like a great millstone, and cast

1 Isa. lxiii, 1 & xxiv, 5, 6. 2 Isa. xxxiv, 6. 3 Rev. xvii, 5. 4 2 Thess. ii, 4.

it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.”¹ Before the destruction of literal Edom was accomplished, she was called to the duty of repentance—“if ye will enquire, enquire ye: return, come.” So also before the destruction of symbolical Edom—the system of anti-christianism—is accomplished, a similar call is addressed to some who are in connexion with her,—“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”²

The text indicates a present duty. “Watchman, what of the night? Watchman, what of the night?” Divested of its figurative, yet significant form of expression, it calls our attention to the moral aspects of society. These have an important bearing on the interests of the church of God: they furnish media by which we may obtain information regarding her prospects, and supply instruction in relation to our duty, that we may “know the times, and what Israel ought to do.”

With this exposition I proceed, Fathers and Brethren, to lay before you an illustration of the text, by calling your attention to some of the prominent signs of the times.

1. The present age is distinguished by its facilities for the acquirement of general knowledge.

In no preceding period of the world have such facilities been enjoyed; or such efforts been made for the increase of general knowledge. The art of printing, which is comparatively a modern invention, has, during the last forty years, been applied to the enlargement of knowledge to an extent not even dreamed of in former times. Books have been multiplied a thousand fold. Many of these, it must be admitted, are light and trivial—and not a few of them are hurtful and dangerous to society: false principles in religion and morals are too often taught through their means; the pernicious consequences of which are palpably exemplified by the mass of society. Notwithstanding such exceptions, which it would

1. Isa. xxvi, 21; Rev. xviii, 21. 2. Rev. xviii, 4.

be vain to deny are numerous; still the press teems with books of real utility, in science, philosophy, morality and religion; all of which have for their aim the increase of knowledge,—and many of them tend to increase purity of heart, and holiness in the conduct of mankind.

The price at which useful books may be obtained is a very important consideration in relation to the increase of knowledge. And never was this facility so great as at the present time. Books which, before the art of printing was discovered, would have cost hundreds of dollars, may now be obtained for as many cents. Valuable works on science and history, the price of which, even at the beginning of this century, put them far beyond the reach of the great body of the people, are now brought within the means of almost every one who has a thirst for knowledge.

With the increase of books, this age exhibits, too, the striking peculiarity of associations formed for the purpose of diffusing knowledge generally throughout society. The wise and the good, in the wealthier and better educated classes of society, have united their energies and their enterprise with the design of increasing knowledge among the less favored portions of the population, by bringing useful books within their reach. Such, for example, is “the society for the diffusion of useful knowledge.” This society has issued to the world, at prices within the means of almost the poorest in the community, the most eminent works in physical science, history and philosophy. Indeed the library which they thus have furnished is incomparably more valuable on these subjects than all the stores of learning collected before the invention of the art of printing!

The means of instruction by the living teacher, too, are increased beyond all comparison with former times. The number of schools and colleges have been greatly increased during the last half century; as also the countenance and support given to these by public authority in different countries. Thus additional facilities are provided for the attainment of

knowledge. In the language of the day it may be said, that “the schoolmaster is abroad.” The advantages of district or parish schools are much increased by modern improvements in the mode of teaching, and in a better adapted system of class books, and especially by the adoption of normal schools for the instruction of teachers. The plan of district schools is vastly enlarged in its application to districts formerly destitute of this advantage, or enjoying it only very partially. An ordinary school education is thus brought within the reach of even the poorest in most civilized countries. The plan first suggested by the Reformers from popery, and partly sketched in nearly all the protestant countries in Europe, occupied a prominent place in the reformation established by our covenanted ancestors in Scotland. Parish schools, by diffusing knowledge generally throughout the community, laid the foundation for much of the moral grandeur that distinguishes Scotland among the nations. The benefits of this system have been, and are now being, extended successfully to other countries, and it is hoped with similar results. In many of the protestant countries of Europe, and especially in Prussia, the system of common school education is in a state of most successful operation. And even in Austria, borne down as it is with the incubus of popish superstition and tyranny, the school master has found his way. The kind and amount of instruction, truth requires us indeed to say, are held in abeyance to the dictation of a cruel and superstitious government. But under even these disadvantages, the general diffusion of knowledge, and the facilities for acquiring a common school education, are of the very last importance to a people: because they hold out the only sure hope of triumphing over a false system of religion and an immoral system of civil misrule. In our own country the establishment of district schools has brought the means of an ordinary education within the reach of myriads, to whom otherwise this must have been inaccessible. And if judiciously prosecuted may confer blessings on millions yet unborn.

2. I remark, that with all these advantages the present age is not characterized by great attainments.

With means and opportunities unequaled by any former age, the present is distinguished more by pretension and superficiality than solid learning. Education and books are more easily obtained, and far more extensively diffused throughout society, than in the period immediately following the reformation ; but there are fewer great scholars and profound thinkers. In a word, the actual gain in knowledge is by no means equal to the increased facilities for obtaining it. And in forming a moral estimate on this subject, we would be guilty of a very great oversight were we to lose sight of this fact. "Many run to and fro," indeed, and the means of acquiring knowledge are much increased ; but the increase of knowledge is not equal to the increase of means.

But that which is most remarkable in this view of the subject, and forming one of the most striking signs of the times, is the preference which is generally given to such knowledge as may improve man's physical rather than his moral condition. Science, for example, in so far as it may effect a reduction of manual labor, increase the facilities of acquiring wealth, or enlarge national power, obtains a decided and manifest preference over that which is designed to improve the mind itself. Hence the improvement of manufactures and commerce, or railroads and steam engines, obtain more attention than the culture of mind or the improvement of morals. And the reason is, the former directly facilitates the acquisition of individual wealth and national aggrandizement. That an extensively diffused religious and moral education would promote not only personal happiness, but national prosperity to an extent otherwise unattainable, is too evident to require any argument in this connexion. Religious principle is, indeed, the only safe and permanent basis upon which individual and national welfare can be placed. A well educated population, trained by mental discipline and culture, and deeply imbued with religious principle, is the strongest

bulwark of a nation. Such a community holds the fairest prospect of permanent success. The indirect influence which education has upon even the external prosperity of a State gives it a high claim upon the attention of society. But to produce this effect the basis of education must be moral and religious principle; apart from these education must always be limited in its influence, and exceedingly imperfect in its results. Nay, it may frequently be dangerous: instead of bearing along with it a healthy and renovating influence, it may spread blight and ruin in its march. Separated from religious principle, education is no longer the beneficial stream that, while it wends its way, beautifies and enriches the land through which it runs; but a troubled, turbid torrent, that bears in its bosom desolation and ruin. While much is done to diffuse education among all the classes of society, the great tendency of the present age is to separate it from religious principle,—to make it the means of advancing the physical more than the moral interests of man. Wealth is preferred to knowledge; and even when knowledge is sought it is more as a means of acquiring wealth than for its own sake. The present is an age of secularization, in which even education is made subservient chiefly to the mammon of unrighteousness—the god of this world. And that which cultivates the mental powers, or tends to purify the heart, is held in comparative disesteem. A similar tendency is manifested in even the female education of the age. Generally, a far greater attention is given to that which is merely ornamental than that which is moral. The obvious tendency is to show an outward appearance—to gratify the taste and fancy, rather than cultivate the understanding and purify the heart. We cannot contemplate, whether as christians or members of civil society, the secularizing tendency of the age, without painful apprehensions for the future. If persisted in, it must end in infidelity and barbarism.

3. The present is an age of religious effort.

This remark is made, it is presumed, in entire harmony

with the preceding. There may be religious effort even in an age of secularity. Religious principle is one thing, and an effort respecting religion is another. Efforts to extend christianity may be marked by the secular character of the age in which they are made ; and this I have assumed in the present remark. But whatever may be the character of the efforts made, no period since the days of the apostles can be compared with the present in respect of their magnitude, not even the period of the protestant reformation. It will be borne in mind, however, that I make no comparison as to the principles and motives of the agents in these different periods ; nor of the effects produced, but merely of the magnitude of the efforts which have been made. In this view of the subject it may be safely asserted, that neither personal enterprise nor wealth has been spared. An extraordinary amount of pecuniary means has been most liberally furnished ; and every region of the world has been, and still is, the scene of religious effort and activity. The ice-bound shores of Greenland, and the burning sands of Africa ; the sunny vales of India, and the palm-clad islands of the Pacific ocean, have all been visited by the missionaries of the cross ! I might say in the words of the psalmist, “ There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world.”¹

The latter part of the eighteenth century found the religious world sunk in torpid indifference. Like the church of Laodicea, in a state of fatal lukewarmness, “ neither cold nor hot.” Many exceptions to this general accusation there were ; but while this is most cheerfully conceded, candor compels the admission that the greater part of the professedly christian world was alike indifferent to the advancement of the Redeemer’s kingdom, whether at home or abroad. A very considerable improvement, however, has taken place during the last half century : whether there may have been a very extensive revival of the power of religion, or only an extensive

¹ *Psalm xix, 3, 4.*

excitement respecting religious things, it would not, perhaps, be easy at present to determine. But certainly there is not the same Laodicean lukewarmness and indifference; religion occupies at least a large place in public attention. This is an omen of good, for which every christian should be devoutly thankful to the Father of mercies. During the period referred to, religious missions have been established all over the world; and their agents and missionaries have labored with great zeal and activity; and in some cases not without happy effects. During the same time Bible societies have been formed, and the Bible translated into an immense number of modern languages. Through the medium of these the Bible has been scattered over the whole habitable globe, to almost every people in their own tongue!

Tract societies, home missions, and other means for disseminating religious knowledge, have been established in various christian countries, and conducted with much zeal.

Princely revenues have been annually raised for these purposes.¹ And the objects which all efforts contemplate are urged with untiring zeal and ability by an extensive periodical literature.

4. I remark, that the efforts which characterize the age have been comparatively unfruitful.

Considering the exertions which have been, and are still making, for professedly religious purposes, we look in vain for adequate results. These bear no relation to the magnitude of the means employed.

This appalling fact must be caused either by the incompetency of the means used, or the manner in which they have been applied. The means employed, namely, the dissemination of the Bible, and missionaries to explain the truths which it contains, are the proper, nay, the only means competent to convert the nations to the service of the true God. The comparative failure of the religious efforts of the age must be as-

1. The British and Foreign Bible Society, even twenty years ago, had an annual revenue of nearly half a million of dollars.

cribed, then, not to the means themselves—for they are competent to the end proposed; but to the manner in which they have been used. “The gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.”¹ The simple preaching of the gospel, “not in the wisdom of men, but in the power of God and demonstration of the Spirit,” is that by which sinners are to be converted, and the kingdom of Christ established in their hearts.

A principal reason of the comparatively small success may perhaps be found in the fact, that irresponsible associations have frequently undertaken to do the work of the church. To the apostles was committed the ministry of reconciliation; and through them to the ordinary and permanent ministry of the church. “Go ye into all the world, and preach the gospel to every creature. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.”² To the church, through her lawfully constituted organs of administration, belong the right and the duty of evangelizing the nations, and teaching them to observe the commandments of Christ. In some instances, too, these associations have assumed the power of ministerial ordination, and authoritatively sent forth men to preach the everlasting gospel. The power of ordination resides in the church, and can only be rightfully exercised by her constituted authorities. To them Christ hath given “the keys of the kingdom of God,” that they may ministerially open and shut in all necessary acts of government and discipline; and to them also belongs the power of ordination. “Neglect not the gift that is in thee,” said Paul to Timothy, “which was given thee by prophecy with the laying on of the hands of the PRESBYTERY.”³ It is not to be supposed that the Head of the Church would bless with signal success a course of operations in which self-constituted societies undertake to do the work of the church, or assume

1. Rom. i, 16.

2. Mark xvi, 15 & Math. xxviii, 20.

3. 1 Tim. iv, 14.

that ministerial power which belongs only to her constituted authorities. It does not indeed become man to limit the Holy One of Israel. He may bless means that are very defectively applied : while he disapproves of what is wrong in the manner, he may nevertheless bless his own truth for the conversion of sinners "dead in trespasses and sins." But however this may be, (and I most cheerfully concede that it is so,) still it is not to be expected that the influences of the Holy Spirit, in any enlarged degree, would accompany efforts in which obvious scriptural principles have been disregarded. The intentions of such associations may be good ; they may be influenced by a desire to aid in the conversion of the world ; but no purity of intention will exonerate them from the charge of thrusting themselves into a position which they have no right to occupy, and exercising an authority which has never been conferred upon them. Uzzah meant well when he laid his hand upon "the ark of God," but his self-authorized interference for the safety of the ark received an awful rebuke from the God of Israel. So, I fear, it has been sometimes in the case of religious efforts : the interference of self-constituted associations, by doing work and assuming powers that belong only to the church, has been rebuked by the small success which they have obtained.

Another reason may be found in this, that sufficient care and prudence have not been exercised, so that the pure gospel of Christ alone should be promulgated. Incompetent and unqualified men have too often been employed as missionaries, under the very erroneous notion that the high qualifications necessary for watering the church at home were not required to plant it among the heathen ! Often, also, truth has been compromised, that a union of effort and means might be secured on the part of religious professors of different names. An agreement, on what is called in common parlance the essentials of religion, is made the bond of co-operation. From both of these causes most pernicious effects have followed. Incompetent men, whose religious views have not been ma-

tured by a deep and careful study of the sacred oracles, must often teach error through sheer ignorance of the truth as it is in Christ,—“they teach for doctrines the commandments of men.” The co-operation of men of very different creeds must necessarily sacrifice many important doctrines of divine truth. For, according to the terms of their co-operation, many such must be kept out of view. Now, as divine truth is the means of sanctifying sinners, there is no scriptural ground of hope that much good shall be accomplished where it is compromised by men, agreeing to keep what they call minor points of doctrine out of view. And much less can such a hope be reasonably entertained where false doctrines are taught.

Again: another reason for the little success of missions is, that much of the missionary effort of the age has been made by denominations of professed christians who maintain very corrupt views of religion; and who promulge with great zeal their own sectarian notions. This finds a remarkable illustration in the early missions of the Roman apostacy! The distinctive truths of the gospel were carefully concealed and the whole effort of their enterprise concentrated in the enlargement of gospel power—in building up, not the church of God, but a heretical apostacy! And this remark is applicable to all their missionary efforts. Some of the most zealously conducted missions of the age are under the control of men holding Arminian and Hopkinsian errors. The agents employed in these are, of course, deeply imbued with the errors of their respective sects. Whatever energy or enterprise may be called forth in these missions, and in this respect there is much that is worthy of imitation, yet it is not for the truth, but against the truth. I must not omit noticing, in this connexion, that the zeal, activity and self-denial of evangelical professors have not been equal to their soundness in christian doctrine. They have not exemplified their own principles with sufficient energy and zeal, for the honor of their practical consistency; but have left the field of missionary exertion too much to the culture of those, from whose

labors little else than failure could have been anticipated. To form a correct estimate of the signs of the times, it is proper to take this dereliction of duty into the calculation, as a very prominent reason why so little good has been done through the medium of missions.

Much that has been said respecting missionary efforts in the preceding remarks is equally applicable to the manner in which Bible societies have been conducted. There has been too little regard to pure principles, and too much to worldly policy and carnal expediency. Men of doubtful character and erroneous sentiments have frequently been entrusted with Bible agencies, to the unspeakable injury of an otherwise praiseworthy undertaking. The deceptive policy of the British and Foreign Bible Society, and subsequently of the American Bible Society, by employing their respective funds to disseminate popish versions of the Bible, has gone far to destroy the confidence of consistent christians in these enterprises; and, it is to be feared, has cast a blight upon the hopes which had been formed of their efficiency and success.

But however small the good done by the Bible and missionary societies may have been, still abundant good may yet result from those imperfect efforts. The Head of the Church, I have no doubt, will in his own time over-rule all that is wrong in them, and cause the good seed of the gospel to spring up unto a plentiful harvest. If modern missions have not converted the world, nor even any large portion of its inhabitants, they may however prove exceedingly useful as pioneers; they may serve the purposes of opening a communication with the heathen world, and obtaining a knowledge of facts that may yet be turned to the highest advantage; when missions more effective and successful shall be sent forth to carry the glad tidings of salvation to the benighted nations of the earth.

And the translation of the sacred oracles into such a number of languages as has been effected, will, as a preparatory means, be of immense advantage ultimately for disseminating the gospel among all people of all nations and languages.—

No unprejudiced individual can look upon this part of the religious effort of the age without admiring the diligence and perseverance with which it has been conducted. It forms the brightest page of our world's history during the last fifty years; and will yet tell on the future destiny of our race beyond all the expectation that can be formed of it at present. As seed cast into the soil, and watered by the rains and warmed by the sun, bring forth fruit to reward the toil of the husbandman, so shall these translations of the scripture, when watered by the dew of the Holy Spirit and warmed by the Sun of righteousness, be ripened into a harvest, that shall yet make glad those places of the earth that are now the abodes of horrid cruelty.

The means employed for advancing the interests of religion at home have been, perhaps, more unsuccessful than those employed for the conversion of the Gentile world.—Much, indeed, is said of conversion in the religious talk and writing of the day; but the amount of religion, as embodied in the conduct and character of men, is not greatly increased. This is emphatically the age of professedly religious revivals; but the greater number of these are only an excitement of feelings, of a very transitory, and therefore very doubtful, character: like “the early cloud and the morning dew,” they soon pass away. There is in these but little exemplification of the christian virtues which illustrate and evidence the abiding power of the gospel. It is hoped that I shall not be understood, by this remark, as despising religious revivals. In the course of the history of the church, from the day of pentecost till the present, she has enjoyed at intervals the refreshing visits of the Spirit's influence. This has been manifested at special times by extraordinary revivals of the power of religion. These visits of the Spirit form eras in the church's history, the retrospect of which ministers delight to the people of God. But influenced by a zeal that is not altogether according to knowledge, numerous attempts are made to get up religious revivals, as if the power of religion could be sub-

jected to the will of man, irrespective of the will of the Holy Ghost. In practical forgetfulness of the scriptural truth, that it is not by might, nor by power, but by the Spirit of God alone it shall prevail.¹ Modern revivals, with few exceptions, are reduced to a system of mechanical means, addressed to the feelings and passions; and conversion is as confidently supposed to follow these, as is any physical result in experimental philosophy. Hence the introduction of protracted meetings, and anxious-benches, with all the other details of revival machinery. At no former period has so much time been employed, or so much labor and zeal bestowed, as is now for producing religious effects. What the Savior said of the Pharisees may, without any breach of charity, be applied to the revival makers of the present day. They “compass sea and land to make one proselyte.” And yet genuine religion numbers but few followers. The truth is, and it would be wrong to attempt to conceal it, the age is emphatically secular; the great mass of religious professors have little more of religion than the name: they have an external profession, but, like the foolish virgins, they have no oil in their lamps. Where, it may be asked, is the corresponding increase of christian character?—the self-denial, the humility, the love, and the good works which might be expected from the great pretensions of the present age? These are the proper tests of the reality of religious revivals; but, alas! in these the age is remarkably barren!

5. Heresy and false principles abound.

Truth demands the admission, that there is not perhaps a heresy or false principle maintained in the religious controversies of our time that is entirely new. The heretics of the second and third centuries bear away the palm of invention: the heresies and false principles which now abound are in most cases only the revived and newly vamped follies of a more creative and imaginative age! But though this must be acknowledged, yet heresy has obtained an ascendancy over the professedly religious part of society in modern, that was

1. Zech, 4, 6.

scarcely known in ancient times. There is now, among those who hold the truth, less dread of false principles. And at the same time a spurious charity prevails, which, if left undisturbed to its own pernicious influence, would soon level all distinction between truth and falsehood. Hence the very common maxim, not only avowed by errorists, but too much conceded by numbers who profess to hold the truth—that it is comparatively “unimportant what a man believes if his heart is right.” This maxim takes it for granted, that a man’s heart may be right irrespective of divine truth. The sanctification of sinners is thus separated from the truth of God, through which alone they can be sanctified. The difference between truth and falsehood is practically denied, and the line of demarkation obliterated. The great gospel principle, that the souls of sinners are purified “in obeying the truth through the Spirit,” is thus made void.¹ This gives an influence to error which deserves a place among the signs of the times.

One of the peculiar features of the age is a questioning of formerly conceded, if not of first, principles. It is not said, that the errors of the present are greater or more numerous than those of any past age; but I hold, that there is a peculiarity about modern error that gives it a distinctive and dangerous character. Many of those points which christians have been taught to consider as first principles in religion, and respecting which there was no dispute in former times, are now denied. In the period immediately following the reformation there was much diversity of opinion on religious subjects among protestants, but at the same time there was a considerable agreement as it respects first principles. In the controversy, for example, carried on between the orthodox and Arminius and his party, the latter admitted many things as settled principles which modern Arminians deny. The same thing is still more strongly illustrated by Universalists and Socinians. The earlier Universalists differed but little from the orthodox, and some of them in nothing but the

¹ 1 Pet. i, 22.

one point of universal salvation. The doctrines of grace generally were not denied : now, not only these, but nearly all that distinguishes christianity from every false system of religion is repudiated. There was, too, a decency of profession and principle, in some points, acknowledged by the earlier Socinians, which we look for in vain among their followers. Socinians of the present age are not, in this respect, to be compared with such men as Chillingworth or Lardner. Socinianism is now only another name for infidelity. And under this name I include all who deny the divinity of the Lord Jesus Christ and the personality of the Holy Spirit, whatever name they may choose to assume. Those who now deny these cardinal doctrines of the christian religion generally, also deny that the Old and New Testaments contain a perfect revelation of the will of God. They repudiate the inspiration of the scriptures, and boldly deny such parts of them as cannot be wrested to the support of their own heretical views. Nothing is admitted into their creed that cannot be explained on merely rational principles. The christian name is made a pretext to conceal a disguised, indeed, yet revolting, system of unbelief!

Again : Although the present age may not be distinguished by a greater number of heresies, it is certainly distinguished by a greater number of heretics. The number of errors may not be greater, but the number of those who maintain them are immensely increased. In no preceding period in modern times have such vast numbers of professed christians been found who would openly deny the doctrine of the trinity, the divinity of the Savior, or the personality of the Holy Spirit. Continental Europe is filled with the votaries of Socinianism and Neology. The cradle of the reformation is now become the hot-bed of error : the simple doctrines of the gospel, as expounded by Luther and Calvin, are supplanted by a cold and heartless rationalism,—a form of religion, but destitute of the life-giving power of genuine christianity. Such is the religion of the greater part of the continental protestants in

Europe. In England, Socinians (though they prefer to be known by the name of Unitarians) have vastly increased. And in New England, great numbers of professors of christianity are corrupted by Unitarian and Neological heresies, while Arminian and Hopkinsian errors are extensively embraced throughout the whole of our land. These various heresies are supported, too, by wealth, industry and zeal, which the doctrines of the Bible cannot command. And I may add here, that the greater part of the literature of the age is enlisted on the side of error. Such is the condition of the religious world at present; a condition of things portentous to the interests of evangelical religion. This state of things seems to realize the apostolic prophecy, "God shall send them strong delusion, that they should believe a lie: because they received not the love of the truth that they might be saved."¹

One of the most alarming signs of the times is the increase of popery. This system of iniquity embodies nearly all the heresies and errors ever broached since the introduction of christianity, with all the superstition and idolatry peculiar to itself. It is described by the apostle as "that man of sin and son of perdition; who opposeth and exalteth himself against 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." And as "the mystery of iniquity, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved."² Immense efforts are making to strengthen this system of idolatry and intolerance; nor are these efforts without success. In Britain the votaries of "the man of sin" have been, partly by emigration and partly by proselytism, steadily increasing since the commencement of the present century. Nunneries, and other schools of popish superstition, are established in some parts of Britain, where fifty years ago papists would scarcely have ac-

1. 2 Thess. ii. 11, 10.

2. 2 Thess. ii. 3—10.

knowledged their connexion with the system of iniquity. The concession of the Catholic claims by the British parliament has increased the political power and influence of "the man of sin" in that country.¹ And this must necessarily have given currency to the false dogmas and fascinating rites of Romish superstition. The same effects will be produced also, but more directly and efficiently, by the general system of education lately introduced into Ireland. A system that is emphatically anti-christian, because the pure word of life, as contained in the sacred scriptures, finds no place in it: and thus children, instead of being educated in the fear and knowledge of God, are trained according to the cunning craftiness of men lying in wait to deceive.

In the United States ceaseless efforts are put forth to strengthen the power and increase the members of "the man of sin." A cunning and Jesuitical priesthood have succeeded to a dangerous extent in lulling to rest the public mind, saying, peace, peace, when, alas, there is no peace. In the midst of this false security popery is silently but rapidly advancing. Popish schools and institutions of various kinds are scattered over the land. Into these nurseries of superstition thoughtless protestants frequently send their sons and daughters to be educated; and from which they return, if not proselytes, they are at least ardent admirers of its carnal pomp and delusive worship. At the present moment a mighty effort is making to obtain a portion of the common school fund of the State of New-York, to be applied according to the direction of the popish priesthood, and for supporting an exclusive system of popish instruction. The present aims and pretensions of popery are appalling, as they tend to the increase of false principles.

6. The present age is distinguished by a spirit of insubordination.

A regard to order is the corner stone of society: but remove from the minds of men a sense of obligation to law, and social

1. In 1829 the British parliament passed the bill called (though improperly) "the Catholic Emancipation bill." By this act papists are admitted as members into the legislature.

order cannot be preserved. In civil society obedience may indeed be enforced by physical power: if the law is resisted, compulsory measures may be employed. The knowledge of this frequently ensures obedience when otherwise it would not be given; but notwithstanding the fear of coercion, the lawless spirit of anarchy sometimes prevails, and the authority of law is disregarded. In this respect we have fallen on evil times. And what renders this so exceedingly ominous as well as dangerous is, that it is not confined to the lower, but has its influence over the highest, classes in society,—over those that rule as well as those that are ruled,—including influential officers of government, as well as the humble mobocrat that can scarcely write his own name. The former assume the responsibility of dispensing with law when this may promote their own sinister purposes; and the latter commits arson and murder at the bidding of villains more inexcusable than himself. It is the easiest thing imaginable to collect a mob in any of our large cities; and equally easy to excite them to commit the most ruffian-like deeds in defiance of law and order. The history of the last seven years, in the United States, furnishes painful proof of this statement. Many of these acts of insubordination possess a remarkable peculiarity: they were ebullitions of popular fury in opposition to sympathy with the rights of man. In other countries, and in other circumstances, a sense of wrong inflicted, or supposed to be inflicted, has often called forth resistance to the laws on the part of an enraged and misguided populace. But it is something novel in the history of human government to experience popular outrage in behalf of oppression! The criminal conduct of government, in winking at, if not countenancing, these outbreakings of insubordination, has been signally rebuked. As might have been foreseen, the same spirit that developed itself in pro-slavery violence, has subsequently invaded the regular administration of law. The dispensation of justice, by the constituted organs of government, is too slow

11th.—It is agreed, that as it is recorded in the extracts of last year's minutes, that Dr. Bates adhered to his reasons of dissent from the decision of this Court, on the wine question at last meeting, it be entered on the printed extracts this year, that Dr. Bates withdrew his dissent, when the answers to Mr. Martin's reasons of dissent were read in Court.

12th.—Dr. A. Symington complains of a paper which recently appeared in a periodical, animadverting on the late decision of this Court, on the wine question; and as the writer of said paper is not present, Dr. Symington craves liberty to direct the attention of Synod to this matter, at next meeting.

13th.—*A Memorial on the subject of Covenanting from the Elders and Members of the congregation of Wishawton, is received and read.*

This memorial was not introduced when the subject of Covenanting was disposed of, because there was not an opportunity of having it transmitted through the committee of bills and overtures.

14th.—*Report of the Presbytery of Glasgow, on the subject of a memorial from the Librarian of the Theological Hall Library.*

“Glasgow, March 30, 1841.

“The Presbytery took into consideration the memorial from the Librarian of the Theological Hall Library, addressed to Synod, and referred to this Presbytery; and agreed to recommend to the Synod to adopt the suggestions made in that paper, viz.: That Students from Ireland be relieved from the payment of the sum annually paid toward the library, and that they be allowed the use of the books, while they are prosecuting their studies in this country.

Extracted by J. GRAHAM, P. C.”

15th.—*A Memorial from the Penpont Session, on the Proclamation of Marriage banns is received and read.*

After reasoning, the Synod agree to remit the matter to the session of Penpont, to act in it as their wisdom and prudence may direct.

16th.—*A letter from Mr. Cunningham, preacher, is received and read, requesting that he may be relieved from the appointment to preach regularly in Newton Stewart, during the ensuing six months, and be put on the roll of probationers.—With this request the Court complies.*

God, speaking in the scriptures, and through them taking hold of the consciences of men. A conscientious regard, however, to the good order of the house of God is far from being generally manifested. Many members of the church speak well of government and discipline, so long as their own conduct is not the subject of these; but the moment that they are applied to themselves, then government and discipline are practically despised. Such men are too self-willed, and have too little regard to divine authority, expressed by the salutary discipline of the church, to submit. There never was, perhaps, a time in the history of the church when her authority was so little respected. In former times it was only the last resort to decline the authority of a church judicatory; now, it is common even when no well grounded pretence of injustice can be plead in excuse. The same thing is evident also from the increased number of appeals, made to superior, from inferior, judicatories, and presented with all the pertinacity of legal wrangling. That church courts not only may, but do, err, I grant; for such cases of wrong adjudication the privilege of protest and appeal is a remedy. But the exceedingly frequent use of this privilege is not accounted for by such necessity. By far the greater number of instances must be attributed to wilfulness of mind, that prefers its own indulgence to the peace of the church,—and that contends more for victory than justice. The want of religion—the absence of its felt power over the conscience—is the reason why the spirit of insubordination so much prevails. If the power of vital godliness was more generally experienced such cases would be of rare occurrence.

7. The present is an age of change and revolution.

This revolutionary spirit has deeply imbued the ecclesiastical as well as the civil world. Religious ties are in most cases remarkably slender, and easily sundered. Church connexions are rapidly breaking up, and new organizations as rapidly forming. Civil society, however, furnishes the most pertinent illustration of my remark. Political agitation is the or-

der of the day. Governments are in a state of transition: old systems are rapidly becoming superannuated and crumbling into ruins. “The face of the sky never indicated more clearly an approaching tempest, than the signs of the times betoken an approaching convulsion,—not partial, but universal. It is not a single cloud, surcharged with electricity, on the rending of which a momentary flash might appear, and the thunderbolt shiver a pine or scathe a few lowly shrubs, that is now rising into view; but the whole atmosphere is lowering, a gathering storm is accumulating fearfully in every region, the lightning is already seen gleaming in the heavens, and passing in quick succession from one distant cloud to another, as if every tree in the forest would be enkindled, and the devastating tempest, before purifying the atmosphere, spread ruin on every side. Such is now the aspect of the political horizon. The whole world is in agitation. All kings on earth, whose words were wont to be laws, are troubled.—The calm repose of ages, in which thrones and altars were held sacred, has been broken in a moment. Ancient monarchies, which seemed long to defy dissolution and to mock at time, pass away like a dream. And the question is not now of the death of a king, or even the ceasing of one dynasty and the commencement of another; but the whole fabric of government is insecure, the whole frame of society is shaken.—Every kingdom, instead of each being knit together and dreaded by surrounding states, is divided against itself, as if dissolution were the sure destiny of them all.”¹ In less than fifty years, France has been the scene of six revolutions.—Twice have the Bourbons been driven from the throne of their ancestors, and twice has it been filled by a military chief; and lastly, after a struggle of three days the citizens of Paris succeeded in giving a king to France! The peninsula of Europe, including the kingdoms of Spain and Portugal, have been in a state of change and civil war for the last twenty years. Belgium has been wrenched from Holland and de-

1. Keith on prophecy.

clared an independent kingdom. The whole of Asia seems to be on the eve of some grand revolution. The Turkish empire is paralyzed, and partially dismembered : two new kingdoms, Greece and Egypt, have been erected within its former limits. On our own continent the same spirit of change is revolutionizing the whole of society. Again and again has the standard of revolution, though without success, been raised in Canada. In Texas a few colonists, by a petty and, except in its consequences, unimportant struggle, laid the foundation of what promises to be a powerful empire. Mexico, from whom this territory has been torn, has been long a prey to civil war ; she is smitten with the curse of revolution. Similar, too, is the condition of South American republics : they are unsettled as the tides that roll round their shores !

In the United States, and Britain, where the science of government and the principles of civil liberty are better understood than in any other country in the world, the elements of change are mustering for some great and important issue. It is not a revolution effected by violence, however, that is to be apprehended in these countries, but a revolution produced by public sentiment. Yet, it is not on this account less revolutionary in its character, or less dangerous in its consequences. The former may be as entire, and the latter as ruinous, as if effected by violence and bloodshed. In each of these countries there are two antagonist systems of policy which have in both alternately prevailed : each in its turn has had the advantage of a favorable administration to carry out its policy. Whatever preference may be given, in a mere political point of view, to one or other of these systems, and certainly there is sufficient ground for preference, yet the prevalence of neither the one nor the other, in either of the countries, is likely to confer upon mankind any permanent or important benefit. Civil and political liberty is one of the greatest of earthly blessings, and ought therefore to be cherished with the most watchful solicitude. But I am not disposed to think, that the revolutionary spirit which at present pervades

society is favorable to its welfare or the advancement of liberal principles in government. There is too much reason to fear that the contrary will be the result of the excitement which now upheaves the foundations of nearly all the social structures in the civilized world. The principle which directs the political agitations of the nations is the same substantially that formerly deluged France in blood and ended in a military despotism. It has its origin in the preference given to popular will over the obligations of the divine law. And by whatever name it may be recognised it is essentially infidel. Every benevolent mind holding enlightened views as to the rights of man, will hail with joy the period when rational freedom, which is the birth-right of all men, shall be possessed by all men. When the greatest amount of liberty shall be enjoyed by the greatest number—when the rights of the many shall not be sacrificed to the aggrandizement of the few, whether that few may consist of selfish politicians or a lordly aristocracy. For the former is more dangerous to liberty than the latter; the demagogue is the most selfish as well as the most cruel of rulers: he courts and flatters, that he may hold the people in abeyance to his own despotic will. But however anxious may be the solicitude of the virtuous and the enlightened, to see the boon of freedom universally enjoyed, there is little in the present movements of society to encourage the hope of its being speedily realized! The Almighty has a controversy with the nations, because of their immorality; for they are nearly all of them either anti-christian or infidel,—in a state of rebellion “against the Lord and against his Anointed.” “The people imagine a vain thing,” thus to resist the God of heaven; and equally vain is it to expect prosperity while they continue in their hostility. The people must, therefore, learn to do homage to the Messiah, before the changes which they are struggling to effect in their political relations shall reward them with real and lasting advantages. But when the scriptures of truth are made the rule, as well of national as individual action—when nations, as such, shall

practically do homage to the "Prince of the kings of the earth," then shall the people "be blessed in him," but not till then!

8. The present is a period of great prevailing wickedness.

This view of the state of society is illustrated by an excessive disregard of the Lord's day. During the last ten years this practical evil has increased to a most alarming extent. If I should say four fold, this would certainly be within the truth. Pleasure and business equally encroach upon the Sabbath: the man of pleasure and the man of business keep each other in countenance while they desecrate this day of "holy resting." Especially are the modern facilities for travelling abused to the profanation of the Lord's day. Even many professors of religion are deeply criminal in this respect, by carrying on their usual every-day business on our rivers, canals, and highways. The owners of vessels and carriages, and stock-holders in railroad and turnpike companies, thus turn the day of rest into a day of pleasure or business, that it may be a day of gain. Nor does it lessen the criminality, that they may, as they indeed sometimes do, personally attend to the outward duties of the Sabbath. Such personal acts, while they are employing others to desecrate the Sabbath for their gain, can be viewed in no other light than as either a cloak for their hypocrisy or an evidence of delusion and self-deceit.

Dishonesty occupies a prominent place among the abounding vices of the age. I speak not of open theft or robbery, but of that dishonest spirit which pervades the business world. Business, as at present conducted, is little else than a great system of chicanery characterized by fraud and speculation. And he that cheats cleverest, and most successfully, is the most honorable among his fellows. Among commercial employers, even where the greatest confidence is reposed, pilfering and breach of trust to an enormous extent is of every day occurrence. Among public officers, speculation and fraud are so exceedingly common that integrity is rather the exception

than the rule. Nor is this all. The downward tendency of society is strongly marked by the fact, that when a man stands before the community as an acknowledged defaulter in public office, it scarcely affects his standing in society; than this, nothing can more evidently illustrate the low state of public morals.

Much of the dishonesty that exists in society may be traced immediately to an extraordinary appetite for sinful pleasures. Men are lovers of pleasures more than lovers of God; and to secure the gratification of this appetite they have recourse to unlawful means. The public officer and the merchant gamble in stocks or in ruinous land speculations, and their clerks at the billiard or card table. To minister to these and other licentious appetites, men trusted with the property of others are often seduced to betray their trust. In the same category with gambling and games of chance, the theatre and opera house must be classed. They are the pathways to hell, and lead to the chambers of death: like the song of the Syren, they allure to destruction.¹

Practical wickedness is exemplified as well by the nation as by the individual. National countenance is given to Sabbath profanation, by the carrying of the United States' mail, and the details of the post office on that day. The Sabbath is thus not only desecrated, but private individuals are thereby encouraged to do the same thing. If the stage or steamboat runs on Sabbath to carry the mail, why may not I travel with it? asks one; and if the post-office is kept open, why may not I attend to the business of my counting-house? asks another. The nation, too, has given its countenance and, in some respects, its support to the abominable sin of slavery. It has not used its constitutional powers to abolish the internal trade, by prohibiting all commerce in slaves between the states. Nor has it abolished slavery in the District of Columbia, over which

1. More money is annually spent, in the single city of New-York, on theatres, operas, and similar places of resort, than is devoted, during the same time, to the maintenance of religion throughout the whole state. This opinion is based upon data, which, to the writer at least, appears entirely satisfactory.

it has the sole power of legislation. And finally, the nation is chargeable with the sin of infidelity. In the United States' constitution, no notice is taken of divine revelation, no homage rendered to the Messiah, "who is King of kings and Lord of lords," there is not even any acknowledgment of a Supreme Being. As a nation, indeed we have no God!

As an illustration of abounding wickedness, I may not overlook the extreme disregard of human life. Murder is alarmingly frequent, and often accompanied too with circumstances of most revolting barbarity. Duelling and assassination, particularly in the south and south western states, are matter of almost daily occurrence. And what is not less ominous in the times is, that the murderer passes "unwhipped" of justice more frequently than any other criminal. It is difficult to obtain a conviction, however clearly proved his guilt may be—if he has wealth to involve the case in the entanglements of law, or influence to bias in his favor the minds of a jury. Because of blood the land mourneth. Murder is very commonly, not the crime of the outcast, but of such as stand fairest and foremost in society. The murder of a member of the national legislature by another member, in a duel, is still fresh in the public memory. Equally so is the murder of a member of the legislature of Arkansas by the speaker, while in the act of addressing the house. Offended at the tenor of the remarks, the speaker sprung from his official chair, and with murderous vengeance plunged a bowie knife into the bosom of his victim, in the very hall of legislation! And in both cases blood still cries for vengeance, but cries in vain!

CONCLUSION.

1. From the view which has been given in the preceding illustrations, of the present age, it appears to be highly distinguished by the enjoyment of privileges. Extraordinary facilities for the attainment of knowledge are enjoyed. For these we ought to be thankful to God. He does "according

to his will in the armies of heaven, and among the inhabitants of the earth." In his universal and irresistible providence he disposes of the lot of men. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." God, the Almighty disposer of all things, has bestowed on the men of this generation very distinguishing favors. Our lot might have been cast in an age of barbarian or feudal darkness, when the means of general knowledge, and above all, the means of religious instruction, would have been denied us. But He, in whose hands are the "times" of all men, has dealt far otherwise with us; in respect of both time and place we have obtained a goodly heritage. A sense of this should fill our minds with gratitude to the God of Israel for his bountiful providence. In the words of the psalmist let us ask, "What shall I render unto the Lord for all his benefits towards me? O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men!" The gratitude of our hearts should have a corresponding expression in our conduct. While we are thankful for enjoying the facilities of obtaining knowledge, both general and religious, our first care should be to manifest this state of mind by a diligent use of the blessings conferred on us. Such talents are not given to be wrapped up in a napkin and hidden in the earth, but to be used. And used, too, to the glory of him who gave them—"the true God, and Eternal life."

2. But however great the obligation may be to improve with all diligence the means of instruction furnished for us in the providence of God, it must be confessed that they have not been suitably improved. In this respect we too much resemble the faithless servant who hid away his lord's money, and enjoyed himself in criminal indolence. Because of this we ought to be humbled. It becomes us to "join trembling with our mirth." Fathers and Brethren, as ministers of the gospel, we ought especially to remember this. For whatever may have been our diligence in using the facilities of

obtaining instruction, whether for our personal improvement, or as the means of improving others, it must be acknowledged that we have not been so diligent as we ought to have been. "Who is sufficient for these things? Nor have we been so diligent as we might have been. The superficiality of the age has affected the gospel ministry. That deep and laborious study which characterized ministers of the seventeenth century is now scarcely known. And in the midst of a general decline, it is not to be imagined that we should pass unscathed. The apostolical command is, "Give attendance to reading, to exhortation, to doctrine." Our humility, like our gratitude, will be best shown by obeying this command—giving our time, with all diligence, to "reading," and a prayerful study of the Holy Scriptures—that we may be workmen that need not be ashamed.

3. It is our duty to bear a public testimony against those evils which distinguish the times. It is the duty of God's covenant people to maintain a testimony for his truth, and in opposition to error. "Ye are my witnesses, saith the Lord." This testimony should be directed, in part, by the signs of the times. The errors which particularly prevail are those against which the testimony of the church should be made to bear: and the truths despised or neglected are such as should obtain an especial prominence. The errors and heresies, which in the preceding discussion have been shown to abound, and the practical wickedness which prevails in society, are therefore the evils against which our present testimony is to be pointed. The claims of the Lord Jesus Christ over the nations deserve particular attention, because these are but little respected and honored. A testimony ought to be borne against the impiety of the kings and judges of the earth, who "set themselves against the Lord and against his Anointed;" and they ought to be told to "serve the Lord with fear," for "he is Governor among the nations."

The anti-christian system is increasing its influence, as has been shown in the preceding discourse. By every art and

device it endeavors to enlarge its numbers and its influence in the world. It is a world of wickedness within itself, embracing nearly all the heresies that afflict the church, and all the impiety upon which are based the immoral systems of civil government. It is against this system that the witnesses of Jesus are said to “prophecy a thousand two hundred and three-score days clothed in sackcloth.” It is the more necessary that the attention of the witnesses should be called to this duty,—as the system is not only gathering strength, but there is a general indifference manifested on this subject by protestants. It is commonly supposed that popery is not what it was in the days of the reformation; that with the improvements of society it has assumed a milder and more beneficent character. A Jesuitical priesthood gives countenance to this delusion, while they themselves know well that popery has undergone no change; nor, in their view, can undergo any change—because they maintain that the system is infallible. Whatever mildness popery may assume, it is only in circumstances where an open avowal of its real principles and practices would be detrimental to its interests. The adaptation of popery to every possible variety of circumstances is one of the marks by which it may be known to be “the mystery of iniquity, whose coming is after the working of Satan, with all deceivableness of unrighteousness.” Wherever it possesses the means and the opportunity it never fails of developing its real character. She, who in former ages was drunk “with the blood of the saints, and with the blood of the martyrs of Jesus,” still possesses the spirit of persecution. This is shown by the late persecution of the French protestants—by the banishment of the inhabitants of Zillerthal—and the imposition of popery on the island of Taheite by a French armed vessel.¹

Truth demands—the peace of society demands—the safety of the church and the honor of the Lord Jesus Christ demand—

1. The persecution in France referred to took place in 1817; the expulsion of the Zillerdalers in 1837; and the landing of the popish priests in Taheite in 1838.

that a faithful testimony be maintained against this system of intolerance and idolatry. That popery and infidelity will yet combine their forces against christianity appears highly probable: the tendency of the age gives countenance to this painful anticipation. It is to be feared that uniting their baleful influence they will carry desolation over the protestant nations of the earth, and reign like the pestilence over the moral wastes which they shall have created. But come though this may, truth and righteousness shall finally triumph. Anti-christianism, whether as a system of idolatrous worship or as an immoral civil power, may have a temporary revival; and this seems hastening on; yet it is doomed to destruction. The morning cometh: but this shall be followed by a night that shall have no end. This last effort of "the man of sin" to heal his deadly wound shall not prevail: it is only the last flickering of the exhausted lamp before it is quenched in darkness. And this is the encouragement of the witnesses of Christ to maintain their testimony without wavering—contending "earnestly for the faith once delivered to the saints." For they shall overcome "by the blood of the Lamb, and by the word of their testimony." Even so, Lord Jesus.

THE BATTLE OF GIBEON.

(From the Scottish Presbyterian.)

Joshua x, 1—12.

The sun, behind Beth-horon's steep,
 Was brightening the Levantic wave;
 And virgin Twilight rose, to keep
 Her vigils o'er the serried brave:
 Ten thousand spears the valley line,
 Ten thousand bows unbent are there;
 While countless charioteers combine,
 With gleaming phalanxes, to shine,
 And war-hums load the evening air.

The strength of Eglon grasps the sword,
The flower of Lachish bears the bow ;
From Salem's towers has rushed a horde,
Like torrent to the vale below ;
In panoply, gleams Jarmuth's pride,
Like midnight's eyes, that peer from heaven ;
And Hebron's mountaineers supplied
Red legions at the eventide,—
A host to ruthless carnage given.

There's fury in each heathen's eye,
There's vengeance on the darkening brow ;
And Moloch's standard, glittering high,
Thirsts for its red libation now !
Ah ! who shall stand that dire array
Of dart and chariot—sword and spear ?
Shall the young vine, whose shooting spray
Seems meet but for a genial day,
Survive the tempest gathering here ?

But Night's enamelled garb of stars
Enraps all in a slumberous spell,
And naught the stilly silence mars
But pacings of a sentinel !
For Baal's anthem swells no more
On Beeroth's wandering mountain breeze ;
But martial Fancy crimsons o'er
The field of dreams—'neath shadows hoar,
That veil their vision'd cruelties.

Now Gibeon's castellated walls
In pride salute the Eastern ray ;
The bird of morning loudly calls
For orisons, from rill and spray.
And hark ! that deepening holy hymn !
Whence comes it on the balmy air ?
The distant woodland yet is dim,
But there, with vigorous heart and limb,
A sacred band are knelt in prayer.

Theirs is the strong—the victor's arm ;
 Theirs is the God of might and power :—
 How feeble, then, the Gentile swarm ;
 How dark is Canaan's brightest hour !
 The trumpet sounds—the shout—the fight—
 The wild turmoils of death are blending ;
 While thousands of the men of might,
 Around Azekah's crimsoned height,
 In vain at Baalim's shrine are bending.

Makkedah's plain feels War's red wave
 Roll warm above the flowery sward ;
 No steed can flee—no strength can brave
 The arm of Israel and the Lord :
 Transfixed the war-horse bites the dust,
 Their legion's blench on Ramah's plain ;
 Their myriads fall—as when the gust
 Scatters the autumn leaves, that must
 Submissive own the tempest's reign.

But, those that writhe in death, not all
 Sink 'neath the Hebrew's conquering cry ;
 The thundering heavens—a fiery pall—
 Shoot death in whirlwinds from the sky.
 Their standard fall'n—their glory lost—
 Their cohorts, ere the day is done,
 Have perished—and that countless host
 Has melted—Canaan's might and boast—
 Like manna in the morning sun.

J. M'B.

